



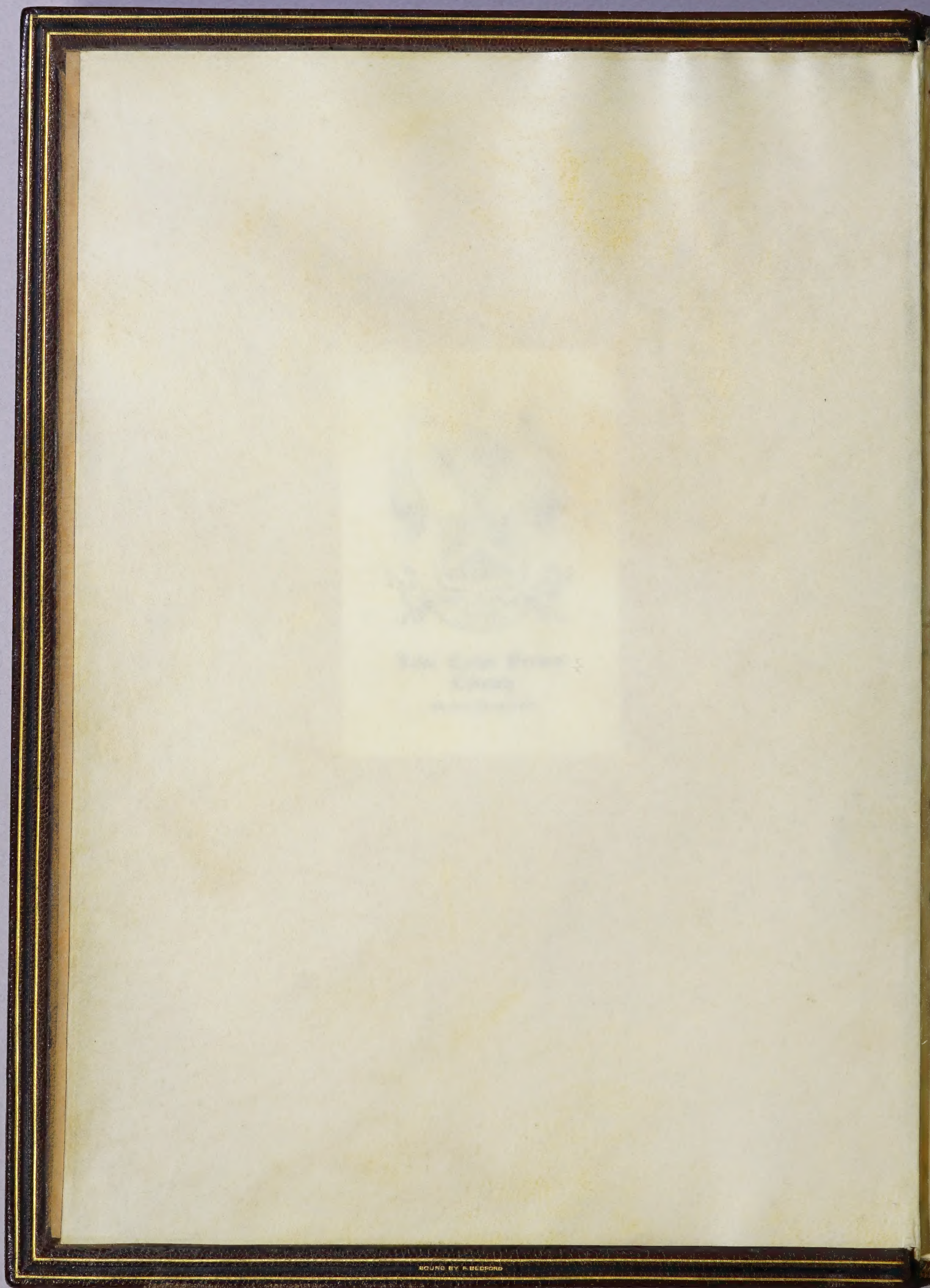


John Carter Brown  
Library  
Brown University





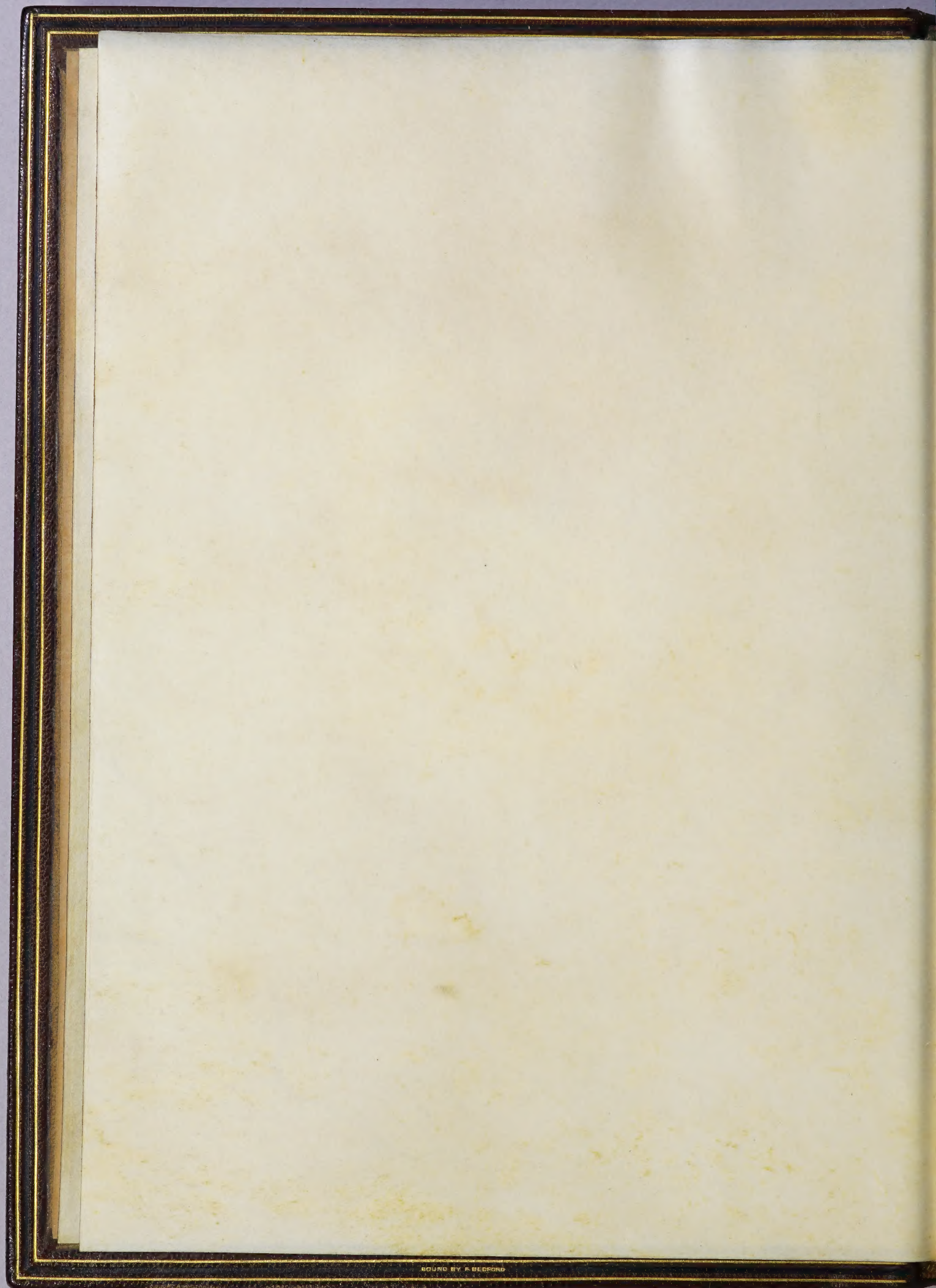






Alfonso Aguado Llanos

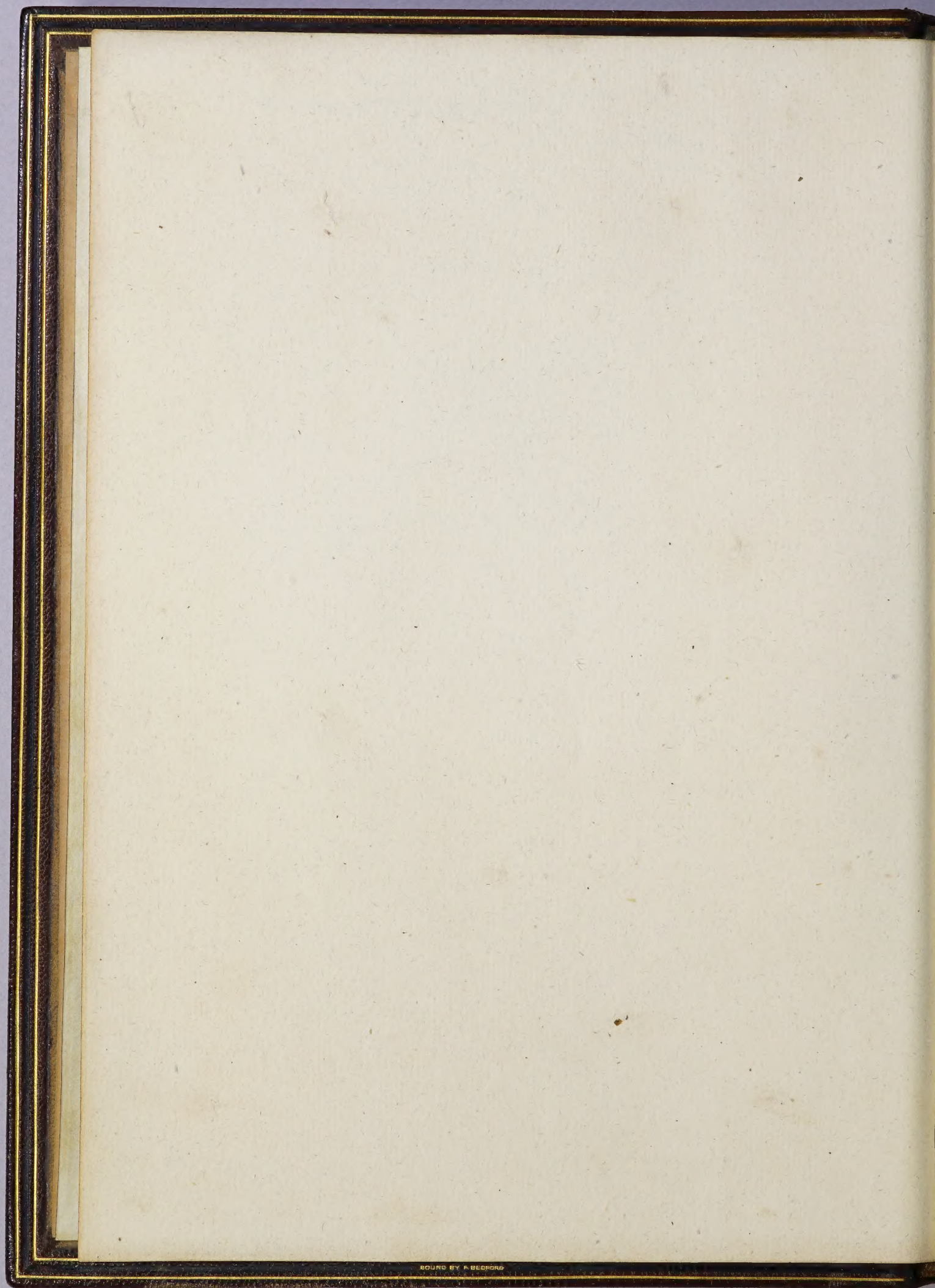




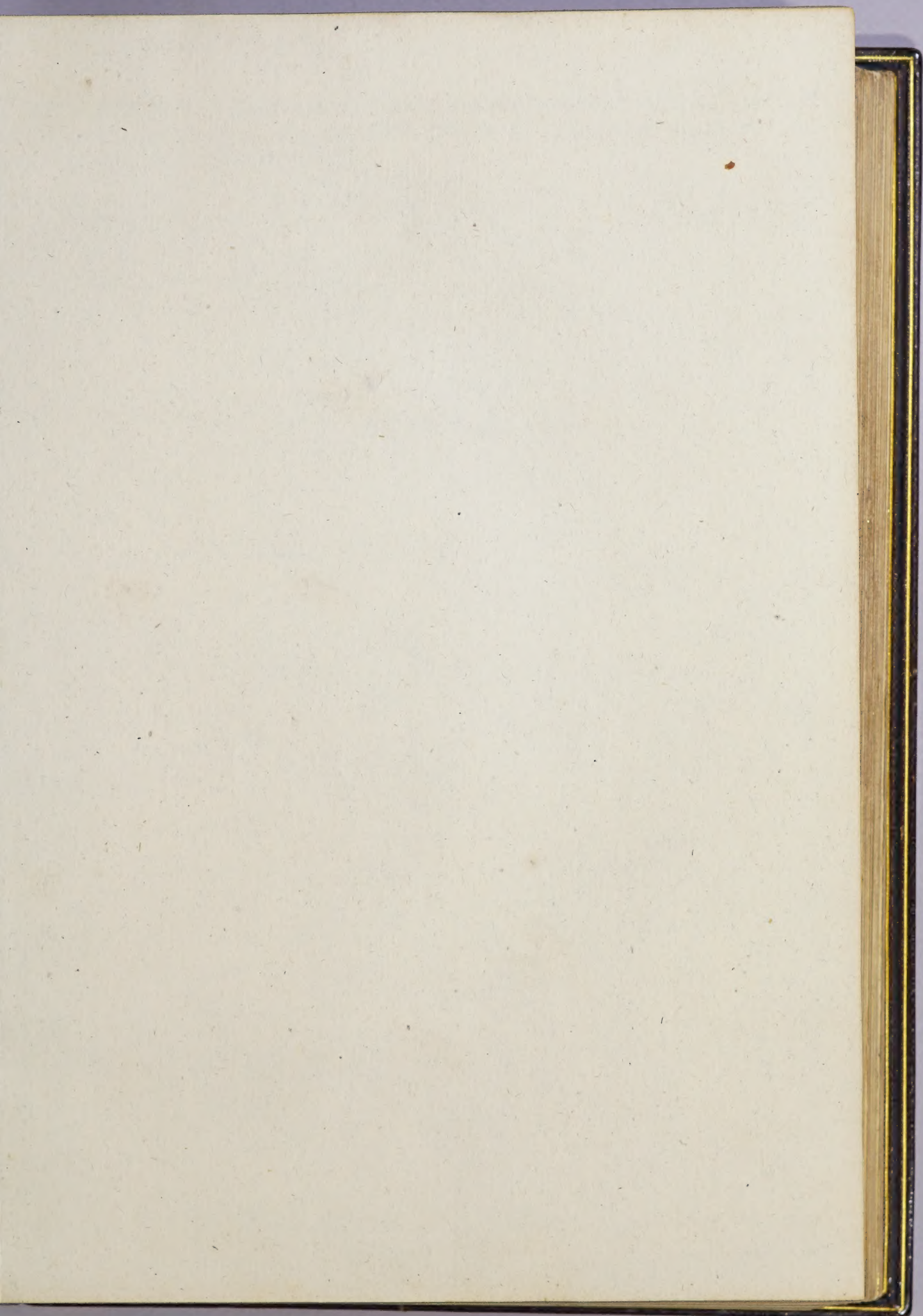


Sophia Augusta Brown.

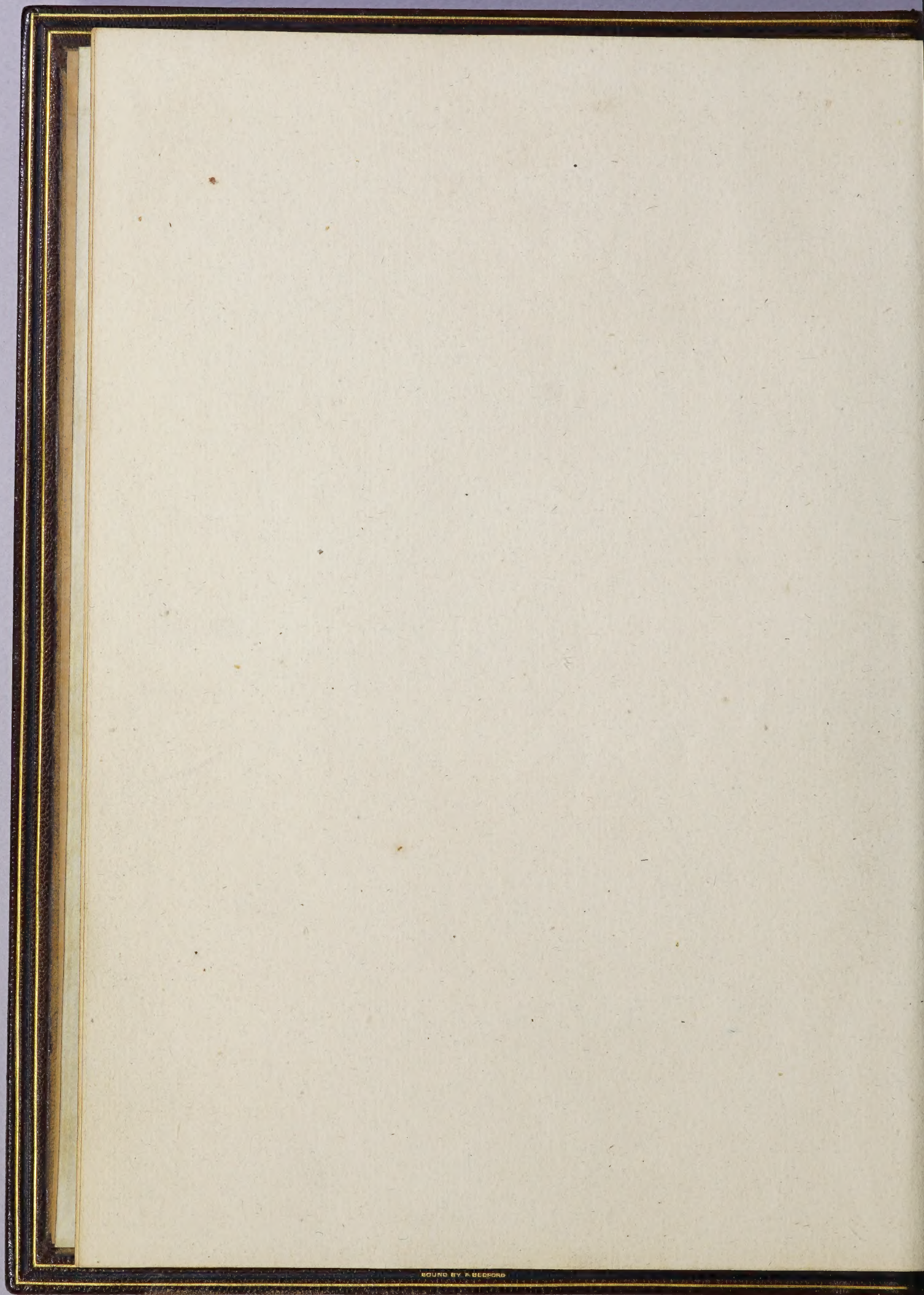














**T**here begynneth the legende named in latyn legenda aurea / that is to say in englysh  
the the golden legende : For lyke as passeth golde in valewe al other metallys / soo  
thys legende excedeth all other bokes :







the holy and blessed doctour  
saynt Jerom sayth thys auctory-  
te/do allwape somme good werke  
to thende that the denyel fynde the  
not ydle. And the holy doctour  
saynt Austyn sayth in the boke of  
the labour of monkes/that no mā  
strong or myghty to labour ough-  
te to be ydle/for whiche cause whā  
I had performed & accomplisshed  
dyuers werkys & hystories tras-  
lated out of frensshe in to englysh/  
the at the requeste of certeyn lordes  
ladyes & gentylmen as thystorpe  
of the recupel of Troie/the boke of  
the chesse/the hystorie of Jason/  
the hystorie of p myrour of p worl-  
de/the xv bookes of metamorphes

seos in whychen ben conteyned the fables of ourde/& the hystorie of goddesfrop of boloy-  
ne/the conqueste of Iherusalem/with other dyuers werkys & bookes / I nyfte what  
werke to begynne & put forth after/the sayd werkys tofore made/& for as moche as y-  
delnesse it so moche blamed/as sayth saynt Bernard the myllytuous doctour that the  
is moder of lyes/& stepdame of vertues/& it is she that ouerthroweth strong men in to  
synne/quenchyth vertue/nourysyth pryde/& maketh the waye redy to go to helle/& Jo-  
han cassiodore sayth that the thought of him that is ydle thynketh on none other thyn-  
ge but on lychorous metys & byandes for hys hely / & the holy saynt Bernard afore-  
sayd sayth in an epytyle/whan the tyme shal come/that it shal behoue vs to rendre and  
gyue aomptes of our ydle tyme/what reison may we rendre/or what answer shall we  
gyue/whan in ydlenes is none excuse/& prosper sayth that who someuer lyueth in y-  
dlenesse/lyueth in manere of a dombe best/& by cause I haue seen the auctorytees/that  
blame & despyse so moche ydlenes/& also knowe wel that it is one of the capytal & de-  
dely synnes moche hatefull vnto god. Therefore I haue concluded & fermely purposed  
in my self nomore to be ydle/but wyl applye my self to labour & suche ocupacyon as  
I haue be accustomed to do/& for as moche as saynt austyn aforesaid seyth vpon a psal-  
me/that good werke ought not be doen for fere of payne/but for the loue of ryghtwys-  
nesse/& that it be of veray & souerayn fraunchyse/& by cause me semeth to be a souerayn  
wele to Incyte & exhorte men & wymme to kepe them fro slouth & ydlenesse/& to lette to  
be vnderfonden to suche people as ben not lettered the natyuytes/the lyues/the passy-  
ons/the myracles/& the dethe of the holy sayntes / & also somme other notorye dedes &  
actes of tymes passed/I haue submysed my self to translate in to englysshe the Legen-  
de of sayntes whiche is callyd legenda aurea in latyn/that is to say the golden legende  
for in lyke wyse as golde is moste noble aboue al other metalles/in lyke wyse is thys  
legende holden moost noble aboue al other werkys/ageynst me here myght somme per-  
sones say that thys legende hath be translated tofore & trouth it is/but for as moche I  
had by me a legende in frensshe/& another in latyn/and the thyrde in englysshe/whychen



Barred in many & dyuers places/ & also many hystories were cōpyed in þ two other bookes/ whiche were not in the englysshe boke/ & therefore I haue wr̄tō one out of þ sayd thre bookes/ whiche I haue ordred other wyse than þ sayd englysshe legende is/ whiche was so tofore made/ by sechynge al them that shall see or here it redde to pardone me where I haue erryd / or made falshe/ whiche yf ony be / is ygnorauce & ageyn my wyll/ & submytte it hōly of such as can & may to correcte it/ hūbly bysechynge them so to do/ & in so doynge/ they shall deserue a synguler laboure & meryte/ & I shall praye for them vnto almyghty god that he of his benygne grace rewarde them &c And that it prouffete to all them that shall rede or here it redde/ & may encrease in them vertue/ & expelle vyce & synne/ that by the ensaumple of the holy sayntes amende theyr lyfynge here in this shorte lyf/ that by theyr merytes/ they and I may come to euerlastynge lyf and blyssse in heuen Amen.

¶ And to the ende eche hystorie lyf & passyon may be shortly founden/ I haue ordeyned this table folowynge/ where & in what leef he shall fynde such as shal be desyred/ and haue sette the nombre of every leef in the margyne.

¶ Thaduenture of our lord	folio primo
The natyvyte of our lord	vj
The cyrcumcyssyon of our lord	vij
The fest of Epyphanye	x
Septuagesme	xij
Sexagesme	xiiij
Quynquagesme	xv
Quadragesme	xvi
The ymbre dayes	xvij
The passyon of our lord	xviii
The resurreccyon of our lord	xx
The letanyes more and lesse	xxv
The ascencion of our lord	xxvij
The fest of Pentecost	xxx

The fest of corpus crysty	xxxv
The dedycacyon of the chyrche	xxxviij
¶ Saynt Andrewe	xl
Saynt Nicholas	xlviij
The Concepcyon of our lady	xlviij
Saynt gencyen fulcyen & victoryce	xlviij
Saynt Lucye	l
Saynt Mychase	li
Saynt Thomas thapostle	liij
Saynt Anastasye	liiij
Saynt Eugene	lv
Saynt Stephen prothomartyr	lv
Saynt Johan theuangelyste	lvij
Thystorie of thynnocentes	lvij
Saynt Thomas of canterburge	lvij
Saynt Syluestre	lvij
Saynt Pawle fyrst hermyte	lvix
Saynt Kempge	lvix
Saynt Hyllarye	lvi
The Inuencion of saynt Jcemy	lvi
Saynt Macharye	lvij
Saynt Jelyx	lvij
Saynt Marcell	lvij
Saynt Anthonye	lvij
Saynt Sebastyan	lvij
Saynt Agnes	lvij
Saynt Vincence	lvij
Saynt Wasyle	lvij
Saynt Johan the almosyner	lvij
Conuersyon of saynt Paule	lvij
Saynt Paulyne the wedowe	lvij
Saynt Iulyan the bysshop	xc
Saynt Pagnacyen bysshop	xcij
The purgfyccacyon of our lady	xcij
Saynt Blase	xcv
Saynt Agathe	xcvi
Saynt Amande	xcvi
Saynt Wedaste	xcvi
Saynt Valentyn	xcix
Saynt Iuliane	xcix
Cathedra Petri	ci
Saynt Mathye thapostle	cij
Saynt Gregorz	ciiij
Saynt Longynus	cvi
Saynt Maure	cviij



Saynt Patryke	L viij	The Seuen brethern	c lxxviiij
Saynt Benet thabbotte	C ix	Saynt Theodore	c lxxviiij
Saynt Cuthbert	C xij	Saynt Swithune	c lxxix
The Annūcyacyon of our lady	C xij	Translacyon of saynt Thomas of canter	c lxxix
Saynt Seconde knyght	C xiiij	bury Archebysshop	c lxxx
Saynt Mary Egepcyan	c xv	Saynt Brenelme	c lxxxj
Saynt Ambrose	c xvi	Saynt Margarete	c lxxxiij
Saynt Alphay bysshop	c xvij	Saynt Praxed	c lxxxviiij
Saynt George	c xvij	Saynt Mary magdene	c lxxxviiij
Saynt Marke	c xxij	Saynt Appollynare	c lxxxviiij
Saynt Marcellyne pope	c xxv	Saynt Crystyne	c lxxxv
Saynt Nysale	c xxv	Saynt James thapposite	c lxxxvi
Saynt Peter of mylann	c xxviiij	Saynt Crystophere	c lxxxviiij
Saynt Phylppe thapostle	c xxviiij	The seuen sleepers	c lxxxviiij
Saynt Jamps the lasse	c xxix	Saynt Nazaryn	c lxxxviiij
The Inuencyon of the crosse	c xxx	Saynt Felpe	CC
Saynt Johan porte latyn	c xxxiiij	Saynt Symplecyen	CC
Saynt gordya nerus & achilles	c xxxiiij	Saynt Faustyn	CC
Saynt Pancrasse	c xxxv	Saynt Beatryce	CC
Saynt Urbane	c xxxv	Saynt Martha	cc j
Saynt Parnell	c xxxvi	Saynt Abdon and Sennen	cc ij
Saynt Dunstone	c xxxvi	Saynt Germaine	cc ij
Saynt Aldelme	c xxxviiij	Saynt Eusebe	cc iiij
Saynt Austyn	c xxxviiij	The seuen Machabees	cc iiij
Saynt Germain	c xl	Saynt Peter	cc v
Saynt Peter decon	c xliij	Saynt Stephen the pope	
Saynt Pryme and Felpeyan	c xliij	The Inuencyon of Stephen prothomars	cc viij
Saynt Barnabe thapposite	c xliij	ter	cc v
Saynt Wyte and Modest	c xlv	Saynt Dompnyk	cc v
Saynt quyrne and Julytte	c xlv	Saynt Syote pope	cc xviiij
Saynt maryne geruase & protase	c xlv	Saynt Donat	cc xviiij
Saynt Edward kyng	c xlviiij	Saynt Cypake	cc xviiij
Saynt Albion & Amphypabell	c xlix	Saynt Laurence	cc xvij
Saynt Johan baptyst	c liij	Saynt Polype	cc xxiiij
Saynt Roy	c lv	The Assumpeyon of our Lady	cc xxx
Saynt Wylliam	c lvj	Saynt Roke	cc xxxv
Saynt Eutrope	c lvij	Saynt Bernard	cc xxxviiij
Saynt Marcyall	c lviiij	Saynt Symphoryen	cc xliij
Saynt Geneuese	c lxj	Saynt Barthylmew	cc xliij
Saynt Maturgen	c lxvi	Saynt Austyn	cc xlviiij
Saynt Wyctor	c lxvi	Decollacion of saynt John baptyst	cc liij
Saynt Johan and Paule		Saynt Felpe	cc liij
Saynt Leon the pope	c lxiij	Saynt Sauzen	cc lvj
Saynt Peter thapposite	c lxxiiij	Saynt Lotwe or Lupe	cc lviiij
Saynt Paule	c lxxiiij	Saynt Mamertyn	cc lviiij



Saynt gyles	cc lviij	Saynt clare	ccc lxiij
The natyvyte of our lady	cc lxx	Saynt barbara	ccc lxiij
Saynt Andryan	cc lxxiij	Saynt alexys	ccc lxiij
Saynt gorgon	CC lxxiij	Saynt Elyzabeth	ccc lxiij
Saynt prothe	cc lxxv	Saynt edmond confes.	ccc lxiij
Saynt Jacincte		Saynt hughe	ccc lxiij
Saint Eugene		Saynt Edmond kynge	CCC lxiij
The exaltacion of the crosse	cc lxxiij	Saynt Lyeplpe	CCC lxiij
Saint John grysostom	cc lxx	Saynt Clement	CCC lxiij
Saint cornel & cypryan	cc lxxiij	Saynt grysogane	CCC lxiij
Saynt Eufemye	cc lxxiij	Saynt Katheryn	CCC lxiij
Saynt Lamberte	cc lxxiij	Saynt saturnyne	CCC lxxviiij
Saynt matthew	cc lxxiij	Saynt James martyr	CCC lxxviiij
Saynt maurys	cc lxxv	Saynt bede	ccc lxxviiij
Saynt Justyne	cc lxxviiij	Saynt dorathye	ccc lxxviiij
Saint cosme & dampane	cc lxxv	Saynt brandon	ccc lxxviiij
Saynt forsyn	cc lxxviiij	Saynt erkenbolde	cccc lxxviiij
Sayn cmychaell	cc lxxviiij	Saynt pastor	CCC lxxviiij
Saynt Iheromme	CC lxxviiij	Saynt Johan thabbot	
Saynt Remys	CC lxxviiij	Saynt moyses thabbot	ccc xc
Saynt Roger	cc xcj	Saynt Arsepyne	
Saynt Fraunceis	cc xcj	Saynt agaton abbot	ccc xcj
Saynt Pelagyn	cc xcj	Saynt balaam	ccc xcj
Saynt Margarete	cc xcviij	Saynt pelagyn	ccc xcviij
Saynt thaysys	cc xcviij	Saynt symeon	cccc vj
Saynt Denys	cc xcix	Saynt Polycarpe	cccc viij
Saynt calypte	cccj	Saynt quyrpace	cccc ix
Saynt Edward kynge	cccii	Saynt thomas dalquyno	cccc x
Saynt Luke	ccc viii	Saynt gapus	cccc xi
Saynt daryda	ccc xviiij	Saynt Arnolde	cccc lxiiij
The passyon of the enleuen thousande	ccc xviiij	Saynt Turpen	cccc xliij
Virgyns	ccc xviiij	Saynt Spacre	cccc xv
Saynt cresspyn & crispyngan	ccc xix	Saynt Justyne	cccc xviiij
Saint symon and jude	ccc xx	Saynt demetrien	CCCC xviiij
Saynt Quynthyng	ccc xxiiij	Saynt Rygoberte	CCCC xviiij
Saynt Eustace		Saynt Laudry	CCCC xviiij
All halowen	ccc xxv	Saynt mellonyn	cccc xix
Comemoracion of all solwys	ccc xxv	Saint Pves	CCCC xix
Saynt Wenefryde	ccc xxv	Saynt Moraunt	cccc xxi
Saynt Leonard	ccc xxviiij	Saynt Lowys	cccc xxiij
Four crowned martyrs	ccc y xxviiij	Saynt Lowys bisskop	cccc xxv
Saynt theodore	ccc xxviiij	Saynt Aldegunde	cccc xxviiij
Saynt Martyn	ccc xxix	Table by letter	
Saynt bryce	ccc xliij	Aduent	Folio primo



Assencion  
 Andewe  
 Anastase  
 Anthonye  
 Agnes  
 Agathe  
 Amaunde  
 Annuciacion  
 Ambrose  
 Alphe  
 Achylere  
 Adelmo  
 Augustyn  
 Albon  
 Amphrabel  
 Appolynare  
 Abdon  
 Assumpcion  
 Austyn doctour  
 Adryan  
 All halowes  
 Arceyne  
 Agathon abbot  
 Arnolde  
 Mulbyne  
 Audegounde

Asple  
 Blase  
 Benet  
 Barnabe  
 Barbara  
 Bedryn seuen  
 Beatryce  
 Bernard  
 Bertylmew  
 Bryce  
 Bede  
 Brandon  
 Balaam

Circumcyson  
 Corpus crysty  
 Conception  
 Couerciō of saint poule

xxvii  
 xl  
 liii  
 lxxiii  
 lxxxviii  
 lxxxvi  
 lxxxii  
 Cxiii  
 cxvi  
 cxix  
 cxxiiii  
 cxxvii  
 Cxxviii  
 cxlix  
 cxlix  
 cxxxix  
 cc ii  
 cc xix  
 cc xlvii  
 cc lxxiii  
 ccc xix  
 ccc lxxxix  
 ccc lxxxix  
 cccc xii  
 cccc xii  
 cccc xvi

Cudbert  
 Crystyn  
 Crystofere  
 Cypake  
 Cornely & Cypriane  
 Cosme  
 Calyste  
 Crisfaunt  
 Crispyn & crispyryan  
 Comemoracion of all folles  
 Crowned martirs  
 Clare  
 Cecelye  
 Clement

D  
 Ded ycation  
 Dunston  
 Dompnyk  
 Don ate  
 Decollaciō of saint johan  
 Dampane  
 Denyse  
 Darya  
 Dorathye  
 Demetreyen

E  
 Epphanye  
 Eugene  
 Edwarde kynge  
 Eutrope  
 Eusebe  
 Exaltacion  
 Eugenyne  
 Eufemye  
 Edward king & conf.  
 Eustace  
 Elsfabeth  
 Edmond kynge  
 Ekenbold

Fulceyn  
 Gyrmyen  
 Gelyx  
 Gabyan  
 Gelycyan

Cxii  
 Cxxx  
 Cxxxviii  
 CC xlviii  
 cc lxxvii  
 cc lxxx  
 ccc  
 ccc xlvii  
 ccc xix  
 ccc xxx  
 ccc xxxviii  
 ccc xlvii  
 CCC lxxiii  
 ccc lxxvi

xxxviii  
 Cxxxvii  
 CC x  
 CC xlvii  
 CC lxi  
 CC lxxx  
 cc xcix  
 ccc xlvii  
 ccc lxxxix  
 ccc xlvii

E  
 lv  
 Cxlviii  
 Cxlvii  
 CC liii  
 cc lxxviii  
 cc lxxvii  
 cc lxxix  
 ccc ii  
 ccc xliii  
 ccc lv  
 ccc lxxiii  
 ccc lxxxviii

cxlix  
 lxxj  
 CC  
 lxxiii  
 cc



Faustyn	cc	Justyn	cc lxxviii
Felyx pope	cc lxxviii	Renelme	cc lxxviii
Felyx preest	cc liii	Ratheryn	cc lxxviii
Forsyn	cc lxxviii		
Fraunceis	cc lxxviii		
Fyacre	cccc xv	Detanyes more and lesse	cccc xv
		Lucye Virgynne	cccc xv
Gencien	xliv	Longys	cccc xv
Gregorye	c liii	Loye	cccc xv
George	c xx	Leon pope	cccc xv
Gordyan	c lxxviii	Laurence	cccc xv
Germany	c xl	Lotwe or lupe	cccc xv
Geruase	c xlv	Lambert	cccc xv
Genouese	c lvi	Logyer	cccc xv
Germany	cc ii	Luke	cccc xv
Gyles	cc lvi	Leonard	cccc xv
Gorgone	cc lvi	Laudry	cccc xv
Gryfogone	ccc lxx	Lolys kynge	cccc xv
Garys	ccc xi	Lolys bysshop	cccc xv
Hyllarye	xxi	Macarye	lxxviii
Hughe	ccc lvi	Marcell	lxxviii
		Matthee apostle	lxxviii
Johan theuangelyst	lvi	Mauce	lxxviii
Innocentes	lxviii	Marpe egyptien	lxxviii
Inuencion of saint fremyn	lxxviii	Marke	lxxviii
Johan thampner	lxxviii	Marcellyn	lxxviii
Julpen the bysshop	lxxviii	Modest	lxxviii
Ignacien	lxxviii	Maurpne	lxxviii
Julpan virgyn	lxxviii	Marpall	lxxviii
James the lasse	lxxviii	Maturpne	lxxviii
Inuencion of the crosse	lxxviii	Margarete	lxxviii
Johan port latyn	lxxviii	Marpe magdalene	lxxviii
Julpte	lxxviii	Marthe	lxxviii
Johan baptyst nae	lxxviii	Machabees	lxxviii
Johan e paule	lxxviii	Mamertyn	lxxviii
James the more	lxxviii	Mathew	lxxviii
Inuencion of saint stephen	lxxviii	Maurpce	lxxviii
Jacincte	lxxviii	Myphaell	lxxviii
Johan gryfostom	lxxviii	Margarete	lxxviii
Justyn	lxxviii	Martyr	lxxviii
Jeromme	lxxviii	Mofes thabbot	lxxviii
Jude	lxxviii	Melony	lxxviii
James the martyr	lxxviii	Moraunte	lxxviii
Johan thabbot	lxxviii		



Natpuyte of our lady

Nicholas

Nichase

Nerey

Natpuyte of saynt Johan

Nazaryen

Natpuyte of our lord

P

Passyon of our lord

Pentecoste withsonday

Poule the fyrst heremyte

Paulyne

Purysfication of our lady

Peter in cathedra

Patryke

Peter of mylayne

Phylp thapostle

Pancrase

Parnell

Peter deacon

Pryme

Prothase

Peter thapostle

Paule

Praxede

Peter aduyncula

Prothe

Pelagyn

Pastor thabbot

Pelagyn

Polycarpe

Q

Quinquagesime

Quadragesme

Quyrn

Quyntyn

Quirpace

R

Resurrection of our lord

Remygge

Rocke

Remyge

Rygoberte

S

cc liij

xlviij

li

C xxxviij

C liij

C lxxxviij

vi

xxvi

xxx

lxix

lxxxix

lxxxviij

C i

C viij

C xxxviij

C lxxxviij

C xxxv

C xxxv

C xliij

C xliij

C xlvij

C lxiij

C lxxxviij

C lxxxviij

CC v

CC lxxviij

CC lxxxviij

ccc lxxxviij

ccc lxxxviij

ccc viij

xlviij

xxv

C xlvij

ccc xxxviij

ccc ix

xxxviij

lxx

CC xxxv

CC lxxxviij

ccc xviij

Septuagesme

S. vagesme

Stephen prothomartyr

Spluester

Sebastyen

Seconde

Seuen brethern

Sabythune

Seuen sleepers

Sympleyen

Sennen

Stephen the pope

Spyte the pope

Symphoryen

Symon thapostle

Saturnyne

Symeon martyr

T

Thomas thapostle

Thomas of Caüterburge

Theodore

Trāslacion of saint thomas

Thymothe

Thasi

Theodore martyr

Thomas dalquyne

Turpen

V

Vpctryce

Vpncent

Wedaste

Valentyne

Vptale

Vpctor

Vrsula

W

Wpfontyde

Wyllham

Wenefrede

P

Pmberdays

Ppolyte

Pues

Erasmus in the ende of the boke cc.

xlviij

xlviij

lv

lxxviij

C xliij

C lxxxviij

C lxxxviij

C lxxxviij

CC

CC lv

CC v

CC xviij

CC xviij

CC xliij

ccc xv

ccc lxxxviij

ccc viij

liij

lxxviij

C lxxxviij

C lxxxviij

cc lxxxviij

cc lxxxviij

ccc lxxxviij

ccc xv

ccc xliij

xlviij

lxxxviij

lxxxviij

C xlv

C lxxviij

ccc xviij

xxxv

C lv

ccc lxxxviij

xxvi

cc xxxviij

ccc xix



The tyme of thaduentie  
or comyng of our lord  
in to thys worlde is ha  
lloved in holy chyrche  
the tyme of foure we  
kes in betokenyng of  
foure dyuerse comynges. The fyrst was  
whan he came & appered in humayne na  
ture & fleshe. The seconde is the herte and  
conscience. The thyrde is at the deth. The  
fourth is at last iugement. The last we  
ke maye ynneeth be accomplisshed. For  
the glorie of the sayntes whych shall be  
gyuen at the last comyng shall neuer en  
de ne synyshe. And to this sygnysfaun  
ce the fyrst Responce of the fyrst weke of  
Aduentie hath iiii. verses to rekene. Glo  
ria patri et filio for one / to the reporte of  
the iiii wekes. And how be it that there  
ben foure comynges of our Lord / yet the  
chyrche maketh mencyon in especyall but  
of thre. That is to wyte of that he  
came in humayne nature to the worlde /  
and of that he cometh to the iugement &  
dome. As it appereth in the offyce of the  
chyrche of this tyme. And therefore the fa  
kyngys that be in thys tyme ben of glad  
nes and of ioye in one partye / and that  
ofter partye is in bytternesse of hert By  
cause of the comyng of our lord in oure  
nature humayne / they be of ioye & glad  
nesse. And by cause of the comyng att  
that daye of iugement / they ben of byt  
ternesse and heynnesse. As to whychinge  
the comyng of our lord in our bodely fle  
she / we maye consyder thre thynges of  
this comyng That is to wete the oportu  
nyte / the necessaryte / and the stylyte. The  
oportunyte of comyng is taken by the  
reason of the man that fyrste was bayn  
quysshed in the lawe of nature of the de  
faulte of the knowlege of god / by whych  
he felle in to euyll errours / and therfo  
re he was constrained to crye to god. *Il*

*lumina oculos meos.* That is to saye ;  
Lord gyue me lyght to myne eyen. Af  
ter came the lawe of god whych hath gy  
uen commaundement in which he hath be  
ouercome of Impurysaunce / as fyrste he  
hath cryed. There is none that fulfylleth  
but that comaundeth / for there is he onely  
taught but not deliuered fro synne ne hol  
pen by grace / & therefore he was constrain  
ed to crye. There lacketh none to comaū  
de / but there is none that accomplissheth þ  
commaūdement. Thenne came the sone  
of god in tyme whan man was bayne /  
quysshed of ygnoraunce & impuissaunce  
to that yf he had soo comen to fore / pera  
uenture man myghte saye that by hys  
owne merytes he myghte haue be saued.  
And thus he hath not be bounde to yelde  
thankes to god. The seconde thyng that  
is shewed vs of thys comyng is the ne  
cessaryte by reason of the tyme. Of whych  
the apposile Poule speketh to Galatas  
the fourth chapytre. *At vbi venit pleni  
tudo temporis.* Whan the plenytude or  
full tyme of the grace of god was ordey  
ned / thenne he sente hys sone that was  
god and the sone of the Virgyne and wyf  
whych was made subget to the lawe / to  
that they be subget to the lawe he bought  
theym ageyn / and were receyued sones  
of god by grace of adopcyon / Now saith  
saynt austyn / that many demaunde why  
he came not rather / he answereth that it  
was by cause that the plenytude of tyme  
was not come whiche shold come by him  
that all thynges were ordeyned & made /  
And after whan thys plenytude of ty  
me came / he came þ of tyme passed had  
deliuered vs / To that we shall be deliue  
red of tyme we shall come to hym / where  
as noo tyme passeth / but is perpetuyte /  
The thyrde thyng that is shewed to vs  
of thys comyng is the stylyte & proufy  
te that comyth for the cause of the hurte  
a j



## Of thaduent of our lord

and sekeneſſe generall / For ſyth the ma-  
ladye was generall/the medycyne muſt  
be generall/whereof ſayth ſaynt Auſtyn /  
that theſe came the grette medycyn/whan  
the grette maladye was thorough alle the  
worlde / whereof the holy chyrche remem-  
breth in vii Antemnis that ben ſongen  
tofore the natyvyte of our lord/where the  
maladye is ſhewed in dyuers maners /  
And for eche demaundeth remedye of his  
maladye of the phyſycyen / For tofore the  
comynge of our lord we were ygnoraun-  
te/and blynde bounden to payne perdura-  
ble / bounde to the deuyll / Alped to hym  
by euyll cuſtome of ſynne / I wrapped in  
derkenefſſe and dryuen out of our cōtre/  
and therefore we haue grette nede of a doc-  
tour or teacher/of apenbyar/of a deliuerer  
Of a conduxer / of a lyghter or illumy-  
ner / and of a ſauour / Therefore theſe  
that we were ygnoraunte/we had nede þ  
we were of hym taught & lerned / And  
therefore we cryen in the fyrſte AntHEME  
O ſapientia que ex ore altiffimi proditi  
et cetera/O ſappence ſouereyne whyche  
arte descended from the mōthe of the  
moſt hye/Come to vs / and teche vs the  
waye of prudence. And for as moche as  
it is ouer lytell to vs for to be taught/we  
demaunde in the ſeconde AntHEME to be  
ageyn bought/and ſay/O adonay et dux  
domus yſrael et cetera. Veni ad redimen-  
dum nos in brachio extenſo. O thou  
ſouereyne ſyre and prynce of the houſe  
of yſrael come / and apenbye vs by thy  
puyſſaunce wyth armes ſtretched/but by  
all ſholde it prouffye vs for to be taught  
and apenbought/þ yet we were holden  
in pryſon faſte ſhyt / And therefore we  
demaunde to be deliuered ſapence/O raz-  
dyg peſſe Veni ad liberandum iam noli  
tardare. O wote of jefſe come and deliuer  
vs and tary not. And what auayleth  
vnto pryſonners to be bought agayne &

deliuered yf they were not vnboun-  
den and ſee to goo where they wolde / lytell  
it prouffye. And therefore we demaunde  
that we maye be vnboun- and loſed  
from all bonde of ſynne whan we crye in  
the fourth AntHEME. O clauis dauid &c  
O keye of dauid that cloſeth that no man  
may open/and cloſeth that no man ſhyt  
Come to vs and caſt the pryſoner out of  
the pryſon that ſytteth in derkenes & ſha-  
dowe of deth. For they that haue ben lon-  
ge in pryſon and derke places maye not  
ſee clerely/but haue theyr eyen dim. Ther-  
fore after we be deliuered from pryſon it  
behoueth that our eyen be maad clere and  
our ſyghte illumyned for to ſee whyder  
we ſholde goo. And therefore we crye in  
the fyfthe AntHEME. O oriens ſplendor  
lucis eterne Veni et illumina ſcedentes in  
tenebris et vmbra mortis/O oryent that  
arte the reſplendour of the eternall lyght  
come & illumyne them that ſytt in der-  
kenes and ſhadowe of deth/ And yf we  
were taughte/lyghted vnboun- and bo-  
ughte/what ſholde it auayle to vs/but yf  
we ſholde be ſaued / And therefore we re-  
quyre to be ſaued/And therefore we ſaye  
in two laſt AntHEMES/ the vi and the vii  
we demaunde to be ſaued/whan we crye  
O rex gencium Veni et ſalua hominem  
quē de limo formaſti/O thou kynge of peo-  
ples / come and ſaue the man that thou  
haſt formed of the ſlyme of therthe / and  
in the ſeuenth/ O manuel rex et legifer  
noſter/Veni ad ſaluandum nos domine  
deus noſter/O emanuel that art our kyn-  
ge and berar of our lawe / Our lord/our  
god/come and ſaue vs / The profyght  
of thys comynge is aſſygned of many  
ſayntes in many maners / For Luke  
ſayth in the fourth chapytre/that our lord  
was ſente and came to vs for ſeuē pro-  
uiffyes/ where he ſayth the ſpyryte of our  
lorde on me / whyche he reſerued by order



He was sente for the comforte of the pou-  
 re/to hele them that were seke in syne/  
 To deluere them that were in pryson/  
 To teche them that were Incunynge/  
 To forgue synnes/To bye agayn alle  
 mankynde/And for to geue rewarde to  
 them that deserue it/And saynt Austyn  
 putteth here three prouffyes of his co-  
 myng/& sayth/In this wretched world  
 what haboundeth/but to be borne/to la-  
 bour/& to depe/Thise ben the marchandi-  
 ses of our regyon/ and to this marchan-  
 dysses/the noble marchaūt Ihesus descen-  
 ded/And by cause al marchans geue &  
 take they geue that they haue/and take  
 that they haue not/ Ihesu criste in this  
 marchandise gaffe & toke/He toke þe whi-  
 che in this worlde haboundeth/that is to  
 wyte/to be borne/to labour/& to depe/He  
 gaff agayn to vs to be borne spirytuelly  
 to aryse/and to regne perdurably/ and  
 he hymself came to vs to take bylonies  
 and to geue to vs honour/to suffre deth  
 and to geue to vs lyffe/to take pouerte  
 and to geue to vs glorie/Saynt Gre-  
 gore putteth iij causes of the prouffye  
 of his comyng/sapenge/Studebant om-  
 nes superbi de eadē stirpe progeniti pro-  
 spera vite presentis appetere: aduersi a de-  
 uitare: obprobria fugere: gloriam sequi/  
 They of the worlde in their pride descen-  
 ded of the same lygnage/ studied to desir-  
 re in the prosperite of this present lyfe/to  
 eschewe the aduersitieses/to fle the repro-  
 ches & shames/and to ensiwe the glorie  
 of the worlde/And our lorde came encar-  
 nate amonge them askyng & sekynge  
 the aduersitieses/despitynge the prosperi-  
 ties/embrachynge bylonies/sleeng al  
 dayne glorie/ And he hymselfe whiche  
 descended from glorie/came and he comē  
 taughte newe thynges / And in shew-  
 enge merueylles/suffered many euylles/  
 Saynt Bernarde putteth other causes

and sayth/that the traueyle in this wor-  
 lde for the maner of maladies or seke-  
 nes/ For we ben lightly deceyued/feble  
 to doo well/and freble to resiste ayenste  
 euyl/¶ If we entende to doo well/we fay-  
 le/¶ If we doo payn to resist the euyl/we  
 ben fourmounted & ouercome/ And for  
 this the comyng of ihesu criste was to vs  
 necessary/To that he enhabyte in vs by  
 sayth/He enlumpneth our eyen of ther-  
 te/And in abidyng wyth vs/ he helpeþ  
 vs in our maladye/ and in beyng wyth  
 vs/ he defendeth vs in our freble ayenst  
 our enmyes/¶ Of the seconde comyng  
 whiche shall be at laste iugement/Two  
 thynges ben seene/that is to wite/that  
 whiche cometh tofore the iugement/and  
 that whiche shall be at iugemēt/ As for  
 the firste/thre thynges shall be tofore the  
 iugement/First the terrible confusyon/  
 of signes & tokens/Secondly the maly-  
 ce & decepte of Antecrist/And the thir-  
 de of the vehement & merueplous opera-  
 cion of the fyre/As to whyng the syg-  
 nes saynt Luke sayth in the xvj chapi-  
 ter/Erūt signa in sole luna & stellis &c  
 There shall be grete sygnes in the sonne  
 in the mone/& in the sterres. & in therthe  
 oppressiou of peple angurssous for the  
 confusion of the solwe of the see & of the  
 waues/ The iij fyrste sygnes ben deter-  
 myned in the boke of thapocalips in the  
 vii chapitre. Sol factus est niger tanq̃  
 faccus cilicinus/et luna scā est sicut san-  
 guis/et stelle ceciderunt super terram  
 Thenne shall be the tyme. that the sonne  
 shall be blacke as a sacke/ groos & rude  
 and the mone shall be as blood/and the  
 sterres shall falle on therthe/ The sonne  
 is sayd darke. for asmoche as he is de-  
 pryed of his lyght/as though he wept for  
 the depēg of men/ For saynt austyn sa-  
 yth/that the vengauce of god shal be soo  
 cruell at the dape of dome/that the sonne



shall not dare behold it/ Or as for to spe  
ke of the propre signyficacōn spyrituelli  
to be vnderstonde. is that the sonne of iu  
stice ihesu criste shall be thenne soo derke  
that no man shall dare know hym/ The  
heuens is here taken for thayer/ and the  
sterres ben callid of this heuen/ which ha  
ue simplitude & semblaunce lyke sterres/  
And after the comyn lāgage/ men saye  
that they falle fro heuen/ whan they des  
cende vnder the heuen/ And in that the  
scripture confermeth to the maner comp  
ne of spekyng/ and theñe shall be made  
suche oppression/ For the qualyte of the  
fire shal haboude strongly/ and this shal  
our lord doo for the terrour & fere of sin  
ners/ Or the sterres shall be sayd to falle  
for by cause they cast oute rayes of fyre/  
Or by cause there ben many that semen  
clere as sterres/ & thenne shall falle from  
the sayth/ Or that they wythdrawe their  
lyght/ that they ne may be seen lityll or  
nought/ Of the fourth signe/ the which  
shall be the pressure & the angurth that  
shall be vpon the erthe sayth saynt Ma  
thew in the iij chapitre/ that theñe shall  
be suche tribulacōn as at neuer was non  
so grete seen vpon the erth/ syth the world  
bega/ne neuer shall be/ The v. sygne shal  
be/ the confusyon that shall be on the see /  
And herof saye some & Imagyne / that  
the see shall peryshe/ by a grete breking  
of his first qualyte: that is to say of his  
purssance & vertue/ acordyng to that sa  
ynt John sayth in thapocalyps in v. xxi  
chapitre/ Et mare iam non est And as  
to whyng to his qualitees of his wals  
es of risynge or other accydens/ And af  
ter this that some other sayen/ the solwe  
shall be moche grete/ For it shal gyue ou  
te a merueillous grete noyse & bruit/ for  
the see shall be lyft vp xl cubytes aboue  
the mountaynes/ And after shall aswa  
ge and goo dolwe/ Or to speke after the

lettre/ plainly after the sentence of saynt  
gregore/ Theñe shal the see be made new  
and twoblyng of the walwes that ne  
uer were herde lyke/ Now we haue that  
saynt Iherom sheweth to vs/ in the yerei  
histories of thebrewes xv. signes & toke  
nes/ the which shall come byfore the ju  
gement/ but he declareth not yf they shall  
shew contynuelly/ or yf there shal be spa  
ce betwene theim/ The fyrt signe is that  
the see shall arise syftene cubytes aboue  
the heyghte of the montaynes/ in beyng  
in his place as a wall/ The seconde day  
the see shall descende soo low that vñeth  
it shall be seen/ The thirde sygne/ the gret  
fyshees as whales & other shal apere a  
boue the water/ and shal crye vnto heuē  
And god oonly shall vnderstonde the y  
erie/ The fourth signe shall be that the see  
& water shall brenne / The fyfthe sygne  
that the trees & herbes shal gyue dew of  
blood/ and in the fyfth daye dyuerse cler  
kes aferme/ that all the byrdes of thair  
shall assemble in a felde/ eueryche kynde  
by theimself/ and shall not ete ne drinke  
but shall abyde the comyng of the iuge/  
in grete fere/ The vi. sygne the edespres &  
byldyng shall falle dolwe/ And in this  
vi. daye thonders & tempestes full of fire  
shall growe in the west/ where the sonne  
gooth dolwe/ ayenste the firmament in  
reynyng to the east/ The vii. sygne the sto  
nes shall smyte & hurle togyder/ & shall  
cleue in iij parties/ and eche partie shall  
smyte other / ne none shall vnderstonde  
ne here the solwe/ but god only/ The viii.  
sygne shall be the moeyng & generall  
tremblyng of the erthe/ which shall be so  
grete as it is sayd. that noo man ne best  
shall not molde stonde thereon / but falle  
to the grounde/ The nynthe sygne/ all the  
erthe shall be euen & playn/ And all the  
mountaynes & valeyes shall be brought  
in to powder/ and be all lyke/ The tenth



dape the men shall yssue oute of the caues and shall goo by the wayes & feldes as men aliened & out of their wittes And shall not conne speke one to a nother The xj dape the bones of dede men shall yssue oute of their berpels & places & shall holde theim vpon their sepulchres/ and fro the soñe rising vnto it goo do wne the sepulchres shall be open to the ende that the dede bodiees maye all yssue/ The xij spgne all the sterres shall fall fro the heuen and shall sprede oute rayes of fyre/ and theñe grete quantite shall growe In this xij dape it is sayd that all the bestes shall come to the felde howlyng/ & shall not ete ne drynke/ The xij spgne all lyupng shall depe/ to theñde that thei sholde aryse wyth the dede bodiees/ The xiiij dape/ the heuen & the erthe shall breñe The xv day shal be a new heuen & new erthe/ and al thyng & al dede men shal aryse/ The iij thyng that shal be afore y iugement shal be the folie & malice of y antecriste/ He shal payn him to deceyue men by iij maners/ The i maner shal be by suasion & false exposicion of scrip ture/ for asmoche as he shal giue them to vnderstonde that he is Messyas/ whiche was promysed in the law that he sholde come/ whom we say Jhu cryst/ & he shall destroye the lawe of Jhu criste/ & shal orde yn his lawe In alleggyng dauid y prophete that sayth/ Constitue dñe legislato rē sup eos Thus shall he saye/ y it was sayd for him as he that was ordered of god for to sette law vpon his place/ Af ter this that is sayd in the scripture of daniel/ danielis vnderimo Dabunt ab hominacionem et desolacionem templi/ Antecriste and his complcyces shall giue abhomy nation and desolacion to the temple of god in this tyme as sayth the glose / Antecriste shall be in the temple of god as god/ For that he shall destroy

the lawe of god/ The seconde maner shall be by merueyllous operacion of my racles/ wherof sayth the apostle saynt poule in his seconde epistle ad thesalonicen ses in the seconde chapitre wher he sayth Cuius aduentus erit secundū operacio nem sathane in omnibz verbis & prodi giis mendacibus/ Of antecriste it is sayd that the comyng shall be after the ope ration of sathan in all his signes in all his merueylles & false lyeng dedes/ wherof saynt Johan maketh mencion in the pocalips the xij chapitre Fecit signa vt eciam ignem faceret de celo in terram de cendere/ Antecrist shall make suche syg nes that is to say he shall make suche to kenes that he shall make the fyre descen de fro heue/ The glose sayth that lyke as the holy gost descended in lyknes of fy re/ In lyke wyse shall the Antecriste gy ue the euyl spiryte in lyknes of fyre/ The thyrde maner that he shall doo for to deceyue shall be in gyuyng of yestes. of whiche is wreten in the boke of danyell the propete in his xj chapitre Dabit ei potestatem in multis et terram diui det gratuito/ Antecrist shall giue puissa unce to his seruantes in many thyngis and shall departe the erthe to theim after his wyll/ The glose sayth that Antecrist shall gyue many yestes to theim that he shall deceyue/ And to his discyples he shall deuyde the erthe and theym that he maye not subdue by terrour and fere/ he shal subdue & ouercome theym by auari ce/ and make theym thereby to obey him The fourth maner for to deceyue theym shall be by tourments that he shall gyue to theim/ wherof danyel sayth in his viij chapitre Supra quod credi potest vni uersa vastabit/ Noo man shall byleue how he shall destroy and tourment theim that wyll not byleue in him/ For to draw theim to hym by force/ And saint



## Thaduent of our lord

Gregore sayth of him. Robustos quippe interficiet/ & cetera. He shall flee the grete & stronge men. Whā he may not winne ne ouercome them by tourment/

**T**he thyrd thyng that shall goo tofore the iugement shall be the right bement fyre / the whiche shall goo tofore the face of the iuge / And god shall sende this fyre for foure causes / First for the renynge of the world / For he shall purge and renue the elementes / and lyke to the fourme of the deluue / It shall be plubyttes higher than all the montayns / Lyke as it is wreten in the historie scolastique / For the werkes of the peple may mounte soo hye / Secondly for the purgacion of the peple / For thenne that fire shal be in seede of the fyre of purgatorie / to them that thenne shall be a lyue / Thyrde for to gyue more grette tourment to them that ben dampned / Fourthly for to gyue more clerenesse & lyghte vnto the sayntes / For after the sayenge of saynt Basille / our lord god whan he shall make the purgacion of þe worlde / he shall departe the hete of the fire fro the resplendour & bryghtnes / And all the hete he shall sende to the places of dampned people / by cause they sholde be the more tourmented / And all the resplendour & bryghtnes he shall sende to þe place of sayntes to thende that they ben the more comforted /

**O**f this that shall enselwe & folowe þe iugement there ben many / The first shal be the descencion of the iuge / the iuge shal descende in to the Vale of Josaphat / and shall sette the good on his right honde / & the euyl on the lyfte honde in an hygge place in the ayer / by cause all other sholde see hem / And it oughte not to be blesued that wythin þe lityll Valeye al myghte be enclosed / after that whiche saynt Je

rom sayth / But many shall be there / & the other there aboute / Neuertheles in a lytill space of londe / maye be men wythoute nombre by dyuine purssauce & o. denaunce / And if it be of necessity the chosen people shall be in the ayer / for the agylte & lyghtnes of their bodyes & also in soule / And thenne the iuge shal de spuete & repreue the wycked men of the werkes of mercy / whiche he ordered to be / And they shall not moue Replye / But shall thenne wepe vpon theyrself and vpon theyr dedes / lyke as saynt Johan Grysostom sayth vpon the gospell of saynt Mattheu / In sayenge that the Jewes shall wepe theyr lyfe / whan they shall see theyr iuge / and iuge theim that geueth lyf to all me / whom they esteemed and twolued a dede man / And shall blame theyrselfe for his bodely hurte / and wounded by them / And they may not denye their cruelte / but shall wepe in grete dysresse / **T**he paynymis whiche by thei Bayne dysputacions of the philosophers were deceiued / And supposed to haue ben folge to worship god crucyfyed /

**T**he crysten men synners shall wepe that haue more loued the worlde / than god / **T**he heretyques shall wepe / by cause they helde false opynions ayenste the sayth of Ihesu cryst / whom thenne they shall see the souereyne iuge / whom the Jewes crucyfyed / And soo shall all the lynages of the worlde wepe / For they shall haue noo power ne strengthe to resyste ayenst hym / Ne they may not flee tofore his face / Ne they shall hane no tyme of space to doo penaunce for theyr synnes / ne to make satisfaccyon of the grete angursshe that they shall haue of alle thynges / there shall noo thyng abde to them but wepyng /



¶ The seconde thyng that shall folowe at the iugement is the deference of thorsers. For thus as saynt Gregore sayth at the day of iugement shall be iij thynges/ two on the partye reprovied and ij on the partye chosen/ The fyrst shall be dampned/ & perysshed. To whom he shall saye/ Esuriui & non dedisti michi manducare. I had hungr/ and ye have gyven to me noo mete. The other shall not be iuged and perysht/ Of whom it is wreten/ Qui non credit iam iudicatus est. He that beleueth not is now iuged. for they shall not perceue the wordes of the iuge/ whiche wold not kepe þ wordes of god. The other of the partye of the good shall be iuged/ and shall regne as they to whom shall be sayd/ I haue had hungr/ and ye haue gyue me mete. Thother shall not be iuged/ and yet shall regne. That is to wyte the perfyghte men that shall iuge other. Not that they shall gyue the sentence of the iugement/ For the fouerayne iuge shall oonly gyue the sentence/ but they ben sayd iuges. by cause they be present approuyng the iugement. And this assystence shall be fyrst to the honour of sayntes/ For it shall be grete honour to them to haue theyr seetes and sitte wyth the iuge/ Lyke as Ihesu crist promysed to them/ that they sholde be sittynges vpon twelue seetes. iugyng the twelue lygnages of Israhell. Secondly to the confyrmacyon of the sentence. for they shall aproue þ sentence gyue of the iuge as done thassistentes in iugement whiche aprouen the sentence of the iuge that it is good & iuste/ And wyth theyr bondes they sette to theyr names in witnessse/ Lyke as Dauid sayth/ Ut faciāt in eis iudicium conscriptum/ et cetera. To thende that thei make vpon the dāpned. iugement wreten wyth the iuge/

Thirdly that shall be to condempnation of the euill peple/ whom they shall condempne by the werkes of their good lyf. The thirde thyng that foloweth the iugement that shall be thensygnes & tokes of the passion of Ihesu cryste/ that is to wyte. the crosse the nayles/ and the woundes. The whiche sygnes shall be fyfte for to shewe his glorious vctorie/ and by that they shall appere in the excellensce of his glorie. Wherof sayth saynt Johan Grysostome / that the crosse and the woundes shall be more shynyng than ony Rayes of the sonne/ Now thenne sayth he/ consider ye what the vertue is of the crosse/ The sonne thenne shall be derke/ and the mone shall gyue noo lyght. Hereby thei may ye vnderstonde how moche the crosse is more shynyng than þ mone/ and more clere than the sonne.

¶ Secondly for to shewe his mercy/ by whiche he shall saue the good. Thirdly for to shewe his iustice/ how iustly he hath the dāpned them that ben euill/ by cause they haue despiced soo noble pryce as his blode and sette not therby/ And therfore as saith saynt Johan Grysostome he shall saye to them harde wordes by maner of reproof. For your sake I made myselfe a man/ For you I haue been bounde scourged/ & crucified/ Where is now the frute that I haue suffred soo many iniuries for. Loo see the price of my blood þ I haue gyven to redeme you. Where is the seruice that ye haue done to me for the prys of my blode that I haue gyue for you. And where I was god in my glorie. I came downe and was made man for you/ And ye haue made me more vyle than ony thyng/ For all manner thynges of fylthe ye haue more loved than my iustice and my sayth.

¶ The fourth thyng that foloweth the



## Thaduent of our lord

dome or Jugement. is the straytnesse & Rigour of the iuge. For it may not bolde ne lene for noo thyng. For he is almighty ne noo man maye doo ony thyng agensst hym. nor by gistes ne other wyse. For all riches ben in him and all tresour. And herof sayth saynt Berna. de. The day shall come that clene & holy heres shall be more worth than wordes adourned. And gode conscience better than a sacke full of moneye. For this is he þ shall not be deceyued by wordes. ne shall tolde for gyftes. and herof sayth saynt Austyn. We abyde vpon the daye of iugement. and that daye shall be right full of equyte. The Iuge thenne shall geue no fauour to none be he neuer soo puyssaunt/ne doo agensst iustice. Ne none bisschop none abbot/ne noo pryncce may corrupte hym for golde ne siluer/ne for hate. For all godenes is in him. Therfore noo hate may be in him. Wherof Salamen the wyse sayth. capto xi. Odisti eorum que fecisti. God hated neuer thyng that he made & created. For he is right iust. and so iuste. that they that he calleth his bretheren. they ben false cristen men. Whom he shall not delpue after this that Dauid sayth. Frater non redimet. All so he shall not be deceyued by errour. for he is right wyse. Of hym sayth saynt leon the pope. of this iugement. which is the sentence of the souerayne iuge. that is that his regarde & lokyng maketh all thing to tremble to whom all ferme and stable thyng in comparyson. is mouable. and all secreete thyng opene. To whom all derkenes is clere. All thyng with oute voyes answereth. Silence confesseth & wythnesseth. And wythout voyes thoughte speketh. And for asmoche as his wysdom is so grete. agensst his wysdom auayleth noo

Allegacions of aduocates. ne sophism of philosophes. ne þ sayre wordes aourned of thyntecessours ne moyens. Ne the malice of them that ben cautelous. And of this foure here sayth saynt Thomas. Quanti illic elingues & multi feliciores loquacibus erunt. quo ad primum. Quanti pastores/philosophis/quo ad secundum. Quanti eustuciatoribus/quo ad terciū. Quanti heredes/argucius preferendi sunt ciceronis. quo ad quartum. How many shall there be at this iugement that shall haue no tongue. bi whyche they shall not speke. which shall be þ more iustous and blessed than the sayre & grate spekers. And the herdesmen & sheep herdes more happy. than þ philosophes. And how many rude and simple men more than the wyse men. And how many folkes & innocetes more than þ scholars of the doctrynes of Cicero. than of other full of dayn science. They shall be sette tofore and receyued at that day. Like as he wolde saye. the firste shall be taken. and the other shall be put away. The firste thyng that shall be at the daye of dome. shall be horrible accusacyon. For thenne shall be there accusers agensst the synner. The firste accuser shall be the deuyll. of whom saynt Austyn sayth. That thenmye thenne shall be redy which shall recite the wordes of our profession. And shall stonde tofore vs. all þeuer we haue done. and in what place. and what tyme we haue synned. And what good thenne we sholde haue done. And he shall saye to the iuge. Fight true iuge/deme and iuge this synner to be myne. for his trespass. which wolde be thine by grace. He is thyne by nature. He is myne by his myserie. He is thyne bi thy passyon. he is myne by moneypoy. To the he hath be inobedient. To me he



hath be obedient/He hath receyued of the  
the besture of Immortaltye/Of me he ha  
the take this penyble cote/ wyth whych  
iscladde/ he hath left thy besture/and is  
comyn to myne/Right iuge demer iuge  
hym to be mine for to be dampned with  
me. Alas alas/ how may the mouth of  
theym open that shall thus be foude whā  
they shall be iustly dampned to be wyth  
the deuyll/ The seconde acusement is our  
owne trespase For our owne proper sin  
nes shall accuse vs/As the wyse Sala  
mon sayth/ sapientie quarto/ Veniet in  
cogitacōem peccōz suor timidi. et raddu  
cent illos ex aduerso iniquitates eorum  
To the iugement thei shall come in þ tho  
ughte of their synes in grete drede. And  
theyr wykidnesses shall caste theim out  
afterwarde / Thenne theyr werkes shall  
saye to gide/ Thou haste made vs/  
we ben engendred of the/we shall not le  
ue the/But alwaye we shall be with the  
And wyth the we shall goo to the dome  
Thus in many thynges & crymes they  
shall accuse the synners/ The thyrde ac  
cuser shall be all the worlde. wherof sayth  
sayth gregore/ If thou demaūde who shal  
accuse the/ I saye the wo-lde whiche is  
offended And saynt Johon Grisostōme  
sayth/ That atte that daye there we shal  
answere noo thyng/but the heuen/ the  
the the water the sonne the dayes/ and  
the nyghtes shall ben in the wytnesse of  
our synnes/ And yf we speke not/ our  
werkes and our thoughtes shall be mo  
ued/ And all the worlde shall be agenst  
vs tofore god/and shall accense vs stron  
gely/ The fyrste thyng that ensieweth  
the dome shall be wytnesse true wythout  
faylynge / The synners shall haue thre  
wytnesses agenst theym/ That one that  
is aboue theim that is to wete. that shal  
be iuge and wytnesse/ Lyke as he sayth

by the mouth of Iheremye the prophete/  
I am iuge and wytnesse sayth our lor  
de/ That other wytnesse is wythin hym  
that is to wete his conscience/ Therefore  
sayth saynt Austyn/ If thou dredeste the  
Iugis comyng/ correcte thy conscience/  
For the worde of thy mouth is the wytn  
esse of thy conscience/  
That other wytnesse is by hym/that is  
his proper angel depuited to his kepyng  
ge/ The whiche bi cause that he knoweth  
his conscience shall be wytnesse agen  
st hym/ Wherof it is sayd in iob/ The be  
uenes that is to saye/ the angelles the  
shall shewe the iniquities of the synners  
The seuenth thyng that shall be at the iu  
gement is the constraynt of the synners  
Wherof sayth saynt Gregore / O how  
straite shall be the wayes to synners/all  
aboue shall the Iuge sitte full of wrath  
And vnderneath the horryble and confu  
sed Region of payne/ On theyr right syde  
their synnes whiche shall accuse them  
On their lyfte syde their enmyes deuyll  
les wythout nombre dralwenge theim to  
turmente/ Wythin theym their conscien  
ce shall be brennyng/ And wythoutfor  
the the worlde brennyng/ The captyf &  
myserable synner thus taken/ whither  
shall he flee/ Or whider shall he goo/ He  
shall not moue hyde hym/ For it is im  
possyble / And to shewe it is intelle  
rable/ soo moche that he shall not come be  
re it/ The eyghthe that he shall haue the sē  
tence Inreuoicable/ This sentence shall  
uene: be repelled/ Ne it maye not be ap  
peled/ For the appellation shall neuer be  
receyued for thre causes/as it shold be in  
Iugement. The fyrste cause is for they  
cellence of the Iuge/As of a kyng/ yf  
he gve a sentence/it maye not be appe  
led in his Reame / For there  
is none there in aboue hym souerayne



## The Natiuyte of our lord

And in lyke wyse of the emperour and of the pope. Secondly for the euidence of the cryme whiche is notorily knowen.

**T**hyrdly whan the thyng of whych the iugement is geuen maye not be differred/ And that it haue not dylacōn/ And for thise thre causes there maye no appele be from the dygnye sentence /

**F**yrst for the excellēce of the Juge/ For god hath none aboue him/ but he is aboue all other in eternyte/ In dygnyte/ and in auctorite/ And some wyse/ may be appeled from the emperour to god / but from god may noo man appele/ For he hath none aboue hym/ Secondly for the cryme/ for all trespasses and synnes shal be there openly shewed/ Wherof sayth saynt Iherom that in this daye all our dedes shall be shewed / Lyke as they were wreten in a table and noted.

**T**hyrdly for the thyng whiche may not suffice dylacōn/ For all thinges that shall be done at the Jugement / shall be done in a twinkelyng of an eye /

**T**henne let vs praye that we maye in this holy tyme soo to receiue him that at the daye of Jugement we maye be receyued in his euerlastyng blesse.

G      M      E      N

Thus endeth the Historie  
of the Aduent/

There foloweth the Natiuyte  
of our Lorde Ihesu Criste/



**W**han the worlde had endured siue thousand & nyne hundred yeres after Eusebe the holy saynt Octavian the emperour commaunded that all the worlde shold be descryued so that he myght knowe how many cities/ how many towynes. & how many persones he had in all the vniuersall worlde/ Thise was soo grete peas in therthe that all the worlde was obeysaunt to hym. And therfore our lord wold be borne in that tyme that it shold be knowen that he brought peas from heuen. And this emperour commaunded that every man shold goo in to the towynes/cities & villages from whens they were of/ & shold bring with hem a penny/ in knowlegyng that he was subget to thepyre of rome/ & by so many pennes as shold be founden receyued. shold be knowen the nombre of the persones. Joseph whiche the he was of the lygnage of dauid/ and dwelled in Nazareth. Went in to the cytee of bethlem. & lad wyth him the Virgyn mari his wyf/ & whā they were come thider. they lodged in a comyn place by the way/ by cause al hostries weren take vp: & there our blessed lady was



deliuered of our blessyd Saupour vpon  
the shepe that laye in the pake. At why  
che Natiuite our lord shewed many my  
racles/ For by cause that þ world was  
in soo grete peas. The Romayns had do  
ne made a temple/ whiche was named  
the temple of peas/ On whiche they cou  
seled wyth Appolo/ to knowe how lon  
ge it sholde stonde and endure/ Appollo  
answered to them/ that it shall stonde  
as longe/ tyll a mayde had broughte fo  
urth and borne a chylde/ And therfore  
they dyde doo wyte vpon the portall of  
the temple. Loo this is the temple of pe  
as that euer shall endure. For they sup  
posed well/ that a mayde myghte neuer  
bere ne bryng forth a chylde. This tem  
ple that same tyme that our lady was  
deliuered and our lord borne ouerthrew  
and fylle all dolne/ Of whiche crysten  
men afterwarde made in the same place  
a chyrche of our lady: whiche is called  
Sancta maria rotunda/ That is to say  
the chyrche of saynt marge the Rounde /  
¶ Also the same nyghte as recordeth  
Innocent the thyrde whiche was pope  
that there sprange and founted in Rome  
the same nyghte a well or a fountayne  
and ranne largely all that nyghte & all  
the dape vnto the Pyer of Rome called  
Tybre/ Also after that recordeth saynt  
Johan grysostome/ the thre kynges we  
re this nyghte in theyr orysones & pray  
ers vpon a mountayne/ Whan a sterre  
appered by them/ whiche had the four  
me of a right fayre chylde/ whiche had a  
crosse in his forhede/ whiche sayd to thise  
thre kynges/ That they shold goo to Jhe  
rusalem/ And there they sholde fynde the  
sone of the vrgyne god & man/ whiche  
thenne was borne.  
¶ Also there appered in the orynt thre  
sones/ whiche litell & litell assembled to

gyder: & were all on one/ as it signyfied  
to vs that thise thre thynges/ is the god  
hede/ the soule/ and the body/ whiche ben  
in thre natures asssembled in one persone/  
¶ Also Octaupan the emperour/ lyke  
as Innocent recordeth/ That he was mo  
che despyred of his counseyle/ and of his  
peple that he sholde do men worship him  
as god / For neuer had there be tofore  
hym soo grete a maister and lord of the  
world as he was/ Thenne the emperour  
sente for a propheteisse named sebyle for  
to demaunde of her/ yf there were ony so  
grete and lyke hym in the earthe/ or yf o  
ny sholde come after hym/ Thus at the  
houre of mydday/ she behelde the heuen/ &  
saue a cyrcle of golde aboute the sonne  
And in the mydle of the cyrcle a maide  
holdyng a chylde in hir armes/ Thenne  
she called the emperour and shewed it to  
him. Whan Octaupan saue that he mer  
ueled ouermuche/ wherof Sybyle said to  
hym/ Hic puer maior te est/ ipsum ado  
ra This childe is greater lord than thou  
arte. Worshyppe hym. Thenne whan the  
emperour vnderstode that this chylde was  
greater lorde than he was/ he wolde not  
be wo: shyped as god/ but worshyped  
this childe that sholde be borne/ wherfore  
the crysten men made a chyrche of the sa  
me chambre of the emperour/ And na  
med it Ara celi/  
¶ After this it happed on a nyght as  
a grete mayster whiche is of grete aucto  
ryte in scripture/ whiche is named Bar  
tylmew recordeth that the rodde of eugad  
di whiche is by Jerusalem/ whiche be  
reth bame floured this nyghte and bare  
frute/ and gaf lyquour of bame/ After  
this came the angell and appered to the  
shepherders that kept their shepe/ & sayd  
to them/ I anounce and shewe to you a  
grete ioye/ for the saupour of the world



## The Circumcision of our lorde

is in this nyghte born/ in the cytye of be  
thleem/there maye ye fynde hym wrap  
ped in clovtes. And anone as thangel  
had sayd this/ a grete multitude of an  
gelis appered wyth hym/ & began to sin  
ge/ Honour glorie & helthe be to god a  
nye. And in the erth peas to men of go  
od luyng. Thenne sayd the shipherdes  
lete vs goo to bethleem & see this thyng  
And whan they came / they fonde lyke  
as the angell had sayd. And it happed  
this nyghte/ that all the sodomites that  
dyde syne apensit nature were dede & ex  
tynct. For god hated somoch this syne  
that he myghte not suffre/ that nature hu  
mayn whiche he had taken were delvye  
red to soo grete shame/ wherof sayth sa  
ynt Austyn / that it lacked but litell/ þ  
god wold not become man for that syne  
In this tyme Octavian made to cutte &  
elarge the wayes/ and quytte the Roma  
ynes of all the dettes that they oughte to  
hym. This fest of Natiuyte of our lorde  
is one of the grettest festes of all the ye  
re/ And for to telle of all the myracles þ  
our lorde hath shewed/ it shold contynue  
an hole boke. but at this tyme I shall le  
ue & passe ouer/ sauf one thing that I ha  
ue herd ones preched of a worshipful doc  
tour/ that what persone beyng in cleue li  
fe/ desyre on this daye a bone of god/ as  
fer as it is rightfyll/ & gode for hym/ our  
lorde at reuerence of this blessid & hie fe  
ste of his natiuyte wyl graunte it to hym  
Thenne lete vs alwaye make vs in cle  
ue lyfe at this feeste/ that we maye so ple  
se hym/ that after this short lyf we may  
come vnto his blysse/ **A m e n**

**¶** Here endeth the Natiuyte of  
our Lorde Ihesu Criste

**¶** And here foloweth  
his Circumcision



**T**he daye  
of the Cir  
cumscicon  
of our lorde/ There  
ben foure thynges  
that make & shewe  
it to be holy and so  
lempne/ The fyrste  
is the Dias of þ na  
tuyte/ The seconde  
the Imposicon of  
a new name berin  
ge helthe/ The thirde the effusyon of his  
prepyous blood/ The fourth the sygnes  
of the circumscicon/

**¶** As for the fyrste it appereth. For  
the Dias of the sayntes ben solempne/ bi  
moch more reason oughte it to be of him  
that is the saynte of all sayntes.

**¶** Now it semeth that the Natiuyte of  
our lord oughte not to haue none Dias.  
For the natiuyte tendeth to the dedth/ and  
the decees of sayntes haue theyr Dias.  
by cause they ben borne of the natiuyte  
that stretcheth to lyfe perdurable/ for to be  
after glorified in body. And by the sa  
me waye it semeth that the natiuyte of þ  
glorious Virgyne Marye/ & saynt John  
Baptyste. and of the Resurreccyon of  
our lorde ought not to haue Dias. For  
the Resurreccyon was thenne done.  
Her to we oughte to consider lyke as sa  
yth a doctour that in this Dias we shold  
fulfyll such thynges/ as we accomplys  
shed not in the pryncypall daye that our  
lorde was borne in. Of whiche of aunty  
ente tyme/ men were wonte for to syng



at masse/Cultum tuū dñe/ et c/to tho  
nour of our lady saynt mary.

Whether octaues or blastes as of paske  
whitsonide the natiuities of our lady &  
saynt john baptist ben of deuocōn as of  
other sayntes/that men wyll honour for  
spenguler causes or affection/And they  
may be sayd the octaues of figuracyon  
For they signyfy & figure the octaue  
of the last resurreccōn perpetuel whiche is  
the eyghte aegē/ And as to the seconde  
this day was his name imposed to him  
and was named wyth the newe name  
that the mouth of god named/ This is  
the name/of whych there is none other  
vnder heuen by whiche we may be saued  
that is Ihesus/After saynt Bernarde  
this is the name whiche in the mouth is  
hony/In the cere melodye:and in ther  
te joye. This is the name after that he  
saith it lighteth & shyneth like oyle/whā  
it is pressed it fedeth the soule/whā it is  
in the mynde of the hart it is swete:and  
it enoynteth whan it is called/And as  
the euangelist sayth/he had thre names/  
that is to wete the sone of god/Ihesus/  
and Cristus/He is called s sone of god  
in soo moche as he is god of god the fa  
der/Cristus in soo moche as he is a man  
taken of a persone dypne vnto nature  
humayn/And Ihesus in as moche as  
he is god vnyed to our humanyte/And  
of thys thre maner of names sayth sa  
ynt Bernarde/ Ye that lye in dust and  
pouldre aryse oute of your slepe and a  
wake ye: & gyue preyng to god: loo  
here that our lorde shall come vnto your  
helthe. he comyth wyth oynement: he co  
myth wyth glorie/ Ihesus cometh not  
wythout helth/ne cryste cometh not with  
oute vntion/ne the sone of god withou  
te glorie. For he is our helthe: our vncep  
on: and our joye/ And as towhynge  
this treble name tofore his passyon he

was not perpyllly knowen/as towhyn  
ge the fyrst/he was somwhat knowe by  
coniectyng/as of his enemyes whiche sa  
yd Ihesu crist to be the sone of god: And  
as to s seconde of lesse or felwer he was  
knowen for Ihesu Cryste/And as to the  
thyrde vocally/for asmoche as by the vo  
ys he was called Ihesus. But as to the  
reason of the name he was not knowen  
For Ihesus is asmoche to saye/as saup  
our/And this vnderstode not they/After  
s resurreccōn/this name treble was  
claryfyed & declared/The first to the cerste  
te/The seconde to the publycatōn The iij  
to the reason of the name: The firste na  
me is sone of god: and that thise names  
ben appropred to hym/saynt hillarie in  
his boke that he made of the trinite saith  
thus/Vere filium dei vniogenitū/ In dy  
uerse maners/this name sone of god is  
knowen as it is wytnessed of god/god  
s fader wytnessith it/that he is his sone/  
Chapostles preche it the religyous brle  
ue it/the sendes our enemyes confesse it/  
And therefore we knowe our lord Ihesu  
crist in his maners/by name by nature  
by natiuite/by purssauce & by his pas  
syon. The seconde name is cristus/whi  
che is interpreted vntōn/ For he was en  
oynted wyth thoye of gladnesse/ tofore  
all theym that to hym were partye/and  
by that he is sayd enoynted/It is shew  
ed/that he was a prophete/a champion  
a preste/& a kyng. Thise iij persones  
sontyme were wont to be enoynted/Ihe  
su cryste was a prophete techyng s doc  
tryne dypne/a champion in the batay  
le agayn the deuyll/whom he ouercam/a  
preste in reconcilyng thumaine kygnage  
to god the fader/and a kyng in dyscribu  
tyng and rewardeyng euery man. Of  
this seconde name we ben all named  
For of this name Cryste/we ben callyd  
Cristen men / Of whych name saynte



austyn sayth thus. Every crysten man oughte to be crysten of right and iustye of bountee/ of entyerte/ of pacyence/ of Chast pte/ of clenness/ of humilitie/ of Innocence and pte. And thise names here ben of crysten men/ And how doost thou now defende this name/ and wete/ neste for thyselfe soo many thynges/ of whiche thou hast habundance/ and none apetyte/ Knowe thou that he is not cristen oonly that bereth the name/ but he p dooth the werkis of cryste/

**T**he thirde name is ihesus/ and this name after that saynt Bernarde sayth is mete/ fontayne/ medycyn/ & lyghte. And it is mete to many vertues/ For it is comfortatyl/ It noryssheth/ It is enforcyng & strengthyng/ and it augmen- tyth & encreaseth. Of this he sayth hym- selfe. This name ihesus is mete/ For as ofte as thou remembrest it/ thou arte comforted/ What is that whiche assayl- leth soo moche the herte of him that is tho- ughtfull. Who is that whiche exercepeth the wyte thus repayed in vertue/ The vertues comforten & encrease good ma- ners & honestees. Who is that noryssheth thus the chaste affections/ Noo thyng of the worlde soo moche as this name ihus. **S**econdly he is sayd a fontayn. Whe- rof saynt Bernarde sayth. Ihesus is p fontayne of lyfe sealed/ the whiche spre- deth in to foure streames/ For it giueth to be wysdom/ right wysnes/ sanctifycacy- on/ and redempcyon. Wysdom in pcedyca- cyon/ in gpyng to be of our synnes/ ab- solucyon by right wysnes. sanctifycacy- on in our conuersacyon/ And by his pas- sion. our redempcyon/ And in a nother place he sayth. Thre streames tennen of this name ihesus. That is to wite. wor- de of sorow/ by whiche is vnderstonde co- fessyon. Spryngyng of precyous blode by whiche is signyfied afflyction. Was-

ter of clensyng. Whiche sygnifyeth com- puctyon. Whiche of god is smenton to the herte. Thirde it is medycine. Wherof sa- yth saynt Bernarde. This name ihesus is such a medycyne/ that restayneth the strengthe of wraathe/ It appeaseth the swellynge of pryde. It healeth the woundes of enuye/ It restreyneth the fyre of lecherie. It destreyneth the flame of co- uetyse/ It attempteth the thurst of auar- yce/ And it dryeth all rotyn wretchid- nes. Fourthly it is lyghte. Wherof sa- yth saynt Bernarde. Weneest thou that soo grete a lyghte/ and soo sodeyne clea- nes may be preached & shewed thugh ou- te the worlde/ but by this name ihesus. This is the name that saynt poule ba- re tofore the peple/ and tofore kynges as a lyghte sette vpon a candylstyck or cha- undeler for to lighte to all. Also this na- me ihesus is of grete swetnes. Wherof sayth saynt Bernarde. yf thou be cryste/ it hath noo sauour in me/ but if I rede this name ihesus/ If I dyspute or argue/ I am not assured/ but yf this name ihesus be herte/ Also richard of saynt Victor sa- ith thys. Ihesus is a swete name/ a name delectable/ a name comfortyng the syn- ner & a name of holy hope. Whence ihus is to me swete ihus/ that is to saye my sauour. Secondly that ihus is of grete vertue/ Wherof sayth peter rananesis/ Vo- cabis nomen/ eius ihu/ Thou shalt call this name ihesus. This is the name p hath gpyen to blinde their sighte/ to deaf men hearyng/ To crooked goyng/ to dom- be speche/ to dede men lyf. And all p stre- gthe of the deuyll is chased awaye/ and taken oute of the body that he is posses- sid in/ Thirde this name ihesus is of grete excellence & of grete highnes/ Wher- of sayth saint Bernarde/ y name of my sa- uour/ of my broder of my flesh & of my blode/ this is p name p is hid fro p begi- nnyng of p world



but in the ende it is reueled and shewed  
this is the name that can not be expres-  
sed. And of so moche as it may not be ex-  
pressed of so moche it is more merueylo9

And of so moche as it may not be ex-  
med: Soo moche is it of more grete grace  
And this name was Imposed to hym  
Fyrst by the aungell/ & of the fader puta-  
tyff Joseph/ Ihesus is sayd saupour &  
it is sayd saupour in thre maners: or by  
puissaunce to saue. or of habytuation/ or  
of dede and of werke: The fyrst puyssaun-  
ce or myghte is to hym perdurable: The  
seconde of myghte of habytuation is to  
hym syth the begynnynge of his concepi-  
on: lyke as the angell shewed/ And after  
that he hath puyssaunce of dede and wer-  
ke after that the name was imposed to  
hym of Joseph by cause of his passyon  
that was to come/ & the glose saith vpon  
this worde/ Vocabis nomen eius Ihesu. &  
here thou shalt impose to hym this name  
whiche was gyue to hym by the Angell  
tofore begynnynge of this worlde. whan  
thenne he sayd thou shalt impose to hym  
this name: He sheweth the denomynacy-  
on made by Joseph/ And whan he said  
that of thagell or of the souereyne it was  
made/ he tolked the seconde other domy-  
nacions: And therfore was this circūcy-  
spon estatlyssed in the hede & begynnynge  
of the yere at Rome whiche is chief of þ  
world and ennobled wyth the fyrst let-  
tre of the A. b. c. sette in the fyrste place  
thus fourmed/ Ihesu cryst the hede of the  
chyrche is this daye circūcysed/ the name  
is gyuen to hym & Imposed: And the b-  
tas of the natyurte is halowed / The  
thyrde thyng that is consydered of thys  
holy day is the effusyon or shedyng of þ  
blode of ihesu cryst / For on this day first  
he began to shedde his blode/ the whiche af-  
ter dyuers tymes he shedde/ Fyue tymes  
he shedde his blode for vs/ Fyrst at hys

Circumcyspon/ And this tyme was the  
begynnynge of our redemption/ Second-  
ly in oryson: And in this tyme he shew-  
ed the desyre that he had of our redempci-  
on/ Thyrde whan he was boude to the pi-  
ler and beten/ And this was the meryte  
of our redemption/ For by his wondes  
we were saued/ Fourthly whan he was  
crucifyed/ And this tyme was the pryce  
of our redemption/ And thenne he payed  
that whiche he had not taken: Fyftly  
whan his syde was open and this was  
of our redemption the sacrament / For  
thenne out of his syde pssued blode and  
water: whiche sygnifyeth that we ought  
to be purged bi þ water of baptisme. þ  
whiche water ought to haue vertue and  
effecte of the precious blode of ihesu crist  
The syxte thyng of this holy day is the  
sygnacle of the circumcyspon: the whiche  
Ihesu cryste on this daye of his benyg-  
nyte dayned to take: And ye ought to  
knowe that for many reasons he wolde  
be circūcysed. First for the cause of hym  
self/ that he wolde shewe that he had taken  
our very fleshe humayne: For he knew  
well: that there shold somme come after þ  
shold saye that he hadde not take body  
reall of the byrgyn marie. And therefore  
wolde he be circūcysed really in the fles-  
he humayne / for to destroye theyr grete  
errour/ And to shewe his naturell blode  
For a body fantastique shall shedde noo  
blode - Secondly for the cause of vs  
for to shewe to vs. how we shold be circū-  
cysed spyrtyuelly/ After that saynt ber-  
narde saith/ there ben two maner of Cy-  
cumcyspons. that we ought to doo/ that  
is to wete wythout forth our fleshe and  
wythin our herte/ The circūcysio of our  
body. is in thre thynges/ In habyte that  
it be not noyefull: In operacion that it  
be not reprouable / In worde that it be  
not dyspytous: The circumcyspon of the



## The Circumcyspon of our lord

herte wythin forth is also in thre thynges  
In thought that it be holy / In affection  
that it be pure / In entencion þ it be right  
full: Item for the ryghtfull cause of vs  
to that he wolde saue vs in thys manere  
that he was cutte in one membre for to  
saue all the body / In lyke wyse wolde  
Jhesu cryst suffer the cutting of hys cir-  
cumcyspon for to saue alle the spryтуell  
body of the chyrche: They ben the membris  
of the chyrche that byleue in hym: & hys  
by the fayth of the chyrche shall be saued  
Of whiche circumcyspon saith saint poull  
ad Colocenses secundo / Ye haue taken þ  
Circumcyspon not made wyth the honde  
to dyspoyse and cutte the flesshe, but the  
spryтуell circumcyspon of Jhesu cryste  
is that all vices ben cut of & take away  
Thyrdely he wold be circumcised by cau-  
se of the Jewes, that they shold haue no  
ne excusacion / but for to byleue in hym:  
For yf he had not be circumcysed: they  
myghte saye they ought not to receyue  
hym by cause he folowed not the faders  
of the lawe:

Fourthly by cause that the deuyll sholde  
haue noo knowlege of the mysterye of  
thyncarnacion / Als the circumcyspon  
was gyuen agaynst orgynall synne / þ  
deuyll wende that he that receyued it we-  
re a synner and had nede of the remedie  
of circumcysion: And for this cause Jhu  
cryst wolde that his moder being alway  
a Virgyn shold be marped: by cause that  
by the sacrament of matrymonye his in-  
carnacion shold be hydde from the sence  
Fyftly for to fulfille parfyghtly iustye  
& and parfyghtly humylyte / the whiche  
is to submytte hym to one lower than  
hym self. / Therefore wold he thus be circu-  
cysed / for to shewe to vs this humylyte.  
Als he that is lord and mayster of the al  
submytted hym self to the lawe / Sixtely  
for to approue and fulfille the lawe of

Moyse / the whiche was good and holy  
For he was not comen for to destroye þ  
lawe: But for to fulfille and kepe the  
lawe /

¶ Thus sayth saynt poull the viii chapp  
tre I saye to you that Jhesu crist was my-  
nystre of the circumcyspon for the trowth  
of god: to conferme the promesses that  
he had made to the faders of tholde lawe  
And the cause why the circuncision was  
made the viii daye. There ben assygned  
many reasons / The fyrst is for to vnder-  
stonde the sence of the lettre as it lyeth:

For lyke as Raby moyse whiche was  
a ryght grette phylosophye in theologie /  
how well that he was a Jewe / Whan a  
chylde in the state of viii dayes after he is  
born is also tender as he were yet in the  
wombe of his moder / and at seuenth day  
he is fortyfyed and affermed Therefore as  
he sayth / Our lord wolde that the lytyll  
chyl dren at viii daye sholde be circumcys-  
sed by cause they shold not be hurte by þ  
grette tendernes that they haue yet / And  
he wold not that they shold abyde aboue  
þ viii day for thre causes þ he assygneth  
The fyrst is for to eschew the peryl of de-  
the that he sholde not deye wythin the viii  
dayes: The second is for to eschewe the  
payne of the chyl dren: For in the doynge  
of the circumcyspon is a grette payne: &  
therefore wolde our lord god that they we-  
re circumcysed whyles they had lytyll ima-  
gynacion / For whan they haue lytyll  
vnderstondynge they fele not soo moche  
payne: The thyrd cause / for to eschewe þ  
heynnes of the parentes / For by the cir-  
cumcyspon many chyl dren deyed: And  
yf they had abyden tyl they had be gret-  
ter and thenne deyed: the fader & moder  
shold haue ben more sorowfull than they  
sholde be at the age of viii dayes: The sei-  
conde is vnderstonde in spryтуell dede /  
that is to wyte: that the viii day is take



for the Resurrection: Whiche is the Blas-  
of our lpf. For thence shall we be circu-  
cised: fro all payne and fro all myserie  
And thus thies viij dayes shall be vn-  
derstode by the viij ages: The first is fro  
Adam to Noe: The secōde fro Noe to a-  
braham: The thyrde fro abrahā to Moy-  
ses: The fourth from moyses to Dauid  
The fyfthe fro Dauid to Ihesu Cryste:  
The vi fro Ihesu cryste vnto thēde of the  
world: The vij of the depeng on the erthe  
And the viij of the generall resurrectiō  
to heuen: Or bi thies viij ben vnderstan-  
de iij thynges the whiche we haue in o-  
ur lpf perdurable: the whiche saynt Austyn  
reherceth: In recityng that our lord saith  
What other thyng is it that he sayth? I  
shall be theyr god: that is that I shall be  
to them all that: wherof they shall be ful  
and all that whiche by reason they may  
demaūde: that is to wyse: lpf: helpe: me-  
te habondance of all glory: honour: and  
peas: & all goodnes / Or other wyse we  
may take by the viij dayes a man in bo-  
dy & in soule: of whiche the iij dayes ben  
vnderstande by the iij elementes of whi-  
che the body is composed And iij dayes  
they ben iij vertues naturell that ben in  
the soule for to desyre or coueyte: For to  
be angry or moued: For to vnderstonde  
reason & to conceyue it: The man thence  
that now hath viij dayes: whan he shall  
be ioyned to god / fro whom the ioyning  
shall neuer be deffeted / thence shall he ha-  
ue the iij daye And in this viij day he  
shall be circūcised fro all synne & fro alle  
payne: The thirde reason is taken after  
the sens morall: And after this: the viij  
dayes may be taken in dyuerse purpose  
The fyrste maye be sayd knolege of his  
synne: lyke as dauid sayth: Quonia in-  
quitatem meam ego cognosco: I haue  
knowlechyng of my synne: The seconde  
purpos is for to leue synne / & take the

good / the whiche is shewed to by the so-  
ne that dispended his good folily / And  
whan he had perceyued that he had done  
euyl & folyshly / he aduertysed hymselfe /  
And sayd I shall departe & retourne to  
my fader / And shall praye that I maye  
serue him / and that he receiue me to mer-  
cy / & make me as one of his seruantes /  
The thirde is shame of synne / wherof sa-  
ith saynt poul to them that for their sin-  
nes be in payn & in turment / What fru-  
ite haue ye fonde in thooos synes in your  
lyfe / of whiche now ye ben a shamed /  
The fourth is drede of the comyng iuge-  
ment & dome / wherof Job sayth / I ha-  
ue fered & doubted god / as men drede the  
walles of the see / In theyr grete Rage &  
tempest / And saynt Iherom sayth thus  
Siue comedam siue bibam / & c. / As of-  
te as I ete or drynke / or that I doo any  
other thyng. Alwaye me semeth that I  
here the soun & the boys cryenge / Arise  
ye dede men / and come to the dome & iu-  
gement / The fyfth is contricyon / wherof  
saynt Iherom sayth / Gyue thy wepyng  
& bytternesse / of that whych thou haste  
angryd thy god by thy synne / The vi is  
confession / wherof dauid sayth Dixi cō-  
fitebor & c. / I haue said & purposed in my  
hart / that I shall confesse me to god / and  
make knowlege of my synne / The seueth  
is hope of pardon / for if Judas had had  
very repentaūce & hope / and had confes-  
sid his synne he had had foryeuenes and  
pardon / The viij is satisfacciō & sacrefy-  
se / And thence is the man verely circūci-  
sed / not only fro the synne / but also fro pa-  
yn / where the ij first dayes ben for the so-  
rowe of synne that hath be done / & the will  
for tamende it / The thirde day we sholde  
confesse the euylle that we haue done / &  
the good dedes that we haue lefte / The  
other iij dayes ben orison / effusion of te-  
res / Afflicciō of body / & almesse gyuen  
b j



## The Circumcision of our lord

Or otherwyse by thise viij dayes may be  
 vnderstode viij thynges of whiche þ con-  
 sideracō cutteth of & taketh awaye all  
 euyl wyll of syne. And who that shall  
 consider it shal haue made a grette jour-  
 ney. Of whiche saynt bernarde nameth  
 viij of theym/ sayēg that viij thynges ben  
 in the essence of a man: that yf a mā wyll  
 consider theym he shall neuer syne. and  
 thooos ben thise. The bryte of our natu-  
 re: the bylde & fylde of our werkes: the  
 sorowde of our issueng: the mutabylite of  
 our estate: thanguysh of the deth: the my-  
 serable & vnsecure of our nature of bodi  
 & of soule: the dampnacō detestable &  
 horrible: and the consideracō of the glo-  
 ry of heuen: whiche may not be recōited/  
 The fourth reason is taken to the vnder-  
 stondyng espyrituell: And after this þ  
 fyue dayes shall be the bokes of Moy-  
 ses: in whiche the lawe is conteyned: &  
 the two other: ben the prophetes & þ psal-  
 mes of Dauid: And the viij shall be þ  
 doctryne of the gospellis: but in the firste  
 viij daies: the circumscicōn passight was  
 not made: but on the viij daye was par-  
 fyght cyrcumscicōn of syne & of payne  
 now it is made in hope: After it shall be  
 done. And of the flesh of the circūscicōn  
 of Ihesu criste: It is sayd that the angell  
 broughte it to Charlemayne: and he ba-  
 re it to Amcon & sette it there honorabli  
 in the chyrche of our lady: And after as  
 it is sayd that he bare it to Chartres: &  
 now it is sayd to be at Rome in the chy-  
 rche of that is called setā sanctoz: And  
 there it is wreten that the prepyous flesh  
 of Ihesu Cryste is there right cleer: & the  
 nauyll also: Also it is sayd þ it is in the  
 chyrche of our ladi at Andwarpe in bra-  
 bande/ And there I knowe well that on  
 Trinity sondaye they shewe it wyth gre-  
 te Reuerence/ And is there borne about  
 wyth a grette and a solempne processōn

And that though I be vnworthi I haue  
 seen dyuers tymes/ And haue red & her-  
 de therof many myracles that god hath  
 shewed there for it: And as to whyng  
 I haue herde say there/ that there was a  
 cardynal sent fro Rome for to see it: and  
 as he was at his masse solempn it was  
 leyd on the corporas attē whiche tyme it  
 bled thre dropes of blood on the sayd cor-  
 poras/ There they worshypped it as for  
 the flesh of our lord whiche was cutt of  
 at his Cyrcumscicōn/ And named it the  
 re prepuccium dñi/ Yf it be true / to some  
 it semeth merueyle/ by cause it is so that  
 the flesh that was cut of/ was of the be-  
 ry flesh that was cutte of his body hu-  
 main/  
 Some holde/ that whan Ihesu criste aro-  
 os fro deth to lyf/ that he returned wyth  
 the body glorified to his place/ Of the  
 vntas of the Natiuite of Ihesu criste/ that  
 is called the day of circūscicōn/ we fynde  
 that Ihesu criste sayd/ bi the mouth of his  
 sayntes/ Non Veni lege soluere/ s3 adim-  
 plere/ I came not sayd Ihesu criste to bre-  
 ke the law/ but to fulfill it/ And he was  
 that day circūscised & named Ihesus whi-  
 che is asmoche to saye as sauour/ and  
 att the circūscicōn muste be cutte a litell  
 of the skynne att thede of the mebre of the  
 yerde/ And that it signified & shewed þ  
 we ought to be circūscided/ and cutte & ta-  
 ken awaye fro vs the synnes & euyl by-  
 ces/ That is to wete/ Pryde Wrath en-  
 uye couetise slouth gloutenye/ & lecherye  
 and all synnes/ And purge vs by con-  
 fession by contricōn/ by satisfaccion by  
 almesse dedes/ and by prayere/ And to  
 gyue for goddis sake of the goodes that  
 he hath lent to vs/ For we haue noo  
 thyng propre/ But Ihesu Cryste hath  
 lent to vs all that we haue. Thenne it  
 is well reason that we doo gyue for him  
 to the pource of such goodes as ben his/



For we ben but seruantes/ And we oughte to gyue to the hungry mete/ to the thursty drynke/ to the nakyd clothynge/ By site the seke/ And to fore all thynges to loue god/ and after our neyghbours as our lyf/ and despoyle ourself for fine/ And clothe vs wyth good werkes and vertues/ and folowe the comaundement of Ihesu cryste/ And in this manere we shall fulfille the wyll of our fader Ihesu cryste/ If we ben soo purged/ and thus circuncysed/ Then lete vs praye vnto the lorde of heuen/ That sayth/ that he came not to breke the lawe/ but to fulfille it/ That he gyue vs grace/ in suche maner/ to fulfille the lawe & his wyll in this worlde/ that we may come in to his holi blysse in heuen/ **A M E N**

Here foloweth the fest of the epi-  
phanie of our lorde/



**T**he fest of the epyphanie of our lorde is adourned of foure myracles/ and after them it hath foure names: On this day p kingis worshipped ihe su cryste/ and saynt john baptyst baptised hym/ And ihe

su cristie chaunged this day water in to wyne/ And he fedde fyue thousand men wyth fyue loues of brede: Whan Ihesu cristie was in thage of xij dayes/ the iij. kyniges came to hym/ the waye lyke as p sterre ledde hem. and therefore this day is called Epyphanye/ or the tiephanye in comyn langage/ And is sayd of this terme ephi/ whiche is asmoche to say as aboute/ & of this terme phanes whiche is

asmoche to say as apparicion/ For thene the sterre appered aboue them in thayer/ where the same Ihus bi the sterre p was seen aboue them shewed him to the kyn gis/ And that daye xxix yere passed/ p was att thentire of xxx yere/ For he had xxix yere & xij dayes/ & began the xxx yere as saith saynt Luke. Or after this p bede sayth/ he had xxx yere cōplete/ as the churche of Rome holdeth/ and thene he was baptised in p flood or ryuer of jor dan/ & therefore it is called tiephanie/ sa id of theos/ whiche is asmoche to say as god & phanes/ aparicion/ For thene god that is the trinite apered/ God the fader in doys/ god the sone in flesh humayne god the holy ghoost in lyknes of a doue/ After this that same daye a yere whan he was xxxi yere olde & xij dayes/ he to urned water in to wyne/ & therefore it is called bethania/ sayd of beth/ p is to say an hous/ & phanes/ that is apparicion/ And this myracle was done of the wy ne in an hous/ by whiche he shewed hym very god/ And this same day a yere af ter that was xxxij yere he fed v thousand men wyth v loues/ like as bede saith/ And also songen in a ympne whiche begyneth Illuminās altissimus/ & there fore it is callyd phagiphania/ of phage that is to say mete/ And of this fourthe myracle some doubt p it were done/ on this daye/ for it is not wreten of bede ex pressely/ And bi cause that in the gospel of saynt john is red p it was done nigh vnto paske therefore the iij apparacions were set on this day/ The first bi the ster re vnto the creble or racke/ The ij by the vois of the fader on flom jordan/ The iij of the water in to wyn at thous of arche de lyn/ The fourth by the multiplacacō of fyue loues in deserte/ Of the fyrst apa ricō we make solempnyte on this day pryncipally/ And therefore pousiell we



## Of the Epiphanie

the storie such as it is. Whan our lorde was borne. þ the kyngis came to Iherusalem. of whom þ names ben wreten in ebrewe: that is to wete Appelyus Ameyus: & Damascus: and in greke/ Galatath Magalath: & Charath/ and in latin Jaspaz Melchior/ & balthazar/ And it to wete that this name Magus hathe thre signyficacions: It is sayd Illuseer: or deceyuour: enchaunteur & wyse: They ben sayd Illuseurs & deceyuours. bi cause they deceyued herodes/ For they retorted not by hym. Whā they departed fro the place where they had honoured & offered to Ihesus/ But returned by a nother waye in to their countree: Magus also is sayd enchaunteur/ And herof ben sayd thenchauntours of pharao Magi whiche by theyr malefice made their meueples by thenchaunting of the craft of the deuyll: And saynt John Crisostome callyth this kyngis Magos: as wicked & euill doers: For fyrst they were ful of malefices/ but after they were conuerted To whom god wold shewe his natiuite and brynge them to him. to the ende that to synners he wold doo pardon.

Item magus is sayd wise/ for magus in ebrewe is sayd doctour/ In greke philosopher/ & in latin wise. Wherof they ben sayd magi/ that is to saye grete in wyse dom: And thise thre came in to Iherusalem wyth a grete compaigne & grete estate/ But wherfore came they to Iherusalem whan the childe was not borne there/ saynt Remygge assigneth foure reasons. The fyrst reason is that the kynges had knowlege of the natiuite of the childe þ was borne of the Virgyn marie/ but not of the place. And by cause that Iherusalem was the moost citee ryall/ and there was the See of þ souerayn prestes/ they thought/ that soo noble a chylde: so nobli shewed. ought to be borne in the most no

ble citee that was ryall/ The seconde cause was/ for in Iherusalem were the doctours & the wyse men by whom they myght know where the sayd childe was borne. The thirde cause was to thede: that þ Jewes shold haue none excusacion. For they might haue said that they had knowlege of the place/ where he shold be borne/ but the tyme knewe they not/ & therefore they myght saye we beleue it not. And the kynges shewed to them the tyme/ and the Jewes the place/ The fourth to the doubte of the Jewes & their curiosite/ For thise kynges beleued one oonly prophete/ & the ielwes beleued not mani. They sought a straunge kyng/ & the Jewes soughte not their one kyng/ Thyes kinges cam fro ferre countrees/ & the ielwes were neyghbours fast by/ Thies kynges were successours of balaam/ & cam at the dyspon of the sterre/ by the prophesie of their fader/ whiche said/ That a sterre shall be borne or sprynge out of Jacob. And aman shall aryse of the lynage of Israhel/ That other cause that meuetth them to come to Iherusalem putteth saynt John Crisostom whiche sayth/ That there were some that affirmed for trouthe that there were grete clerkes that curiously studyed to know the secretes of heuē. And after they chosen xij of them to take hede/ And yf ony of them deyed/ his sone or nexte kynnesman shold be sette in his place/ And thise xij euery yere ascended vpon a montayne whiche was called Victoriall/ & thre dayes they abode there/ and weesthed them clene/ And prayed our lorde that he wold shewe to them the sterre that balaham had sayd/ & prophesped be forne. Now it hapened on a tyme that they were there the daye of the Natiuite of our lorde Ihesu cryste. and a sterre came ouer them vpon this montayne/ whiche had the forme of a ryght



saynt childe. And vnder his hede a shynynge crosse: Whiche spake to thies thre kyngis sayeng: Goo ye hastely in to the londe of Judee: and there ye shall fynde the kyng that ye seeke/ Whych is borne of a vyrgine. A nother cause putteth saynt austyn/ For it myght well be that þe angell of heuen appered to them. Whiche sayd the sterre that ye see is Ihesu cryst. So ye anone & worship hym: A nother cause putteth saynt lyon: that bi the sterre whiche appered to them. Whiche was more resplendysshynge & shynynge than the other: that it shewed the souerain kyng to be borne on therthe. Therne anonede parted they for to come to that place.

¶ Now it maye be demaunded how in so litell space of xij dayes. how they myght come from soo ferre: as fro theest vnto Iherusalem: Whiche is in the mydle of the worlde: Whiche is a grete space & longe waye/ Ther to answereth saynt Remigge the doctour and sayth/ that the chylde tho whom they went: myght well make them to goo somoche waye in that why le: Or after this that saynt Iherom sayth: that they came vpon dromedaryes/ Whiche ben bestes that maye goo as moche in one day as an horse in thre dayes. And whan they came in to Iherusalem they demaunded in what place the kyng of iewes was borne: And they demaunded not yf he was born: for they bileued it fermly: that he was born. And yf ony had demaunded of them: wherbi ye know that he is born: they wolde haue answered. We haue seen his sterre in thorpent. And therefore we come to worship hym. This is to vnderstonde: We beyng in the orpente sawe his sterre: that shewed that he was borne in iudee: & we ben come to worshipp hym: And therefore sayth this doctour Remigge: that they confessid this childe veri man: Very kyng: & veri god

Very man. Whan they sayd. Where is he that is born. veri kyng: Whan they said kyng of iewes: Very god. Whan we be comen to worship hym: For there was a comāndement. that none shold be worshipped but god: And thus as sayth saynt John Crisostome. they confessid the chylde: Very god/ by worde/ by dede/ & by gyftes of theyr tresours that they offred to hym/ And whā herode had herde this he was moche troubled: & all Iherusalem wyth him/ Herode was troubled for thre causes: First by cause that he drad that the iewes wold receyue the childe borne for their kyng: & refuse hym as a straūger/ wherof sayth saynt John crisostome/ in suche wyse as the bolles of the tree þen hie ben soone moued wyth the wynde/ so they that be in hys estate of the worlde a lichte renōme troubleth them/ Secondly lest he shold be blamed of the Romayns. yf ony were kyng but yf he were ordened by the emperour. For so had the Romayns ordened. that none sholde be called lord ne kyng/ but yf he were by the comāndement of the emperour. Thirde ly he was angry as saynt gregore sayth/ whan the kyng of heuen was born the kyng of therthe was troubled and not wythout cause. For the earthely lordship is confounded. whan the hienesse of heuen is declared. & perceyued. And all the cōtree of Iherusalem was troubled wyth hym for thre causes. Firste by cause that the euill enioye them not. of the presence ne the comyng of the rightful & iust. Secondly for adulation & flatering that they were sorpy of his anger/ Thirde ly for lyke as the wyndes that ben contrary in the see as longe as the walles ben moued: In lyke wyse the contrarite of prynces & wrath falleth on the peple/ & therefore they doubted & fered lest they shold be toumented/ Therne herode called



## Of the Epiphanie

all the prestes of the lawe and doctours  
 & demaunded of theym: Where Ihesu crist  
 shold be borne/ And whan he had vnder  
 stonde of theym that he sholde be borne in  
 bethleem the cytye of juda/ he called the  
 thre kyngis a parte/ & demaunded of the-  
 ym diligently the tyme that the sterre a-  
 pered to theym / For to knowe what he  
 sholde doo yf the kyniges retourned not  
 agayne to hym / And he sayd to theym  
 assoone as ye shall haue founden the chil-  
 de and hane worshipped hym/that they  
 sholde retorne & shewe it to hym/ In say-  
 nyng that he wolde worship also hym:  
 & thoughte that he wolde slee hym: And  
 it is to wete that assoone as they were  
 entred in to Iherusalem the sighte of the  
 sterre was taken fro theym: and for thre  
 causes/ First that they sholde be consrey-  
 ned to seeke the place of his natiuite/ly-  
 ke as they were certeyned/by thapperig  
 of the sterre/ And by the prophesie of the  
 place of his byrthe/ & soo it was done.  
 Secondly that they that sought the helpe  
 & the worlde/ had deserued to lese thayde  
 dyuine/ The thyrde by cause that the syg-  
 nes be gyuen to mescreautes/ And pro-  
 phesies to them that bileue well: lyke as  
 the apostle sayth/ And therefore the signe  
 whiche was gyue to the iij kyngis/ why-  
 che yet were paynymys/ ought not to ape-  
 re to theym/ as longe as they were with  
 the ielwes/ And whan thei were issued  
 out of Iherusalem/ the sterre apered to the  
 im/ & brought theym tyll it came aboue  
 place where the childe was/ And ye ou-  
 ghte to knowe that there ben iij opiniōs  
 of this sterre/ whiche Remigie the doctour  
 putteth sayeng That some sayen that it  
 was the holy ghost/ whiche apered to the  
 thre kyngis in the forme of a sterre/ whi-  
 che after apered vpon the bedde of Ihu cry-  
 ste in the lyknes of a doune/ Other saye  
 lyke to saynt John Crisostome: that it

was an angell/ that apered to the shepe-  
 herdes/ and after apered to the kyngis:  
 But to the shepherdes ielwes/ as to the  
 ym that vse reason/ in fourme of a reso-  
 nable creature/ And to the paynims as  
 to vnreasonable/ in lyknes of nature vn-  
 reasonable/ that is to say of a sterre/ Other  
 saye more reasonable & more veritable/ yf  
 it was a sterre newe created & made of  
 god/ the whyche whan he had done hys  
 offyce/ was brought agayn in to the na-  
 ture: wherof it was fyrst fourmed/ And  
 this sterre was this that fulgencius saith  
 It deferenced fro the other sterres in thre  
 thynges. First in sytuacōn/ for it was  
 not fynyed in the firmament/ but it hing  
 in thayer nygh to thetthe: Secondly in  
 clerenes/ for it was shynng more than  
 the other. It appered so that the clerenes  
 of yf sōne myght not hurt ne apayre hys  
 lyght/ but at playn mydday it had riht  
 grete lyght & clerenes: Thirde in mo-  
 uynge. for it went alway before the kin-  
 ges in maner of one goeng in the wape  
 He it had none turnyng as a cerle tou-  
 neth/ but in suche maner as a persone  
 gooth in the wape/ And whan the kyn-  
 gis were yssued out of Iherusalem: and  
 sette in their wape: they sawe the sterre/  
 wherof they had losse the syghte: & were  
 gretly enioyed: And we oughte to note  
 that there ben vj maners of sterres/ that  
 thise kyniges sawe. The first is material  
 the seconde spirytuell/ the thirde intellectu-  
 ell/ the fourth resonnable: the fyfth sub-  
 stancial/ The fyrst that is material they  
 sawe in the east/ the seconde that is spiry-  
 tuell/ they sawe in herte/ and that is in fa-  
 yth/ for yf this sayth had not be in the pr-  
 hertes that had lyghted theym they had  
 neuer seen the sterre materiall/ They had  
 sayth of thumanyte whā they sayd whe-  
 re is he that is born/ & of his ryall dygny-  
 te: whan they called him kyng of ielwes.



And of his deite whan they sayd: they went to worshipping hym: The thirde intellectuall. Whych is that the angell that they sawe in Byssion. Whan it was bi þe angell shewed to them. that they sholde not retorne bi herode. how be it. that after one glose: it was our lorde that warned them. The fourth. that was resonable that was the Virgine marie whom they sawe in the stable holdyng her childe. The fyfth: that is substancyal: that is to say that he had substance aboue all other singuler: And that was Ihesu crist. Whom they sawe in the crybbe: And herof is it sayd in the gospell. that they entred in to the hous. and fonde the childe wyth marie his moder. And thene they worshipped hym: And whā they were entred in to the hous secretly. & had fouden the childe. they kneled & offred to hym thies thre gyftes. that is to wete. golde. encence: & myrr. And this sayth saynt Austyn. *O infancia cui astra subdūtur. & c.* O in fante or childehode to whom the sterres ben subgette. to whos clothis angelles bolwen: the sterres gyuen vertue: the kyn ges Joyen/ & the floures of wisdom bolwen theyr knees: O bleffid tygurie or lytill hous. O holy sete of god: And saint Iherom sayth: this is an heuen: where is noo lyght but the sterre: O palays celestyal in whiche thou dwellest: not a kynge aourned wyth precious stones: but incorporat. To whom for a softe bedde was duresse & harde cribbe. for curtains of golde & sylke. the fume & steeche of donge: but the sterre of heuē was cleerly embellyshed: I am abasshed whan I beholde thies clothes/ & see the heuen. the herte breieth me for herte/ whā I see hym in the crybbe a poure mendiaūt: & ouer hym the sterres. I see him right cleer. ryght noble & right ryche: O ye kynges what done ye. Ye worshipped the chylde in a ly

tyll foule house wrapped in foule clothes. Is he thene not god. Ye offre to hym golde: and wherof is he kyng: And where is his ryall hall. Where is his trone/ where is his courte. Ryall frequented & vsed wyth nobles: The stable/ is not that his halle/ & his trone: þe racke or crybbe: they that frequente this courte. Is it not Ioseph & Marie. they ben as vnweting/ to the ende that they become wyse: Of whō sayth Hyllarie in his seconde boke. that he made of the Trinite/ The Virgine hath borne a chylde. but this that she hath childed is of god. The childe is lyeng in the racke: and the angelles ben herde syngyng & preysinge hym/ The clothes ben foule/ & god is worshipped/ The dignyte of his puyssaunce is not take awaye/ Though thumylie of his fleshe is declared: Loo how in this childe Ihesus were not oonly the humble & smalle thynges but also that Ryche & the noble and the highe thynges / And herof sayth saynte Iherom vpo the epistle ad hebreos/ Thou beholdest the racke of Ihesu crist: See also the heuen: Thou seest also the childe lyeng in the crybbe: but take hede also how the angelles syng & prayse god/ herode is persecuted: and the kynges worshyp the childe. The pharisees knelwe him not but the sterre shewed hym/ He is bapty sed of his seruaut. But the boys of the fader his herde aboue thondryng/ He is plunged in the water/ but the holy gost descended vpon hym in lykenes of a doue/ And the cause wherfore thise kyngis offred thise yestes. many reasons ben assigned: One of the cause is: as sayth Remygge the doctour. that the auncient ordinaunce was: that noo man sholde come to god ne to the kyng wyth a boyde hōde. but that he brought some gyfte: And they of Caldee were accustomed to offre such gyftes/ They as scolastica historia



## The Septuagesme

of Israell representeth the tyme of oure pilgrimage/ of the lyfe of this worlde. For thus as they were deliuered in the sixtyth yere/ so were we in the sixte age/ And as they had payne in gaderynge & assemblynge theyr thinges for to bere wyth theym/ Soo haue we in fulfyllynge the comaundementes of god/ And like as they were in reste. Whan they cam in to theyr countree/ and in gladnesses & in ioye/ In lyke wyse we synge double Alleluya: þ betokeneth double ioye that we shall haue: as well in body as in soule / In this tyme thenne of epylle of the chyrche full of many trybulacions And as throlwen out in to the depnesse of desperacyon almoste and despayr sigbeth for sorowbe in sayenge the offyce of the masse / Circūderunt me gemitus mortis & c / And sheweth many demonstracyons that she suffereth/ as well for þ myserye that she had deserued by synne/ As for the double payne that she is wonne in/ and as for the trespasses to her neyghbour. But allwape for as moche as she fall not in dispayr is purposed to her in the gospel & epylle thre maner of remedies: The fyrst is that yf she wyll yf sue of thies trybulacions: that she labour in the vigneuerde of her soule/ In cutting & pulling out the vyces & the synnes/ And after in the waye of this present lyfe/ she seche the werkes of penauence / And after that in doyng spirytuell batayle/ She defende her strongly agenste the temptacyons of the enemye/ And yf she doo thies thre thynges/ she shall haue threfolde rewarde. For in labouryng god shall gve her the peny and in well rennyng the pryce / And in well syngyng the crowne /

And by cause that septuagesme signifieth the tyme of our captiuyte/ the remedye is purposed to vs/ by the whiche

we may be deliuered/ In sleeng the myserye by rennyng/ by bytcorpe in syngyng/ And by the peny in vs agenbyenge/

## Of Sexagesme

**T**he Sexagesme begynneth whan is songe in the chyrche att the offyce of the masse/ Exurge dñe/ & c And this endeth the weekesday after Esterday: And was instituted for redempcyon/ For sygnification/ and for representacion/ For redempcyon it was instituted/ For Melchisedech the pope & Syluestre Institued that men sholde ete wytes on the Saturdaye To the ende that they that had fasted the frydaye/ whiche sholde allwape be fasted were not greued/ And in Rechact them of the Saturdayes of this tyme/ they adiousted and joynded a weke of the lence thereto And called it Sexagesme/ That other reason for sygnification/ For that tyme sygnifieth the tyme of weddowhed of the chyrche/ And the waylyng of the same for the absence of her spowse. Why she was rauysshed in to heuen.

There ben two wynges gyuen to the chyrche. The fyrste is the exercitacion of sygne werkes of mercy/ And the fulfylling of the ten commaundementes of the lawe. For sixty maketh sixe sythes ten And by six ben vnderstonde the vi werkes of mercy/ And by ten. the ten commaundementes of the lawe/ The thyrde reason is/ for representacion. For the Sexagesme representeth also the mysterye of redempcyon. For by ten is vnderstonde the man. whiche is the tenth peny whiche is made and formed to that/ that he be the reparacyon of ix orders of angels or for that he is fourmed of foure qualytes/ to the body/ And to the soule



he hathe thre powres that is to wete/me morpe/Understondyng: & wyll. Whiche ben made that he serue the blessed trinite to thende that we byleue fermely in him and loue hym ardently: and dilygentli we haue & holde hym in our mynde/ Bi siye/ben Understonde bi mysteries/bi the whiche the man is redemed by ihesu cryste/the whiche be/the Incarnacōn/the natiuptye/the passion/his discencōn in to hel le/his resurreccōn/& his ascencōn in/to heuen/And by cause that the sexagesme stratcheth vnto the wenesday after ester that daye is songen Venite benedicti

For they that fulfyll the werkes of mercy/shal here in the ende Venite as ihesu cryste wytnesseth/And theñe shall the doore be opened to the spowse + and enbrase god her spowse/And it is warned in a pyssle that he sholde here pacyently tribulacōn/as saynt poul dyde: in thabscence of her espowse+ and in the gospel/that she be alway ententyf to solwe good werkes/And that she that had songe as despayred Circūderunt me gemitus mortis/Now retorne for to demaūde that she be holpen in her tribulacōns/and require to be deliuered/In sayeng/Exurge dñe adiuua/et c/whiche is the begynnyng of the offyce of the masse: And this dooth holy chyrche in thre maners/ For some ben in holy chyrche that ben oppressed of aduersyte/ but they ben not cast oute/& some that ben not oppressed/ne cast oute/And some that ben oppressed & cast out/And by cause that they may nothere aduersities/it is to drede and grete perill lest the prosperitees all to breke hem/Wherefore holy chyrche cryeth y he aryse / as to the first in cōfortyng theim/for it semeth that he slepeth/Whan he deliuereth theim not/She cryeth also as to the secōde/that he aryse in conuertying theym/ fro whom it semeth that he turneth his face frothem

in puttynge theym from hym/ She crieth also as to the thyrde/that he aryse in helppynge theym in prosperyte: And in deliuerynge theym/

## Of Quinquagesme



he quinquagesme dureth from the sondaye/In whiche is songe in the chyrche in thoffice of the masse/Esto michi:et cetera.

And that endeth on ester daye: And is instituted for supplecion & fulfylling of significacōn/and for representacyon for fulfylling & accomplisshyng/By cause we sholde faste forty dayes after the fourme of ihesu cryste + And there ben but xxxvi dayes to faste but men faste not the sondayes: for the gladnesse & the reuerēce of the Resurreccōn/And also for thensāuple of ihesu cryste/whiche etc two tymes wyth his disciples on the day of his resurreccōn/Whan he entred in wher his disciples were: and the doore or patres shutte/And they brought hym parte of a rostēd fysshe and of an hony combe/And after that wyth his two disciples whiche wente to Emaus/ he etc also as some saye: And therefore ben four dayes put to for accomplishment of the sondayes whiche ben not fasted: And after by cause the clergye gone before the common people. Soo sholde they goo in deuocyon & holynesse: Therefore they begynne to faste two dayes before: and abstepne theym fro etyng flesh/And thus is one weke put to/whiche is called the quinquagesme. After this that saynte Ambrose sayth/ that other reason is for the significacyon /for the quinquagesme signefieth the tyme of remyscion/& of penance in whiche the synnes ben pardōned/The fyrstith yere was the yere of Remyscion



## The Quinquagesme

For thence the dettes were quytte/ the bonde mē fraunchised & lette goo free/ And eueryche cam agayn to his heritages: bi whiche is vnderstonde. that by penaunce our synes be forgyuen/ And fro the seruitude & bondage of our enemye we be deliuered. And so we ben returned to þe mā/ sion of our heritage of heuen/ The thyrde reason is for representaciō/ for the quynquagesme representeth not to vs oonly the tyme of remysion/ but also the state of the beaityude of heuen. whiche is to vs represented. For in the fyrtyth yeres seruantes were maden free/ and in the fyrtyth daye that the lambe was sacrificed the lawe of Moyses was gyuen: And the fyrtyth day after the holy ghost was gyuen: And therefore this name fyrty representeth the beaityude of heuen. Where as was taken the possession of libertee the knowleche of veryte/ & perfeccion of charite/ Now it is to mete/ that thre thynges ben necessary/ whiche ben conteyned & sette in the epistle & in the gospel. that is that penaunce. that is to saye the werkes of penaunce ben perfight/ That is to mete charyte. whiche is purposed in the epistle: & the memorie of the passyon of Ihesu cryst/ And sayth/ whiche is vnderstonde/ by the sighte gyuen to the blynde man/ whiche ben conteyned in the gospel. For sayth maketh the werkes acceptable to god/ For wythout sayth noo man may please god. And the mynde of the passon of god maketh the werkes light wherof sayth saynt gregory/ Vt the passon of Ihesu cryst be well had in mynde there is noo thyng but it maye be born & suffred easely. For þe loue of god may not be ydle/ this sayth saynt gregory: Vt it werke it is grete. And yf it refuse It is noo loue/ And thus as the churche att the begynnyng/ as despayred had cryed Circūdederunt me gemitus mortis/ and

after retournyng to hym demaunded to be holpen: Thus now whan she hath take affyaunce and hope of pardon/ for hope of penaunce she prayeth & sayth/ Esto michi in deum protectorem/ Or she demaundeth foure thynges/ that is to mete: protectiō confirmaciō refuge/ & conduyte. All the childern of the churche or they ben in grace/ or they be in synne/ or in aduersyte/ or in prosperite/ They that ben in grace demaunde for to be conformed/ They that ben in synne demaunde refuge/ They in aduersyte demaunde protectiō that they fro their tribulacions may be defended/ And they in prosperite demaunde conduyte/ that they maye be of good ledde & conduyte. And thus as it is sayd quynquagesme termyneth/ and endeth at ester/ by cause that penaunce maketh them to ryse to newe lyfe/ And in signyficaciō herof/ the psalme of Misere mei de9 whiche is the fyrtyth psalme / And the psalme of penaunce is in the tyme of lence ofte vsed and sayd /

## Of Quadagesme



he quadagesme whiche we calle now in englysh/ Lent: begynneth the sondage/ In whiche is sōgen in the offyce of the masse / Inuocant me et cetera/ And the churche whiche was moche troubled tofore by soo many tribulacions/ and had cryed Circūderunt me/ And after in respiryng & sighyng had ayed helpe in sayenge/ Exurge domine/ Now she sheweth that she is herde/ whan she sayth she called me. And I haue herde/

Now it is to vnderstonde/ that þe quadagesme conteyneth xliij dayes / For to accounte the sondages / And yf they be not rekened/ there be but xxxij daies for to faste / whiche ben the tenth parte



of the dayes of the yere/ But the foure dayes tofore ben put to. by cause the nō bre facted by the quadragesme be accomplysshed. the whiche our sauour Ihesu crist halowed by his holy fasting/ And by cause we faste in this nombre of forty/ there maye be assignned thre reasons/ The fyrste reason putteth saynt Austyn whiche sayth that saynt mattheu setteth xl generacōns/ to thende theym that our lorde by his holy quadragesme desceded to vs / We sholde assende to hym by our quadragesme. That other assigneth the same sayenge/ To that we maye haue p quynquagesme. We must put to xl ten/ For vnto that/ that we may come to the blyssed glorie & rest in heuen. it behoueth vs to labour all the tyme of this present lyfe/ And therefore our lorde abode xl daes wyth his disciples after his resurrection: And after the tenth day he sente to them the holy ghost/ The thirde reason assigneth master prepositiūus in the sōme of thoffice of the churche whiche sayth: The worlde is deuyded in to iij parties And the yere in to iij tymes/ & the man of iij elemētes/ & iij complexions is cōposed/ And we haue the newe lawe whiche is ordened of iij euangelystes/ And the x cōmaundementes that we haue broken/ it behoueth thēne that the nombre of x by the nombre of iij be multiplyed/ p thus we make p quadragesme. that we fulfille the cōmaundementes of the olde lawe & newe lawe/ Our body as said is is cōposed of iij elementes/ lyke as thei had iij setes in our body/ That is to we the fyre whiche is in the eyen/ the aier in the tonge & eres: the water in the naturell membres named genytoures. and the earth hathe domynacion in the hondes & other membres/ Thēne in the eyen is curposite/ in the tonge & eres is scurpilit/ in the naturell membres: that is to

saye genytoures. Voluptuosyte. And in the handes and other membres. cruelte/ And thise foure thynges confessed the publicane/ whan he prayed god/ he helde hym a ferre in confesseynge his lypourye whiche is styntyng/ lyke thus as he sayd: Sire I dare not approche to the: For I myghte stynte in thy noyse/ And by cause durste not lyste vp his eyen/ he confessed curpocite / And in that he smote hymselfe on the breste/ he confessed cruelte/ And whā he sayd Deus ppicius est to michi peccatori. He confessed the cryme & gloteny whiche we ought to repress/ Saynt Gregori in his omelyes putteth also thre reasons/ wherfore in abstynence is holden the nombre of xl/ For p vertue of the x cōmaundementes in the lawe/ And for the accomplisshment of the foure bookes of the euangelystes/ and also in this worlde we that ben immortal body be composed of the iij elementes/ And by the wyll of p mortall body. we gaynsaye the cōmaundementes of god Therefore thēne we that haue disobeyed the cōmaundementes of god by the desyre of the flesh/ is accordyng that the same flesh by iij tymes x we put to penaūce & afflycyon/ fro this present daye vnto easter vii wekes coming that ben xlii dayes. yf the sondaies be taken away/ Ther abide in thabstynence but xxxvi dayes And the yere is demened by iij hūndred sixty & vi dayes: We gauen the tythe of them to god whan we faste: And this sayth saynt gregorye. wherfore kepe we not this fastyng/ in the tyme that Ihesu cryst fasted/ whiche was anone after his baptisme But we begynne soo that we contynue vntyll easter/ herof ben assignned iij reasons in the sōme of thoffice of master John bethel: in thoffice of the churche The first is that we wyll aryse with ihu cryste: For he suffred for vs: And we



## Of Quadregesime

oughte to suffre for him. The seconde is  
to that we shold folow the childern of Is-  
rahel: whiche fyrst yssued oute of egypte  
And in this tyme yssued also out of ba-  
bilone: the whiche thing apereth/ For as  
well that one as thother/ anone as they  
were returned/ halowed the solempnyte  
of Ester And thus we for tenses we the  
in this tyme we fast/ to thende that fro e-  
gypte & fro babylone that is to vndersto-  
de from this mortall worlde in to the con-  
tree of our heritage of heuen we may en-  
tre/ The thirde reason is/ by cause that in  
the prym tamps the herte of the flesh me-  
ueth & boyleth/ to thende that we may re-  
freyn vs/ there in this tyme we fast/ The  
fourthe is/ for as moche as anone after  
our fastyng. we ought receyue the body  
of our lord ihesu cryste/ For in lykelih-  
se as the childerne of Israhel tofore they  
had eten of the lomb: they putt them in  
affliccon by penaunce/ In etynge wylde  
letuse & bytter/ Right soo we oughte to  
wythdraw & put vs in affliccon by pe-  
naunce/ to thende that the more worthily  
we maye take & receyue the lomb of lyl  
A m E N

### The ymber dayes

**T**he fasting of the qua-  
ter tamps called in En-  
glysh ymber dayes/ The  
pope Calyxt ordered the  
in/ and this fast is kept  
iiij tymes in the yere: &  
for dyuerse reasons/ For the first tyme  
whiche is in marche/ is hote & moist/ The  
seconde in somer is hote & drie/ The thirde  
in heruest is colde & drye/ The fourthe in  
wynter/ is colde & moyste: Thenne let  
vs fast in marche/ whiche is prymtamps  
for to repressse the herte of the flesh boiling  
& to aquete luxurie or to attempte it  
¶ In somer we ought to faste/ to then-  
de that we chastyse the brennyng & ar-

dour of auarice/ In heruest for to repres-  
se the droughte of pryde: and in wynter  
for to chastyse the coldnesse of vntrowth  
& of malice: The seconde reason why we  
faste iiij tymes for thies fastynges here  
begonne in marche in the fyrste weke of  
the lent. to thende that Vices weye drye  
in vs/ For they maye not all be queched  
Or by cause that we caste them awaye  
And sholwes & herbes of vertues maye  
growe in vs: And in somer also in the  
whitson weke: for thenne cometh the ho-  
ly ghoost/ And therefore we oughte to be  
feruent & esprysed in the loue of the holy  
goost/

They ben fasted also in septembre tofo-  
re mychmas: and thyes ben the thyrd  
fastynges: bi cause that in this tyme the  
frutes ben gadred/ and we sholde render  
to god the frutes of good werkes/ In  
december they ben also/ and they ben the  
fourth fastyng dayes/ and in this tyme  
the herbes drye And we ought to be mor-  
tefyed to the worlde/ The thyrd reason  
is for tenses the ieiunes/ For the iei-  
unes fastyd foure tymes in the yere/ that  
is to weye: tofore ester/ tofore whitsony-  
de/ tofore the setting of the tabernacle in  
the temple/ in septembre/ And tofore the  
dedicaccon of the temple in december/ The  
fourth reason is by cause the man is co-  
posed of the iiij elementes towhyng the  
lodi: & of thre vertues or powers in his  
soule/ that is to weye the vnderstandyng  
the wylle: & the mynde/ To this thene/ p  
this fastyng may attempte in vs iiij ty-  
mes in the yere/ at eche time we fast thre  
dayes: to thende that the nobre of foure  
maye be Reported to the body/ And the  
mombre of thre to the soule/ ¶ Thise ben  
the Reasons of mayster beles: The fifth  
reason as saith John damascenus in ma-  
rche and in prymtamps sh blode groweth  
& augmenteth/ and in somer colere: In



septembre melancolpe / And in wynter  
flewme / These we faste in marche for to  
a tempre & depresse the blode of concupy  
scence dysordynate / for sanguyne of his  
nature is full of fleshy concupiscence / In  
somer we fast / by cause that colere / shold  
be lessed and restrained / of which cometh  
wrathe / And this is he naturally fullof  
yre / In herueste we faste for to retygne  
melancolpe / The melancolious man na  
turally is cold couetous & hury / In win  
ter we faste for to daunt & make feble þ  
flewme of lychtnesse & forgetyng / For  
suche is he that is flewmatike /

The fyrste Reason is / for the pyntemps  
is lykened to the ayer / the somer to fyre  
the herueste to the erthe / and the wynter  
to water / Thence we faste in marche to  
the ende that the ayer of pryde be atten  
perate to vs / In somer the fyre of concu  
piscence & of auarice / In septembre the  
erthe of coldenesse & of derkenes of igno  
raunce / In wynter the water of lychtnes  
& Inconstaunce / The seuenth Reason is by  
cause that marche is reported to Infancy  
Some to yongthe / Septebre to stedfaste  
age & Vertuous / And wynter to aunci  
ent or old age / We faste these in marche  
that we maye be in thyngfance of Inno  
cencie / In somer for to be yonge by Ver  
tue & constaunce / In heruest that we may  
be rypp by attemperaunce / In wynter þ  
we maye be auncient & olde by prudence  
and honest lyfe / Or at leest that we sati  
sfye to god of that which in this four se  
asons we haue offended hym / The viij  
reason is of mayster guylliam dancerte /  
We fast sayth he in this four tymes of  
the yere to thende that we make amen  
des for all that we haue sayled in all thi  
se four tymes / And they ben done in iij  
dayes ech tyme / to thende that we sati  
sfye in one day / that which we haue say  
led in a moneth / and that which is þ

fourth day that is wenesday / is the day  
in which our lorde was betrayed of Ju  
das / & the friday by cause our lord was  
crucified / and the saterday by cause he  
lay in the sepulchre / and thapostles were  
in grette sorowe & angursh /

## The passion of our lorde



The passi  
on of our  
lord was  
bytter for þ sorow  
that he suffred / In  
derispons despy  
tuons and of ma  
ny felthes fructu  
ous The sorow  
was cause of five  
thynges / The fyrst  
is by cause it was  
shamfulle / For the place of the mounte  
of Caluary where as malefactours and  
crimynell persones were put to execucion  
And he was there put to deth right fou  
le / The crosse was the torment of theues  
And yf the crosse was the of shame  
of Bilonye / he is now of glorie & of ho  
nour / whereof sayth saynt Austyn / Cruc  
latronum qui erat supplicium / & c The  
crosse which was the iustice of theues /  
is now become the signe of glorie in the  
forshedes or frontes of emperours / And  
yf he had such honour at his torment  
What dyde he to his seruaut for the sha  
me full felthys that he dyde to hym / for  
he was sette wyth malefactours / but the  
one of theym was couerted / which was  
called dysmas lyke as it is sayd in the  
gospell of Mychomedes

And he was on the right syde of our



## The Passyon of our lorde

lorde/ and thotter on the lyfte syde was dampned/ whiche was called Gesmas To that one thene he gaf the reame of he uen/ & to that other helle/ wherof sayth saynt Ambrose Auctor pietatis in cruce/ He sayth thauctor of pite hanging on þe crosse deuyded offpces of pite in seculyer erandes: that is to say/ The persecucion of thapostles/ peas to his disciples his body to the Jewes/ his spirite to the fa der/ to the Virgin the messages of þe wed dyng of the souerayne esposse/ To the theef paradys/ to synners helle/ & to þe cri sten penitent he comaunded the crosse/ loo this is the testament that ihesu crist made hangynge in the crosse/ Secondly the sorow was caused iniustly/ for none ini quyte was fonde in hym/ And pryncy palli iniustly they acused him of in iustices/ The fyrst was they sayd: that he de fended to pay the trewage/ and for he sayd that he was a kynge/ & he sayd hym to be the sone of god/ And agenste thise thre accusacions we say on the good fry day thep scusacions in the persone of ihesu crist/ whan we synge Popule meus Where ihesu criste repleued theim of thre benefetes that he dide & gaf to them/ that is to wete: the delyueraunce of theim fro Egipte: The sustentacion & the gouerna unce in deserte: And the plantacion of þe vigne in a londe propice. lyke as ihesu criste wolde saye: Thou accuseste me by cause I defende to pay the trewage/ and oughdest more to thanke me of that I haue delyuered the fro the trewage & fro þe seruytude of Pharao & of Egipte: thou accusest me that I calle myself kynge: & oughdest better to thanke me/ of that whiche I gouerned the in deserte wyth mete ryal/ Thou accusest me of this that I say me to be the sone of god: & thou oughdest more to thanke me that I haue chosen þe to be in my vigne perd: & in a right gode

place I haue plated hem. The thirde cause is bicause he was despited & forsaken of his frendes. whiche semed a thing more tollerable to be suffred of his enmyes than of theym whom he helde to be his frendes. And allwape he suffred deth for his frendes & his neyghbours. that is of the ym of whoos lignage he was born. this sayd he by the mouth of Dauid. Amici mei & proximi. &c. My frendes & my neyghbours haue approached ayenst me. & soo haue contynued. wherof sayth Job capitlo xxx. Noti mei quasi alieni recesserunt a me. My neyghbours that knew me as straungers haue left me.

Item he suffred of thei to whom he had done moche good/ lyke as saynt John recordeth/ Johannis viij. I haue wroughte many good thynges to you. And herto sayth saynt bernard/ O good ihesu how sweetely hast thou conuersed wyth men And how grete thynges in the most habondant wise hast thou graunted to them How harde & sharpe thynges hast thou suffred for theym/ harde wordes/ harder strokes & betinges: and moost harde tormentes of the crosse/ Neuertheles thei rede & yelde to the þe contrary/ The iij cause is for the tendernes of his body. wher of Dauid saith in fygure of hym in the seconde boke of kyngis / He is lyke as the most tender worme of the wood/ wherof saith saynt bernard/ O ye Jewes ye ben stones/ but ye Smyte a better stone wherof resolneth the folowne of pite/ and boyleth thoye of charyte/ and saynt Jerom saith: He is delyuered to knyghtes for to be beten/ and their betynges hathe cruelly wounde & torne the moost precious body: in whose brest the godhede was hidde/ The fyfth cause/ was by cause he was generall for it was ouer all / that is to say ouerall his body & in all the naturall mytates of his body And fyrst the



forow was in his eyen. For he wept tenderly as saynt poul sayth in his epistle ad hebreos. Twyes he ascended on heighe that he myght be ferre herde. He cryed strongly. bi cause none shold be excused he added thereto weppynge: that we sholde haue compassion/ & to tendre our hertes. And two tymes also he wept/first whā he reped lazare: & thother tyme whā he approched Iherusalem. The first teres were of loue. Wherof is sayd in the gospel. We hold how he loued hym. The ij were of compassion. Spō Iherlm/ but thirde weppynge teres were of sorow. Secondli the sorow was in heryng with his eeres that represses & Bilonies that was said to him & blasphemed: Jhu crist in especiall had iij thynges in þ which herde blasphemies & represses. For he had right excellent noblesse. as to the nature diuine. he was sone of the kynge perpetuell souerayn/ & as to the nature humayne: he was borne of the lignage ryall. And as to this he was also kyng of kyngis & lord of lordis. He was also souerayn trowth. for he is the way the lyf & the trowth. Wherof he sayd hymself. thy word is trowth. The sone of god/ that is the word of god þ faider. He hath also souerayn power aboue al other. for none may surmount him: for all thynges ben made by him: & no thyng is made without him. He hath also singular bouite for there is none gode of himself but god oonly. And in thies iij thynges Jhu crist had opprobries & blasphemies.

¶ Firste as to his noblesse: Wherof is sayd in saynt matthew capitulo decimo tercio: Is not this the sone of the symyth sayd they: And we knowe wel his moder called marce. Secondly as to his power. Wherof is sayd also in saynt matthew: This same casteth out the fendes of the bodyes in the power of the prync

of deuyllis: And in a other place of matthew the xxvij chapitre: he hath saued other: And he maye not saue hymselfe. And neuerthelesse wyth his oonly power he made his persecutours falle downe to the erthe: whan he demaunded theym in the gardyne whom sette ye. They answered Ihesu of Nazareth. And whā he had sayd/ I am: they fylle downe to the erthe. Wherof sayth saynt austyn. One on ly boys wythout ony darte smote a cruel compaignie full of hate: dreedfull by armes downe to the grounde: and put theym abacke: by the vertue of the godhede hydde in hym. What shal he doo whan he shall iuge/hym that hathe done soo/ that he ought to be iuged. What shal he moou doo whan he shall regne. that hath done this/ whan he shall deye. Thirde he suffered opprobries as to the verite. Wherfore is said in saynt john: Thou berest witness of thyselfe/ and thy witness is not true. Soo how they said him to be a lyer whan it is soo that he is wape trowth & lyf. This verite & trowth pilate deserued not to knowe ne to vnderstode. For after trowth he iuged hym not. He began his iugement wyth trowth but he perseuered not. For he made his questyon sayenge. What is trowth / but he abode not the solucyon/ ne he was not worthy to here it. Saynt austyn saith that he abode not the solucyon: By cause that soo soone as he had made the questyon/ It came in his thought. that the custome was of the Jewes/ that one sholde be deliuered to them at paske. And therefore he went out anone/ and abode not the solucyon. The thyrde cause is after saynt john Crisostome. For the questyon was soo grete/ and of so grete diffyculte: that he had nede of longe tyme to aduyce/ and to dyscusse it. And he laboured for the deliuerance of our lorde Ihesu crist. And therefore he



## The passion of our lord

yssued out anone: Neuertheles it is red  
 in the gospel of Nicodemus that Ihesu  
 criste answered: Veritas de celo est: and  
 pilate sayd in erthe is noo trouth. And  
 Ihesus said to hym/ How may be trouth  
 in erthe. Whiche in erthe is Iuged of the  
 in that hath power in erth: Fourthly he  
 suffred blasphemye as to his boue & go  
 denes: For they sayd that he was a mā  
 synner & decepuour in his wo: des Luce  
 xij: He hathe moeued the comyn people  
 wyth his doctryne in begynnynge fro ga  
 lilee hithe: And hath broken the coma  
 undementes of the lawe: For he kepeth  
 not the sabat dayer: Johannis ix: Chir  
 dely the sorowbe was in smellynge of the  
 ordure & fylth/ For he myght smelle gre  
 te stench on the mount of caluarie where  
 as were the bodyes of dede men synkin  
 ge: wherof is sayd in scolastica historia.  
 That caluarie is the bone of the hede alle  
 bare: And by cause that many were the  
 re byheded/ & many sculles of hedes were  
 there sparteled all openly: thi sayd that  
 it was the place of caluarie. Fourthly  
 the sorowbe in tastynge. Wherof he cryed  
 Scio: I am a thurste/ There was giuen  
 to hym vynaygre medled wyth myrre &  
 galle/ To thende that he sholde the sooner  
 deye: and the keparis myghte the sooner  
 departe: & goo thens/ For it is sayd by  
 vynayger men deye moche soone: And  
 wyth this also they gaaf to hym myrre/  
 For to haue the more payne for the byt  
 terness of the myrre & of the galle: wher  
 of sayth saynt austyn. His purete was  
 fulfyllid wyth vynaygre in stede of wy  
 ne/ His swetnes wyth galle/ The Inno  
 cent is sette for gylty: And the lyfe dey  
 eth for deth/ Firstly the sorowbe was in  
 tolychynge/ for in all the partyes of his  
 body/ he was tolyched & wounde fro the  
 plante of his fote/ vnto the toppe of his  
 hede was none hole place / And how he

suffred sorowbe in all his naturell wyttes  
 saynt Bernarde telleth/ that saith / The  
 heed that made angelles to tremble is  
 perced/ and prycked wyth the qualyte of  
 sharpe thornes. The visage whiche was  
 moost fayre of all other membres: is fou  
 led by spette: and hurt wyth the thornes  
 of the jelwes/ The eyen more shynynge  
 than the sonne: ben extyncte in the deth.  
 The eeres here not the songe of the angel  
 lis: but the assaultes of the sinners. The  
 mouth that teacheth and enseygne the ange  
 lis/ is made drynke vynaygre & galle.  
 The sete of whom the steppes ben wor  
 shipped/ ben atached wyth nayles to the  
 crosse. Thondes that fourmed the heuens  
 ben stretched vnto the crosse/ and nayled  
 wyth nayles: The body is beten/ The sy  
 de is perced with a spere/ and what may  
 more be sayd: There abode noo thyng sa  
 uf the tongue for to praye for the synners  
 And for to recomende his moder to his  
 dysciple/  
 Secondly his passion was dispited of  
 mocqueries and derisions of the jelwes/  
 For foure tymes he was mocked. First  
 at the house of Anne/ where he receyued  
 spittynge: buffetes/ & byndfellyng of p  
 jelwes: wherof saynt Bernarde saythe/  
 Right swete & good Ihesu: thy desirous  
 visage/ whiche angelles desire to see/ the  
 jelwes wyth theyr spittynge haue de  
 foyled/ wyth theyr bondes haue smyten  
 wyth a veyll fortorne they haue couered  
 Ne they haue not sparen for to hurt it  
 wyth bytter woundes: Secondly he was  
 mocked in the house of herode. whiche re  
 puted him for a fole/ and alpend fro his  
 wytte/ By cause he myght haue of him  
 none answer/ And by derision he was  
 cladde wyth a white vesture/ wherof sa  
 yth saynt Bernarde/ Tu es homo/ & c  
 He sayth thus/ Thou art a man and ha  
 ste a chapelet of floures And I am god



and haue a chapelet of thornes/thou ha  
ste gloues on thy hondes/and I haue the  
naples tyed in my hondes/Thou daũ  
ceste in thy whyte Vestures: And I goo  
am mocked and vilypended: And in  
the hous of herode had receyued a whyte  
Vesture/Thou daũcest and playest wyth  
thy fete/And I wyth my fete haue labo  
red wyth grete payne: Thou lyftees by  
thy armies wyth ioye/and I haue strat  
ched them in grete repress. Thou strat  
chest out thyne armies a crosse in carollin  
ge and gladnesse/And I stretche myne  
in the crosse in grete obprobrye and by  
longe: Thou haste thy syde and thy brest  
open in signe of Daynglorpe. And I  
haue myne opened wyth a spere/ Neuer  
theless retorne to me: and I shall receyue  
the / But why & wherefore Ihesus in  
the tyme of his passion tofore herode: py  
late and the Jewes was thus stille and  
spake not: there ben thre reasons & cau  
ses. The fyrste was by cause they were  
not worthy to here his answer: The seco  
de was by cause eue synned by spekyn  
ge/And Ihesus wolde make satysfaccy  
on by beyng stille/& not spekynge. The  
thirde is by cause that all that euer he an  
swered, they peruerter it. Thirde Ihus  
was mocked in the hous of pilate / for  
they cladde hym wyth a rede mantelle:&  
sette vpon his heed a crowne of thornes  
And knelid on theyr knees tofore him  
sayeng Hail kynge of Jewes/this cro  
wne was of the jonkes of the see: And  
we holde & saye: that the blood sprange  
out of his heed: Whereof sayth saynt ber  
narde. Capud illud diuinũ/et c: The heed  
precious & diuine was percid with thor  
nes vnto the brayne/of the soule: There  
ben thre opinyons: in what place pryn  
cipally the soule hath her place/Or in þ  
herte/for the scripture sayth: Out of the  
herte comen the euill thoughtes. Or in þ

blode, by cause the scripture saith: the sou  
le of eueryche is in the blood, or in the he  
de. By cause the euangelyste sayth/Whan  
he enclyned his heed/he rendered his spiry  
te / And this treble opinyon it semed þ  
the Jewes had knowen/ For whā thei  
wolde make the soule yssue out of the bo  
dy/they soughte it in the heed: Whan they  
thursted the thornes to the brayne/They  
soughte in the blood/ Whan they opened  
his baynes in the fete & handes: And  
they soughte it in the herte/Whan thei per  
cyd his syde. Openſe thise thre Illusions  
on good fridaye tofore the crosse is shew  
ed: We make thre adoracions in sayeng  
Aggros Otheos Vskpros: & c in honou  
rynge him thre tymes/ Lyke as he was  
for vs mocked, & scorned on the crosse  
Fourthly he was scorned on the crosse/  
the prynces of the priestis wyth the olde  
men & maysters of the law cleakes and  
doctours sayd to hym/If he be kynge of  
Israel lette hym descende fro the crosse to  
thende now that we bylene in him/Where  
of sayth saynt bernarde / In that Ihesu  
shewed the more grete vertue of pacience  
He comaũded humylite/ he accõplished o  
bedyence: he performed charite/& in sygne  
of thise iij vertues / the four corners of  
the crosse ben aourned wyth precyous ge  
mes & stones/ And in the most aparate  
place is charite: and on the right side is  
obedyence. And on the lisse syde is paci  
ence: And byneth is humylite the rote  
of all vertues / And all thise thynges þ  
Ihesu cryste suffered/ saynt bernarde gade  
reth togyder sayenge/ I shall sayd he as  
longe as I shall lyue remembre the labo  
urs/that he had in prechynge/of the tra  
ueyles that he had in goenge fro one pla  
ce to a nother by londe:& fro cyte to cyte  
Of his wakynge in prayeng/of his te  
tacyons in fastyng, of his wepyng & te  
res in haupng compassion of the alway



## The passion of our lord

tynges on him in spekyng. In assayng hym & temptyng. And at last of the bylonges: of the spittynge of the mockeries/ of the obprobres and of the naylis. Thirde his passion was prouffitable & fructuous the whiche may be prouffitable in thre maners That is to wete in remission of synne/ In gistes of grace/ and in demonstracion of glorie/ And thise in thinges ben shewed in the title of the crosse/ The fyrst is ihesus/ the seconde Nazarene/ and the thirde Rey iudeoz. For there shall we all be kynges/ Of the prouffte spekyth saynt Austyn sayenge. Our lord ihesu cryst hath putte alway the synnes passed/ present. & to come. the synnes passed in pardonyng theym/ the present/ in wythdrawyng men from theym/ theym to come/ In peyng grace to eschewe the synnes/ Yet the same doctour sayth thus/ We ought to prayse. to thanke. to loue/ and to honour hym. For by the deth of our sauour & redemer we be brought to lyfe/ fro corrupcion in to incorrupcion. From exyle vnto our contree fro wepyng to ioye / we ben called agayn/ And how well the maner of our redemption was prouffitable/ It appereth by v reasons/ that is to wete/ by cause it was right acceptable tappese god right helppynge to saue vs: right effectuell/ to drawe to him thumayn lygnage. Right wyse to fighte agens the enemye of humayn lygnage/ And to recōsyle vs to god. For after this that saynt Anselme sayth/ There is noo thyng more sharpe ne more stronge than a man maye suffre by his proper wyll/ wythoute it be of gods than to suffre deth his withowne propre wille for thonour of god: Ne noo man maye better geue to god to his honoure/ than geue himself to deth for hym. And this that the apostle saith ad ephesios in. Our lord hath giuen hymself in to obla-

cion & sacrifice for vs in to the ordour of swetnesse to god the fader: & how was sacrificed. that was in vs appesing god Saynt austyn in the boke of the tрымte sayth thus. What thyng maye be more graciously & plesantly receyued: than the flesh of our sacrifice: whiche was made the precyous body of our preest. Therfore iiii thynges oughte to be consydered in all sacrifice: First hym to whom is offered: that whiche is offered: hi that offereth And hym for whom the offryng is offered he hymself is the moeyn of both two that is to saye/ god & man: he was himselfe that dyde offre/ and he was hymself that was offered/ And the same doctour saith yet of this sacrifice/ how we ben to god reconcyled/ ihesu cryst is the preest And the sacrifice/ he is god and also he is temple/ he is the preest bi whom we be reconcyled God to whom we ben reconciled: & the temple in whom we ben reconcyled: The sacrifice of whom we ben reconciled/ And saynt austyn sayth cōsideringe theim that reconciliaciō. & set nought therby: he sayth in the persone of ihesu crist in repreuyng theim: Whan thou wer enemye to my fader I haue reconcyled the/ Whan thou wer ferre I broughte the ayein: Whan thou wer take I came for to rede me the/ Whan amonge the forestes & montains thou wer out of the waye I sought the. to thende that of the vylues & euyl bestes þ were not eten ne all to worne/ I gadred the/ & bare þ in my armes & deliuered the to my fader: I laboured I swette: I put my hede agens the thornes/ stretched my hondes vnto the nayles: opened my side to the spere: haue shed my blood. And haue geue my soule & lyfe for to ioyne the to me/ & thou hast departed thyselfe fro me/ Secondly ihu cryste was right couenable and necessarye for saue vs: and to hele and cure vs



of our maladye and siknes/for by cause of the tyme & of the place/And of the maner of the tyme as it appereth/For a dam was made/& synned in the mouth of marche. And on the friday:whiche is the sixte day of the weke/ And therefore god in the moneth of marche & on the fridaye wolde suffre deth/And at mydday whiche is the sixt hour/ Secondly for the place of his passion/ whiche myghte be considered in thre maners / For one place,eyther it is comyn or especyall or synguler/The place comyn where he suffered: was the londe of promysion: The place especyall/the mounte of caluarie. The place synguler,the crosse: In þ place comyn/ the fyrst man was there fourmed:that was in a felde aboute or nigh Damas/where it is sayd in a place especyall he was there beryed / For right in the place where ihesu cryst suffered deth, it is sayd/that adam was beried/how wel that this is not autetyque/ For saynt Jerom sayth þ adam was beryed in ebron And also in the boke of Josue is wreten the xiiij chapitre: In a place synguler he was deceyued:that is to wete in the tree not in this on whiche ihus suffered deth but in a nother tree Thirldy he was riht couenable by cause of the curyng/þ whiche by maner was seblable to the preuaricōn by lyke & contrarie: For thus as faith saynt augstyn in the boke de doctina cristiana By a womā he was deceiued And by a woman he was born a man And the man delyuered þ men one mortall delyuered the mortall: And the deth by his deth/And saynt ambrose sayth/Adam was of therth a Virgine ihesu cryst was born of the Virgynne/ Adā was made to thymage of god/ ihesus was thymage of god/ Bi a womā folp was shewd by a womā wisdom was born/Adā was naked ihu crist naked

The deth came by the tree/the lyfe by the crosse Adam in deserte:and ihesus in deserte,but by the contrarie/ For after saynt gregory adam synned by pryde/by Inobedience and by gloteny/for he coueyted the highnes of god: For the serpent sayd to theym Ye shal be sembla ble to god: He brake the commaunde ment of god/and despyed & coueyted the swetnes of the frute by gloteny. And by cause the maner of the sauour oughte to be by the contrarie/ therefore this maner was right couenable by thumpliacion by the fulfyllinge & affliccōn, or of the deuyne Volente. And herof sayth the apostle ad philipenses: Hūiliauit seipm Thirldi ihesus was right prouffitab le to dralwe to hym thumayn lignage/ for one of the worlde his fre wyl saued might neuer haue dralwen man kynde to his loue/And how he dralweth vs to his loue:saynt bernarde sayth/About all o ther thyng o good ihesu gyue me grace to loue the/And by this thyng he dralwe vs moost to his loue: That is the chalis good lorde that thou hast dronken. Why the was the werke of our redēpcōn/this chalys is thi passiō whiche lightly may appropre our lorde to the / This is that dralweth moost playsaūty our deuocōn & iustly reyseth it:and sonest streyneth/& moost vehemently taketh our affecpcōn And where þ lament & there as thou despoyleste the of thy rages naturell/there shineth moost thy pite/there is moost cle re thy charite & there habōdeth most thi grace/And how also we ought to re turne to thaffiaūce of him:saint poule saith ad romanos viij He spared not his owne sone but for vs all he delyuered hym/ wherof saynt bernarde sayth: Who is he that is not rauysshed to hope of affiaūce, whiche taketh none hede to the disposicōn of his body He hath his hede to be kissed



## The Passion of our lord

tharmes stretched tēbrace vs/his son:  
des perced to gyue to vs/the side open to  
loue vs/the fete fpyed wyth nayles for  
to abyde wyth vs/And þ body stretched  
all for to gyue to vs/ Fourthly he was  
right wyse and right well aduysed/ for  
to spghte apensse thenmye of the huma:  
yne lygnage/ Job wyth his wisdom ha  
the smeten the proude man. & after may  
ye not take the fende wyth any hoke/ Ihesu  
crist had hidde the hoke of his diuyny  
te vnder the mete of our humanyte/ and  
the fende wold take the mete of the flesh  
and was take wyth the hoke of the god  
hede/ Of this wyse takynge sayth saynt  
austyn: Our redemptor is comen and þ  
deceyuont baynquissed/ and what dide  
our redemptour/ he laied out his baite to  
our deceyuour & aduersarye/ he hath sette  
forth his crosse/ And wythin he hath sett  
his mete that is his blood: For he wol:  
de shedde his blood/ not as dettour. And  
therfore he departed fro the dettours: and  
this dette here thapposse calleth Cirogra  
phe: or oblygacyon/ The whiche Ihesu cry  
ste bare and attouchid it to the crosse.: of  
whiche saynt Austyn sayth / Eue toke  
of the fende synne by borowynge/ by vs  
sure/ and wrote an oblygacion/ she layd  
it for pledge: And the vsure is augme:  
ted and grewe vnto all the remnaunt of  
of the lygnage/ Thenne toke eue of the  
fende synne/ whan apensse the comāde:  
ment she consented to hym/ she wrote þ  
obligacion/ whan she put her honde to the  
tree apensse the defence of god/ she deli  
uered pledge: whan she made adam to  
consent to the synne/ And thus the vsure  
grewe & augmented vnto the remain of  
all the lignage/ Apensse theim that reche  
noo thyng of this redempcyon/ Saynte  
bernard saith in the persone of Ihu crist  
My peple saith Ihu what might I haue  
done for the that I haue not done to the/

What cause is there that ye serue soner þ  
deuyll our aduersarye than me: for he ha:  
the not created ne hath not nourished you  
but this semeth a lytill thyng to theim  
that ben full of ingratitude. I haue rede  
med you: and not he: And for what pri  
ce not with golde ne siluer: ne of the son  
ne of the mone ne with ony of the ange  
lis but wyth my proper blood/ And af  
ter consider yf of right for so many bene  
fices ye oughte to chese to haue my com  
panie: And yf ye wyll all leue me: at le  
est come wyth me for to wyne a peny/  
a daye. And by cause they deliuered ihe  
su cryste to dethe/ that is to wyte Judas/  
for auarpye/ the Jewes for enuye: & pila  
te for drede. and therfore it is to se what  
pain was deliuered to theim of god for  
this synne: But of the payne & of þ bir  
the of Judas thou shalt fynde in the legē  
de of saynt matthe: Of the payne & ruy  
ne of the Jewes in the legende of saynte  
James the lasse. And of the payn of py  
late & his birthe thou shalt fynde in one  
apocryfun/ where as it is said in this ma  
ner/

¶ There was a kyng callid tirus: whi  
che knew carnelly a mayde callid pilam  
whiche was doughter of a millar namid  
atus: And of this doughter he engēdred  
a sone: she toke her name & the name of  
her fader: whiche was callid atus/ And  
composed thus of thei names one name  
to her sone/ & named him pilatus/ And  
whan he was thre yere olde: he sent hym  
to the kyng/ & the kyng had a sone of þ  
quene/ whiche semed to be of thage of py  
late And thise two sones whan thei we  
re of thage of discrecyon/ oft they fought  
togyde/ & wyth the flyng they pleyed of  
te: & the kyngis sone also whiche was le  
gityme/ was more noble/ And in all fe  
ates he knew more: & more was sette by  
by cause of his birth: & pilate seeng this



was moued of enuye & wrath/and prye-  
uely slewe his broder/the whiche thyng  
the kyng herde say/& was moche angry  
And demaunded of his counseyle what he  
myght doo & make of this trespase & ho-  
mycide The whiche all with one voyce sa-  
yd/ that he was worthy to suffre deth:&  
the kyng wolde not double the payne &  
punccion/But by cause he ought to the  
Romans perely a tribute, he sent hym in  
hostage to the Romayns/as wel for to be  
quyte of the deth of his sone and that he  
sholde not be constrayned to put him to  
deth / as well as for to be quyte of the  
tribute that he oughte to come / In this  
tyme was at come one of the sones of  
kyng of fraunce/ whiche also was sente  
for to be weage / & whan pylate sawe him  
he anon accompanied wyth him/And  
sawe that he was preyed tofore him for  
the wytte & for the maners that were in  
hym pylate slewe him also/And whan  
the Romayns demaunded what sholde be  
done in this mater They answered that  
he whiche had slain his broder:and estrā-  
geled hym that was in hostage/yf he mi-  
ght lyue shold be yet moche prouffitabe  
to the comyn wele. And sholde daunte  
the neckes of them that were cruel & wo-  
od/And thenne sayd the romayns/that  
yf he was worthy to deye / he sholde be  
sent in to an yle of y see named pontus  
to them that wyll suffre noo Juge ouer  
them/to thede that his wyckednes may  
ouercome & Juge theym/ Or elles that he  
suffre of theym lyke as he hath deserued  
Thenne was pilate sent to this cruel pe-  
ple & wyld/whiche tofore had slain the-  
ir Juge/And it was tolde hym to what  
peple he was sent And that he shold con-  
sider how his lyf was hanging/& in gre-  
te jeopardye/He went consydering his ly-  
fe/& thought to kepe it / Dide soo moche  
what by menaces & promyses of forme

tes and by gyftes/that he subdued them  
all & put them in subiection And bi cau-  
se he had the victorie of this cruell people  
he was named of this yle of pontus/ po-  
nce pylate/ And whan herode herde his  
Iniquities & his fraudes / he had grete  
Joye therof/ And by cause he was wy-  
ked hymself/he wolde haue wicked with  
hym/And sent for him by messagers/&  
by promyse of yestes he came to hym/ &  
gaaf hym the power of the reame of ju-  
dee/& Iherusalem/And whā he had as-  
sembled & gadred togyder moche money  
he went to Rome wythout knowenge of  
herode/ & offred right grete somes of mo-  
nye to thempour for to gete to himselfe  
that whiche herode so helde/and soo he ga-  
te it And for this cause herode & pilate  
were enmyes vnto the tyme of the passi-  
on of Ihu criste/whom pilate sent to her-  
ode/ A nother cause of enmye is assigned  
in scolastica historia/ There was one y  
sayd himselfe to be god/ & had deceyued  
many of galylee/and brought the peple  
to garyzain / where he had sayd/ that he  
wolde go vp to heuen/& pilate came vpo-  
theym/ And whan he had knowleche of  
the dede he slewe hym & all his peple/ by  
cause he doubted that he wolde haue decei-  
ued them of judee / & therefore were they  
enmyes togyder. For herode reigned in  
galylee/ And whan pilate had delgued  
red Ihesu criste to the jewes for to be cru-  
cified/he doubted thempour/that he sho-  
ld be reprevued of y whiche he had Juge  
an inocent/And sent a frende of his for  
to excuse him And in this while tiberius  
thempour fylle in to a greuous maladye  
And it was told to him that there was  
one in Iherusalem that cured all maner  
maladies/And he knew not that pilate  
& the jewes had slayn hym/He sayd to  
Volusien whiche was secreet wyth hym/  
Goo in to the parties ouer the see/& saye



## The Passion of our lord

to pylate that he sende to me the leche/ or  
maister in medicine: for to hele me of mi  
maladie: And whan he was come to pi  
late and had sayd his message/ pylate  
was moche abasshed / & demaunded yiii.  
dayes of dylacō / wythin which tyme  
Volusien fonde an olde woman named  
Veronice. which had be samplier & deu  
ot wyth ihesu crist. He demaunded of her  
where he myght fynde him that he sought  
She theñe escheped & sayd/ alas god lord  
my lord mi god was he that ye aye fore  
whom pylate dāpned to deth/ & whom  
the Jewes deliuered to pylate for enuie  
and cōmaūded that he sholde be crucify  
ed/ Thēne he compleyned hym sorowful  
ly: & sayd I am sorow that I may not ac  
complish that/ which my lord thempero  
ur hath charged me/ To whom Veronice  
sayd/ My lord & my mayster whan he  
went preaching. I absent me ofte fro him  
I dyde doo paynte his Image/ for to ha  
ue allway wyth me his presence. by cau  
se that the fygyre of his Image shold ge  
ue me some solace. And thus as I bare  
a linnen keuerchief in my bosom I mette  
our lord/ and demaūded why there I wē  
te/ And whan I had tolde him whyther  
I went & the cause. he demaūded my ke  
uerchief. And anone he enprynted his  
face: & figured it therein. And yf thy lor  
de had beholden the figure of ihesu cryste  
deuoutly. he sholde be anone guarissed &  
heled. and Volusien ayed is there netter  
golde ne syluer that this fygyre maye be  
boughte wyth/ She answered naye: but  
stronge of corage. deuoute: and of grete  
affecyon/ I shall goo wyth the & shal be  
re it to thempour for to see it: & after I  
shall retorne hether agayn/ Thēne wente  
Volucion wyth Veronice to Rome: & said  
to thempour/ Ihesus of nazareth who  
thou hast longe desired. pilate & the iews  
as by enuie & wyth wrong haue put to

deth/ and haue hanged him on the crosse  
And a matrone a widow is come with  
me/ which bryngeth thymage of ihu. &  
which yf thou wyth good hert & deuout  
ly wylt beholde & haue therein contempla  
cō: thou shalt anone behole/ And whā  
thempour had herde this/ he dide anone  
make redy the way wyth clothes of syl  
ke/ & made thymage of ihu to be brough  
te before him/ And anone as he had see  
it & worshipped it/ he was all guarissed  
& hole. Thēne he cōmaūded that pylate  
shold betake & brought to Rome/ & whan  
thempour herde that pylate was come/  
to Rome he was moche wrothe & enflam  
med ayens hym: and bad that he sholde  
be broughte tofore hym/ Pylate ware al  
waye the garment of our lord whych  
was wythout see/ wher wyth he was cla  
de whā he came tofore thempour/ And  
assone as thempour sawe hym/ all his  
wrath was gone & the yre out of his her  
te/ He wolde not saye an euill worde to  
hym/ & in his absence he was sore cruell  
towarde hym: & in his presence he was  
allway swete & debonayr to hym/ & gaaf  
hym licence & departed/ And anone as  
he was departed/ he was as angry & as  
sore moued/ as he was tofore/ And mo  
re bycause he had not shewed to hym his  
furour/ Thēne made him to be called aye  
& sware he shold be ded/ and anone as he  
sawe him his crueltie was all gone/ wher  
of was grete merueille/ Now was the  
re one by thispiracō of god or at p  
suacō of some cristen man/ caused the  
mpour to despoyle him of that cote And  
anone as he had put it of/ the emperour  
had in his hert a grete yre & furour as he  
had tofore. wherof thempour merueled  
of this cote/ and it was tolde to him that  
it was the cote of ihesu/ Thēne the em  
perour made pylate to be sette in pryson  
tyll he had counseyllid what he shold doo



wyth hym. And sentence was gyuen þæt he sholde deye an vylainous deth. And whan pylate herde the sentence/ he toke a knyfe & slewe hymselfe: And whā the emperor herde how he was deed: He said certenly he is deed of a right vilaynous deth & a foule/ For his owne proper honde hath not spared him/ Thenne his bodi was taken & bounden to a mylle stone and was cast in the Ryuer of Tyber for to be sonken in to the bottom/ And the euyl spirytes in the ayer began to moue grete dompestes & merueillous walwes in the water & horrible thōdre & lightnynge: wherof the peple were sore aferde & in grete toubte/ And therefore the romaynes drewe out the body/ & in derision sente it to viane: & cast it in to the ryuer named Fosue/ viane is asmoche to saye as helle which is sayd Jehenne. For thenne it was a cursid place: And so there is his body in the place of maledyccyon/ And the euyl spirites ben as well there as in other places/ And made suche tempestes as they dyde before/ In somoche that thei of that place myghte not suffre it: And therefore they toke the vessell wherin the body was: and sente it for to berie in the ferour of the citte of Rosane/ the which also were tempestes as the other: And it was taken thens and throwen in to a depe pytte all enuyronned wyth moūntaynes/ In which place after the relacion of some: ben seen illucyons/ and many chynacyons of sendes ben seen growe & boyle. And hetheris is this storie called pprocryfum redde: They that haue redde this: let them say and beleue as it shall please them/ Neuerthelesse in scolastica historia/ is redde that pylate was accused afore the emprour Tyberius by cause he dyde putte to dethe by violence: the ym that were innocent by his myghte/ And that maugre the ielwes he sette

images of paynyms in the temple/ And that moneye put in corbanam he toke & dyde wyth all his prouffite/ And was preued in his visage that he made in his hous/alleyes and conduytees for water to rene in/ And for these thynges he was sent to lpon in exyle: for to dey amōge þæt peple of whom he was born. And this may be well supposed that this history be true/ For tofore was the endyte gyuen that he sholde be put in exyle to lpon/ & that he was exyled or volusien returned to thempour/ But whan the emprour herde how he made our lorde ihesu to deye he made him fro his exyle to come to Rome: Eusebe & Bede in their cronycles saye not that he was enprysoned & put in exyle: but by cause that he fylle in many myseryes/ by dyspayre he slewe hymselfe wyth his owne honde.

### Thus endeth the Passion

**H**ere tofore we haue made mencyon of deuyacyon of thumayn lygnage/ which dureth fro Septuagesme vnto ester: Here after we shall make mencyon of the tyme of Reconсылacyon/ which dureth fro Ester vnto the Dias of Whitson lyde: tyke as holy church hath ordered/

### Here begynneth the Resurreccion



## The Resurreccion of our lorde



**T**HE RESURRECCION of our lorde Ihesu Cryste was the thirde dai after his dethe/ And of this blessed Resurreccion viij thinges ben to be considered/ Firste of the tyme that he was in the sepulchre that be thre dayes & thre nyghtes he was in the sepulchre and the thyrde day he arose/ Secondly wherfore he arose not anone whan he was dede/ but abode vnto þe thyrde daye/ Thirdly how he arose/ Fourthly wherfore his resurreccyon tarped not vntyll the generall resurreccyon/ Fifthly wherfore he arose. Sixtly how ofte tymes he apere in his resurreccyon/ And the seuenth/ howe the holy faders whiche were enclosed in a partye of helle/ he deliuered/ & what he dyde. & c/ As to the fyrste poynt it ought to be knowen/ that Ihesus was in the sepulchre iij dayes & thre nyghtes/ But after saynt austin the fyrste day is taken by synodoche/ that is þe last parte of the day is taken/ The seconde day is take all hole/ The thirde is take after the first parte of the day/ Thus there ben iij dayes & euery day hath his nyght gopng before/ & after by the order of the dayes was chaūged & the cours ordered: for byfore/ the dayes went before & the nyghtes folowed. After the tyme of the passion þe ordre was chaūged: for the nyghtes gone before: & this is bi misterie: For mā first ouerthrew in the day & fylle in to the nyghte of syne. And by the passyon & Resurreccion of Ihesu cryste he came again fro the nyght of syne vnto the daye of grace: As to whichynge the seconde consyderacyon/ It ought to be knowen: that it is accordyng to reason

that anone after his dethe/ he oughte not to ryse/ but ought to abyde vnto the thyrde daye/ and that for vii Reasons/ The fyrste/ for the signyfycacon/ to that/ that the lyght of his dethe sholde cure our double dethe. And therefore one day hole & ii nyghtes he laye in the sepulchre. that by þe day we vnderstonde the lyght of his dethe: & by þe two nyghtes our double dethe: and this reason assigneth the glose vpon saynt luc/ Luce vicesimo/ vpon the texte/ Oportebat cristū pati/ et c

The seconde for certen probacon/ for right soe as in the mouth of iweyne or of thre is wytnesse estabished/ Right soe in thre dayes is proued all deed & saye veritable. And to thende to preue that his dethe was veritable: he wolde lye therein iij dayes/ The thirde for to shewe his purgacion/ For yf he had arisen anone/ it sholde seme that he had not suche myght: for to geue his lyf as he had to ryse hym/ And this reason to which thapostle ad corintheos v/ Therefore is there fyrst made mencion of his dethe/ lyke as his dethe was verely shewed/ Soe his very resurreccyon is shewed & declared/ Fourthly for fygure the restauracion: And this reason assigneth Petrus rauensis/ Ihesu cryste wolde be thre dayes in his sepulchre/ In fygure: in benefete doenge/ that is to wete to restore them that ben fallen: To repayre that ben in the erthe: And to redeme them that were fallen in to helle.

**T**he fyfthe/ for the presentynge of treble estate of Rightfull men / And thys Reason assigneth saynt gregorye vpon ezechiel sayeng/ The sixte day of þe weke Ihesus suffred dethe/ The saterday he lay in the sepulchre/ The sondaye he arose/ the present lyfe is yet to be the syxte daye/ For in anguisshe and sorowes we ben tourmented / The saterdaye also is that



We reſte be in our ſepulchre For after the  
 dethe we ſhall fynde the reſte for our ſou  
 le. The ſonday is the eight day/that day  
 we ſhall be free of the dethe. and of all ſo  
 rowe in body & in ſoule in glory/ Thenne  
 the ſixte day is to be ſorowe/ the ſeuēth  
 reſt/and the eight glorie/As to the thir  
 de conſideration how he aroos/it apereth  
 verely that he aroos myghtely/ For by  
 his propre myght he aroos/ Johannis  
 nono. Potſtatem habeo/ & c. I haue ſa  
 yd I haue power to deliuer my ſoule/ &  
 I haue power to reſume it agen / that is  
 to ſaye/ to deye whan I wyll. and to ry  
 ſe agayn whan I wyll/ Secondly he aro  
 os joyuſly/for he toke away all myſerie  
 all infirmitie and all ſeruptude. Wherof  
 he ſayth in the goſpell of John/ Johannis  
 vii/ He ſayd whan I ſhall ariſe aga  
 yn I ſhall auance me / and goo tofore  
 you in to Galylee/ Where ye ſhall ſee me  
 free and deliuered/ Galylee is as moche  
 to ſaye as transmygracyon / that is to  
 ſaye depenſe/ Jeſu cryſte thenne whan  
 he aroſe went tofore be/ For he went fro  
 myſerie to glorie/ & fro corrupcion to in  
 corrupcion. Wherof ſaynt Iyon the pope  
 ſayth/ After the paſſion of Jeſu cryſte/  
 the bondes of dethe broken he was tranſ  
 ported from infirmitie to vertue/ fro mor  
 talite to perpetuite/ & bylonnye to glo  
 rie/ Thirdly he aroos prouffitably/for he  
 caried with hi his pray/Wherof ſaith Je  
 rempe the fourth chapitre: Aſcendit leo  
 de cubili: & c. The lō is ryſen out of his  
 bedde/ Jeſus aſcended on hie vpon the  
 croſſe/ And the robbour of the peple en  
 haunſed hymſelfe / Jeſu cryſte robbed  
 helle wherin was thumayn lygnage/as  
 he had ſayd/ Cū exaltatus fuero: Whan  
 I ſhall aſcēde on hie I ſhal drabe to me  
 all myne/of whom helle hath holden/and  
 kept the ſoules/whiche were enclouſed in  
 derkenes/ & the bodies in ſepulture. For

urthly he aroos merueillouſly/for he aro  
 os wythout openyng of the ſepulchre whi  
 che abode faſte cloſed/ For lyke as he yſ  
 ſued out of his mothers beli And to his  
 diſcyples the dores cloſed & ſhytte ſoo he  
 yſſued out of his ſepulchre/Wherof is red  
 in ſcolastica hiſtoria of a monke of ſaint  
 Laurence wythout the walles/ In the pe  
 re of thyncarnacyon of our lorde. M E j  
 whiche merueled of a gyrdill/ wyth whi  
 che he was girt/that wythout vndoyng  
 or openyng it was caſt tofore hym/Wher  
 of whan he ſawe it he merueled/and her  
 de a vois in thayer ſayenge/ Thus may  
 Jeſu cryſt yſſue out of his ſepulchre and  
 the ſepulchre all cloſe / Fourthly he aroos  
 truely/for he aroos in his propre body/  
 And bi ſix maners he ſhelved y he was  
 verely riſen. Firſt by the angell whiche  
 lyed not/ Secondly by many & oſte ty  
 mes apperyng: Thirdly by etinge open  
 ly/and by none arte fantaſtyke/ Four  
 thly bi palpacyon of his very body/ Fif  
 thly by oſtencōn of his woundes: by whi  
 che he ſhelved that it was the propre bo  
 dy: in whiche he had verely ſuffred dethe  
 Sixtly by his preſence in comynge into  
 the hous the gates ſhytte: whan he en  
 tred ſodenly & inuifibly, by whiche he ſhe  
 wed that his body was glorified/ Seue  
 thly he aroſe immortally for he ſhal neuer  
 after deye/ Johis vii/ xpūs reſurgens. & c  
 And ſaynt Denys in an epiſtle that he  
 made to demophilū/ ſayth that Jhu cryſt  
 after his aſcencōn ſayd to an holy man  
 named carpo / I am all redy yet to ſuffre  
 for to ſaue man/ bi whiche it ſemet that  
 if it were nede that yet he were redi to ſu  
 ffre deth. as it is cōteyned in y ſame epiſ  
 tle/ This holy mā carpo tolde to ſaynt de  
 nys/ that a paynim puerced a criſte mā  
 & brought him out of the ſayth/ and this  
 carpo toke ſuche an angre therfore in his  
 herte that he was ſeke / And this carpo



## The Resurreccion of our lorde

Was of soo grete holynes that as oft as he songe masse/an heuenly bysion appered to him: But whan he shold pray for the couersion of them bothe dayly he praied god that bothe they in myght be brened in a fire/ And on a tyme aboute mydnyghte/ he made this prayer vnto god / & sodeynly the hous in whiche he was in was deuyded in two parties/ and right grete fornayse apered there/ And he looked vp and behelde the heuen & sawe it open/ And ihesu criste was enuironned wyth a grete multitude of angellis and besyde the furnayse thise two men were tremblyng for grete drede that they had The whiche men were byten of serpentis that yssued out of the founnays. whych drewe theym by force in to the founnais and also of other men thei were reprevued & vilonyed: And this holy man carpo in beholdynge theym had grete delyte/ & toke pleyssaunce in punycon in suche wise that he lefte the bysion of heuen: & set not therby/ but was agry that they shuld not sodeynly in to the founnays/ And thene as he looked vp into heuen/ he sawe the bysion that he had tofore seen/ & ihesus cryste whiche had pite of thies two men/ arose vp out of his trone/ & came vnto theym wyth a grete multitude of angellys and put forth his honde & deluyered theym/ And thus sayd to carpo. smyte me from hence forth/ for I am redy to suffre to saue man/ This ensample receyvethe sainte denys/ As to the fourth artycle/ wherfore he abode not vnto the generall resurreccion/ thre reasons ben assygned: The fyrste for the dygnyte of his body/ For he was deysyde and came fro the depte: And therefore it was noo reason that his body sholde so longe lye in the erthe/ wherof dauid sayth/ Non dabis sanctum tuum videre corrupcionem: Thou shalt not suffer thy holy body see corrupcion.

The secunde reason is for the stedfastnesse of the sayth: For yf he had not the new arysen. the sayth had perished/ Men wold not haue beleuen that he had be deyed god / And that appereth well / for in his passion sauf our lady/ all losse sayth But whan they had knowlege of his resurreccion/ they recouered it ageyn as sayth saynt poul: Si cristus non surrexit. vana est fides nostra/ Vt ihesu cryst had not risen. our sayth had be vayne or none/ The thyrde cause for the exemplar of our Resurreccion/ There sholde be but felwe that sholde beleue the resurreccion to come/ Vt ihesus Criste had not risen/ And this is our exemplar and our hope/ And therefore sayen thapostles: ihesu cryste is arysen: And we shall aryse For his resurreccion is cause of ours/ Wherof sayth saynt gregorye. Our lorde by exemple hath shewed that he promysed in rewarde. As that we shold know hym to haue risen: Thus in our self we sholde haue hope of the rewarde of his resurreccion/ And we oughte to knowe yf ihesu cryst wolde not prolonge his resurreccion: aboute thre dayes/ to thende that desperacion sholde not be in the worlde/ As to the fyfthe artycle it is wherfore he arose/ He arose for thynges moche profitable to vs. For his Resurreccion made the iustification of our synnes/ the enseyneth newe lyf of maners/ the engendreth the hope of rewarde / and ordeneth the resurreccion of all. Of the fyrst sayth saynt poul ad romanos/ ihesu crist deyed for our synnes: and arose for to iustifye vs: Of the secunde lyke as ihu cryst arose by the glory of the fader/ whiche is a newe glorious lyf/ Soo oughte we in spirytuell lyfe take newe maners/ Of the thirde by his grete merci god hath reysed vs in hope of lyf bi the resurreccion of ihesu Criste. Of the fourth it is sayd to



As in scripture. Ihesu crist aroos fro de the. For by man is deth come to men. & by man/ that is Ihesu crist/the lyfe is come to men: Thus ben they the fyrst of dede men: Adam of them that deyed/ & Ihesu crist of them that ben a lyue by his Resurreccō. And thus it apereth þ Ihesu crist had iij properties in his resurreccō. The fyrste is that our resurreccō is differred vnto the last Resurreccō. And Ihesu crist aroos the thirde day/as sayth the glose vpon the psalme: Ad Be sp̄r:ū demerabitur fletus:et c̄. At eynsonge tyme shall be wepyng. And on the morn gladnesse & joye: The glose sayth that the Resurreccō of Ihesu crist is cause sufficient of the resurreccō of soules in this present tyme and of the bodies in tyme to come. The seconde property is that we ryse by hym. And he aroos by hymselfe/ wherof sayth saynt ambrose: How myght he seke helpe to ryse his body: whiche rysed other. The thyrde property is that we become dust or ashes and his body myght not be tord in to ashes. The fourth property is that his resurreccō is cause sacramental of our resurreccō: As to whichyng the sixte article. How ofte he appered the daye of his Resurreccō. He appered fyue tymes.

**F**yrst to marie magdalene/ Marci ultimo. After his resurreccō he apered first to marie magdalene/ whiche is figure of penitentie. And for 3 reasons he apered to her. First for she loued him most ardantly/ by cause she loued somoche god for gaaf and pardonned her many synes. Secondly for to shewe that he dei ed for synners. Mathei ix. Non Veni vocare/ & c/ I came not for to calle rightfull men but synners to penaunce. Thirde for to berefye his worde. Mathei xxi. Amē dico quia meretrices/ & c/ To pe y porrites & phariseys/ he sayd that comyng

wymen & the publican sholde goo before them to the kyngdom of heuē. Fourthly for by cause/ that lyke as a womā was messenger of deth/ so a womā shold be messenger of lyf after þ glose. Fyftly lyke as syne haboundeth/ soo shold grace more habounde/ lyke as the apostle saith ad Romanos v. The seconde tyme he apered to the iij. maries/ whiche returned fro þ monument/ whā he sayd to them aucte god grete you. And thē they aproched him & helde his feet. And that is the figure of hūble prayers/ to whom our lord apered as well for the reason of the nature: as for the reason of the affectō/ for they helde his feet/ whiche signifieth the affectō of þ heart. Thirde he apered to saint peter/ but whan ne in what place/ it is not knowen/ but yf it were by aduenture/ whā he returned fro the moūt with saynt John/ for it myght well be/ that saynt peter in som place tord from saint John/ wher god apered to hym/ or by aduenture whan he was alone in the monument. Lyke as it is said in scolastica historia/ or perauenture in a caue or a fosse. For it is rede in the histories/ whan he tord and forsoke our lorde/ that he fled in to a caue/ wher as the moūtayne is/ whiche is called the moūtayne of the cocque/ or els after that it is sayd that he wept thre dayes contynuelly after that he had tord god. And there Ihesus appered to hym and comforted hym sayenge. Peter bere vertue of obedience / to whom our lorde sheweth hym. Fourthly he apered to his dyscyples/ whiche went to Emaus/ whiche is as moche to saye/ as desyre of coūseyle. And signifieth to visite/ the poore membres of Ihesu crist/ and to helpe them. as it is sayd in the gospel. Goo & selle all that thou haste/ and gyue it to the poore people. Fyftly he appered to his dyscyples / whiche weren togpyder



## The Resurreccion of our lorde

in a place closed. And this sygnefyeth religious men that ben in þe world wyth the patres of theyr fyue wyttres closed: These fyue aparicyons weren the daye of his resurreccyon: And this fyue pre: senteth the preest in his masse: whan he corneth him fyue tymes to the peple/ but the thyrde cornyng is in silence: whiche signyfieth the aparicion made to saynt peter/ whiche is not knowe: where it was made ne in what place/ Sixtly he apper: ed the eyght day to his disciples/ whā saynt thomas was there: whiche had sayd/ that he wold not beleue it/ tyll he had seen the woundes/ the nayles / and that he had put his honde in his syde/ The se: uenthy tyme he apared to his disciples fis: shyng\* Johis ultimo. And that signe: fyeth prechers/ whiche ben fysshers of me: The eighte tyme he apared to his disciple in the mounte thabor/ Mathei ultimo\* & that signefieth theim that ben contempla: tyf/ For in the sayd helle was our lorde transfigured/ The nynthe tyme he appe: red to xi disciples where they sat at the table/ where as he reprevued their incredu: lyte and hardnes of herte/ By whiche we vnderstonde the spyners in the xi nō: bre of the transfiguracyon sette\* whom our lorde by his mercy sōtyme vvisiteth The tenth tyme he apared to his disciples in the mount of olyuete by whiche is sig: nified theim that ben full of mercy. and that loue compassion/ To whom our lor: de apareth/ whiche is fader of mercy and of pite I fro this place he ascended vp in to heuen/ There ben thre maner of apar: cyons of whiche is made mencyon. why the were made the day of the resurreccōn but they ben not had in tēpte of gōspell The fyrste was that he appered to saynt James the lasse/ whiche is named Ja: mes alphey of whiche thou shalt fynde in his legende/ The seconde that he appered

was to Joseph. As it is red in the gos: pell of Mycodeme: For whan the Jewes had herde that Joseph had demaūded the body of Ihus of pylate/ And that he had put it in his monument/ they were agry and had Indygnacon on him/ And to ke hym and put hym in a secrete place: where dyligently they closed hym & kep: te hym/ And wold haue slayne hym af: ter theyr sabat daye/ And Ihesus the ny: ghte of his resurreccyon entred in to the house where he was in And ouerlist vp the four corners of the hous\* and wiped & clensid his visage/ and kyste him/ and wythoute brekyng of ony locke or sea: le he brought him in to his hous in Ary: mathie/ The thyrde is: after that it is by: leued/ he appered vnto his moder marie & glorpyous Virgine/ And how be it that the holy euangelystes speke noo thyng of herof: The chyrche of Rome approueth it For the same daye is made stacyon att our lady the maiour: And yf we sholde not beleue: by cause þe euangelistes ma: ke none mencion therof. It shold folowe that after his resurreccyon he apared not to her. But that oughte not to be by: leued: that suche a sone sholde not leue his moder wythout vvisytynge & doo to her so litell honour. And perauenture the euā: gelistes speke noo worde of her: By cau: se it aperteyneth not to theym\* but to sett wytnesse of the resurreccyon. And the Virgine marie oughte not to be sette in for none wytnes. For yf the wordes of straunge wymmen were reputed for le: synges. moche more sholde the moder bee by cause of the loue that she had to hym. that was her sone: And though the euā: gelistes haue not wreten it: yet thei kne: ew well for certeyn. that it is right/ that first he sholde enhaunce and comfort her that hath moost pain & sorow for his de: the: & that wytnesseth saynt ambrose in



the thirde boke of Virgynes Widdit maria  
et Marpe salve the Resurrecyon/and  
she beleued it persighly/Marpe magda  
lene saw it/and yet she doubted it/Of the  
seuenth/how Ihesus cryst drewe the holy  
faders oute of helle/ And what he made  
there: The euangelyste telleth not clerly  
Myuertheles saynt Austyn in a sermon  
and Nicodemus in his gospel seide it  
somwhat: And saynt Austyn sayth/a  
none as Ihesu cryst had rendred the spy  
rite the soule that was vnied to his god  
hode/ was quicke & lyuynge/ in the dep  
nes of helle descended And whan he was  
at deppest of the derkenes: lyke as a rob  
ber shynynge and terriblye to the tiran  
tes of helle: They behelde hym: and began  
to demaunde & enquire/ Who is he that is  
soo stronge/ soo terriblye. soo clere/ & soo  
shining/ The world which is to vs sub  
get/ sente to vs neuer such one deed/ Ne  
he sente to vs neuer such pestes in to hel  
le. Who is he thenne that is soo constant/  
that is entred in to the ferdeste ede of our  
partyes: And he doubteth not only our  
tormentes / But yet he hath vnbounde  
theym of their bondes: Whom we helde &  
kept/ And they that were wote to way  
le & wepe vnder our tormentes: assayle  
vs now by theyr helthe / And now not  
oonly they fere vs: but now threaten and  
manace vs/ And they said to their prin  
ce: What pryncce arte thou/ All thy glad  
nesse is perysshed/ And all thy joyes be  
conuerted in to wepynges / Whan thou  
hengest him in the crosse/ Thou knewest  
not what damage thou sholdeste suffre  
in helle/ After this cruell wordes of the  
ym of helle / All commaudemēt of our  
lorde/ all the lockes/ all the barres/ & shyt  
tynges ben broken and to frustred/

¶ And loo the people of sayntes that  
came knelynge tofore hym in cryenge/  
With pitous vois sayeng/ Our redeptor

thou arte comen for to redeme the worlde  
we haue abyden the euery day/ thou art  
descended in to hell for vs And leue vs  
not/ but that we be wyth the/ Whan thou  
shalt be wyth thy brethern/ Forde swete  
god/ shewe that thou hast despoiled helle  
And bynde the anctor of deeth wyth his  
bondes/ Rendre to the worlde now glad  
nesse/ and quench the paynes/ And for  
thy pyte vnbynde the carytyes fro scrup  
tude/ Whiles thou arte here/ And assyle  
the synners whan thou descēdest in to hell  
thaim of thy partye/ this sayth saynt au  
styn/ And it is redde in the gospel of Ni  
codemus/ that Carinus & Iencius sones  
of olde symeon amos wyth Ihesu cryste/  
And they were adiuured and sworne of  
anne of caphas of nicodeus of Joseph  
& of gamaliell that they sholde telle & say  
what Ihesus dyde in helle/ And they re  
fused & sayd/ Whan we were wyth our  
faders in þ place of obscurte & derkenes  
Sodenly it was also lyghte & clere as þ  
colour of the sonne/ lyke purple golde &  
lyghte ryall/ which enlumpned all þ ha  
bytacon vpon vs/ And anone adam  
the fader of the humayne lignage began  
teniope/ sayeng/ This lyght is the light  
of the creatour of the lyght sempiternell/  
Whiche promysed to sende to vs his ligh  
te perpetuell/ And Vsage cryed/ This is  
the lyght of god the fader/ like as I said  
liuyng in the erthe/ The peple that were  
in derkenes saw a grete lighte/ These ca  
me our fader symeon/ and in Joyeng sa  
yd/ Glorifie ye our lord/ For I receyued  
cryst a childe born in the worlde into my  
bondes in the temple/ And I was con  
streyned by the holy ghost to say/ Nūc Vi  
derūt ocli mei salutare tuū I haue now  
seen with my eyen thy helth/ which brin  
geth & hathe made redy tofore the face of  
al thi peple After cam one which semed  
to be an heremyte/ & whan we demaunded



## The Resurreccion of our lorde

hym what he was. He answered that he was John that baptised cryste and he þam gone tofore hym for to make redy his way. And shewed him wyth my finger. Whan I sayd Ecce agnus dei and am descended for to shewe to you that he cometh soone to visyte you. Theñe sayd seth. Whan I come to the gate of paradys for to pray our lorde to sende me his angell/ & that he wolde gyue to me þ of pole of mercy/ for to noynt the body of adam my fader whiche was seke/ the angell mychell apered to me & sayd/ Labour not in prayeng by wepyng for þ oyle of the tre of mercy for by no way thou maist gete it till that B M & B E be res ben accomplisshed. And whan the patriarkes & þ prophetes herde this/ they enioyed & demened grete feste. Theñe sathan prynce & demener of deth sayd to helle/ make you redy to receyue Ihu/ whiche glorifieth hymself to say I am the sone of god and he is man that dred þ deth. For he sayd my soule is sorowfull vnto the deth. And many that I haue made lame & croked he hath heled/ & made them goo right. Theñe answered helle & sayd. yf thou art myghty & so grete as thou sayst. who is this man Ihesus that thou dreddest not & is aduersarye to thy pupssaunce. Yf he sayth that he dredeth þ deth he will take the/ and woo shall be to the perpetuelly aslōge as the world shal endure. And sathan answered. I haue tempted & haue moued the peple ayenst hym. I haue made redy the spere. I haue medled the synagoge & the galle togider and haue made redy the tre of the crosse & anone he shall deye. to the ende that I may bryng hym hider. Theñe helle answered. is it not this he that reysed lazare whom I retyened/ & sathan sayd/ that same is he truely. And helle sayd to sathan I coure the by my vertue & by thyne þ

thou bryng hym not hitther. Whan I herde the myghte of his worde & his comaundement I trembled for fere/ I myght not kepe lazare but he escaped fro me/ & lyke an angell he sprange on hye & departed fro vs. And thus as they spoken/ there came a voyce lyke a thōdre/ whiche sayd Attolite: & c/ Take awayne your gates ye prynces: & lyfte ye vp the gates perdurable: and the kyng of glorie shall entre in/ At this voyce the denillis rāne thider & shutte fast the gates with baryrs of yren. And theñe sayd dauid/ haue not I prophesied this that I see/ whan I said Confiteantur dño quia contriuit poras: & c/ Is not this he that hath broken the yates of helle of stronge mater & hath broken the baryrs. And theñe after came a grete voyce whiche sayd agayne Attolite. & c/ And whan helle sawe that he had cryed wytes thus & knelwe hym not/ Theñe he sayd/ who is the kyng of glorie/ to whom dauid answered/ this is our lorde stronge & myghty in bataylle whiche is kyng of glorie. Theñe came in the kyng of glorie & enlumpned the derkenes/ and put forth his right honde and toke the right honde of adam: & said peas to the: & to all thy sones that ben iuste. And theñe our lord departed fro helle & all the saintes folowed hym/ And our lorde holdyng the honde of adam/ de lyuered him to mychel tharchangell: and he broughte theym in to paradys. Theñe came two honourable men & aūpēnt/ & they demaūded theym & sayd. who be ye that with vs haue not be yet dede/ & in body & soule ye ben sette in paradys. One of theym spake & answered. I am enoch whiche am hitther translated and this is helpe whiche by the wyll of god is come hider in a chariot eflamed of fire/ yet haue we not tasted the deth/ but we be kept vnto the comyng of antecriste for to



fight wyth hym/and of hym we shall be  
slayn/And after thre dayes & an halfe  
we shall be receiued in the clowdes in the  
ayr/and thus as thei spake/there was  
a nother that bare vpon his sholders the  
tree of the crosse.the whiche whā he was  
demaūded what he was/he sayd I am a  
theef & was crucified wyth ihesu/And  
I bileued on him that he was the creato:  
ur of the world:and I prayed him saye  
ge/Lord haue mynde of me whan thou  
shalt come in to thy reame. And he sayd  
to me/this day thou shalt be wyth me in  
paradys/ & gaaf to me the sygne of the  
crosse/& said to me/bere this:and goo fo  
urth to paradys: And yf thangell that  
is keper of paradys wyll not suffre þ to  
entre in/shew to hym the signe of the co  
sse/& saye that ihesu criste whiche is cru  
cified sent the thyder: And anone as I  
had sayd that he had me saye/Thangell  
opened the gate to me & sette me in þ riht  
syde of paradys: And whan Carinus  
& Lencius had recounted thise thynges/  
here anone they were transfigured:and  
were nomore see/And herof speketh gre  
gory Niceus & saynt Austyn: lyke as  
is founden in some bokes Anone as ihsu  
crist descended in to helle: the nyghte  
began to wepe cleue/And anone þ por  
ter blacke & horryble/ amonge theym in  
silence began to murmure sayeng/ who  
is he that is soo terryble/& of clerenes so  
shynynge. Our mayster neuer receyued  
none suche in to helle:ne the worlde caste  
neuer none suche in to our cauern/ This  
is an assayller/and not dettour/ A bre  
ker & a destroyer/and noo synner:but a  
deffpoyler/We see hym a iuge/and noo  
besecher/We come for to fight:and not to  
be ouercomen. & easter oute/and not he  
re dweller/

Here begynneth the Letanies  
the more and the lesse



THE Letanyes ben do  
ne twies in þ yere. They  
be done on saynt markis  
dage / and that is called  
the more letanie/And þ  
seconde be done on the iij.  
dayes before Chascencō day/and is ca  
lled the lesse letanye/And letanye is af  
moche to saye as supplicacō or prayer  
The fyrste letanye is named in thre mas  
ners/ First it is called the more letanye  
Secondly the procession of vij orders  
Thirde the blacke crosse: Therie this les  
tanye is sayd the more for thre reasons/  
The fyrst reason is for him that institut  
ed it: that was saynt gregorye the pope/  
& that was at rome whiche is lady & he  
ed of the world/By cause that the body  
of the pryncce of thapostolis is there and  
the holy see/And also for the reason of þ  
cause wherfore it was institued / & that  
was for a right grete & greuous mala  
die/ For as the romayns had in the len  
ton lyued sobrelly & incontinence/and af  
ter at Ester had receyued their saupour/  
After they disposed theim in etyng and  
drynking/ in playes: & in lecherie/And  
therfore our lorde was moued apenst he  
and sent to theim a grete pestelence/whi  
che was called the botche of Exedimpe:&  
that was cruell & fodein/And caused pe  
ple to deye in goeng by the way/in plai  
eng/in being at table/& in spekyng one  
with a nother sodeinly they deied: In this  
maner somtyme snesing they deyed/So  
whan ony persone was herd snesing/a  
none they that were by sayd to him god  
helpe you/or crist helpe helpe you:& yet en  
dureth the custome / And also whan he  
snesith or gapeth he makith tofore his fa  
ce the signe of the crosse and blestith him  
& yet endureth this custome: And howe  
that pestelence began: it is founde in the  
lyf of saynt gregorye/Secondly of this



## The Letanies

letanye is sayd procession of vii ordres by cause that whan they were made: saynt gregore ordened them by vii ordenances / For in the fyrst ordre was all the clergie / In the ii were the monkes & the religious men: In the thirde were all the nones / In the fourth all the childern / In the fyfthe all the laye peple. In the sixth all the wydowes. And in the seueth all they that were marped. But by cause þ now we may not fulfyll the nombre of persones / we ought to fulfyll it in nombre of letanyes: For it ought to be sayd vii tymes / or the procession be left / Thirde this letanye is sayd the blacke crosse: For theñe in signe of psclyce / of wepyng & of penaunce / they clad them with blacke clothes / And peradventure for þ same cause they couered the crosse & thauers with blessid haire / & thus we sholde take on vs clothpyng of penaunce / There is a nother letanye / which is called þ lasse letanye. the which is made in dayes tofore thascencion: & this instituted saynt mamertyn bysshop of byane. in the tyme of thempour lyon. which regned the yere of our lord in C lviij tofore this institution of the fyrst / & is sayd the letanie the lasse / the rogacions / & processions: for it is the lasse letanye to the difference of the fyrst / by cause that this letanie was instituted of a lesse which was a simple bysshop in a lasse place / & for lasse mayladye: And the cause of this institution was this / for theñe at byane were grete erth quakes. of which fylle downe many chirches & many howses: And there was herde folmes & many grete clamours by nyght: And theñe happed a terrible thyng on ester day / For fyre dedded fro heuen that brent the kingis palaces. Yet happed more merueyllous thing / For lyke as the fendes had entred into hogges. right so by the suffraunce of god

for the synes of the peple / the fendes entred in to wulues & other wyld bestes / which eueryche doubted / And they went not only by the wayes ne by the feldees but also by the cyties reñen openly: and deuoured the childern & olde men & wpmen: And whan the bysshop sawe that every day happed suche sorrowfull aduentures / he comaunded & ordened / that the peple shold faste in dayes / & he instituted þ letanyes / and theñe the tribulacion ceased / And so that forth on the chirche ha: the ordened & conformed that this letanie shold be kept & obserued ouer all / It is sayd also rogacions: for theñe we pray & demaunde the suffrages of all the sayntes. And we thus haue good cause for to kepe this ordenaunce & fast in this dayes / And for many reasons it is instituted: First by cause it appeaseth the batayles / that comynly begyne in prymtempes / Secondly by cause that the frutes which ben theñe tendre god wyll multiplye / Thirde by cause that every man shold mortifye in hymself the mouyngis of his flesh: which in that tyme boyllen / Fourthly by cause þ eueryche dispose himself to receyue the holy ghozt / for by fastyng / by orisons & by deuocion is one more able & more worthy / But if other reasons assigneth maister wylliam dancere: by cause theñe whā ihu crist wold ascende to heuen. He sayd aske ye duely / & ye shal haue / And we may the more faythfully demaunde whan we haue the promesse of god. Secodly by cause that holy chyrche fasteth & prayeth / that she haue but litell flesh: that is to make þ body lene by abstynence: & to gete wynges by prayer: for prayer is the wyng of the soule / bi which she fleeth to heue: to theñde þ she maye folow / ihesu crist ascendyng vp tofore vs to shewe vs the way / And knowe ye that the fowle that aboundeth in plenty of



## THE Pentecoste

fleshe/and hath but fewe pennes or feathers/ & may not well flee/ Thus this language is called procession/ For the church maketh generall procession/ And in this procession the crosse is borne: the clockes & belles ben solwed & rongen/ banners ben born: And in some church a dragon wyth a grete tayle is born/ & ayde & helpe is demaunded of all sayntes: & the cause why the crosse is born & the belles rongen/ is for to make the fendes & euill spirytes aserde & to flee/ For lyke as the kynges haue in bataylles tokes & signes ryall: as her trompes & banners Right soo the kyng of heuen perdurable hath his sygnes mylitaunt in the church He hath belles for busynes & for troopes he hath the crosse for banners/ And lyke as a tyraunt & a malefactor shold moche doubt/ whan he shall here the busines & trompes of a myghty kyng in his londe/ and shall see his banners/ In likewyse the enmyes the euill spirytes that ben in the region of thair/ doubt moche whā they here the trompes of god: whych ben the belles rongen: & whan they seen the banners born on hie/ And this is þe cause why the belles ben rongen whā it thōdredeth, and whan grete tempestes & outrages of weder happen: to thende that the fendes & wycked spirytes shold be abashed & flee, and cease of the mouing of tempestes/ How be it also/ that there is another cause therwyth/ that is for to warn the crysten peple, that they put them in deuocōn & in praier for to pray god that the tempest maye crasse/ There is also the baner of the kyng, that is the crosse/ whiche the enmyes drede moche & doubt/ For they drede the staffe/ with whiche they haue ben hurt. And this is the reason wherfor in some church/ in the tyme of tēpest & of thōdre/ they sette out the crosse apēst the tempeste to the ende that the wycked

spirites see the baner of the souerain king: and for drede therof that they maye flee/ And therefore in procession the crosse is born/ & the belles rongen for to chase & hunt away the fendes beyng in thayer: and to thēde that they leue to tempestes: The crosse is born for to represent the victorie of the resurrection & of thascencion: of Ihesu crist For he ascended to heuē wyth a grete praye. And thus this banner that fleeth in thayer sygnesyth Ihu crist ascendyng vnto heuen/ And as þe peple folowe the crosse/ the banners & the procession/ Right soo whan Ihesu cryste styed vp in to heuen: a grete multitude of saintes folowed him/ And the songe that is songen in procession/ sygnesyth the songe of angellis & the prayesnges that came apenst Ihesu crist/ and conduyted & conueyed hym to heuen where is grete ioye & melodye/ In some churches & in especyall in them of fraunce is accustomed to bere a dragon wyth a longe tayle fylled full of chaff or other thyng: The two the fyrst dayes is born tofore þe crosse: And on the thirde day they bere it after the crosse wyth the tayle all voyde by whiche is vnderstonde that the fyrste day tofore the lawe/ or the seconde vnder the lawe: the deuill reigned in the worlde And the thirde day of grace by the passion of Ihesu crist he was put out of his reame: After in this procession syngulerly we calle the suffrages of all saintes And why we calle to the saintes/ diuerse reasons ben assigned here tofore/ But yet there ben of the generall wherfore we praye the sayntes First for our poverte & for the glorie of saintes/ and for the reuerence of god/ For the sayntes maye well knowe the bolwes & the prayers of the supplayūtes For in the myrrour perpetuell, that is Ihesu cryste/ they vnderstande/ how moche it apperteyneth d ij



## The Letanies

to theyr joye & to our prouffyte. Thenne fyrste reason is for our pouerte & for our myserye/or for our defaute. We haue some mercy: to thende that where our merites ben not sufficient/the suffrages of sayntis may auayle vs/Or for defaute that we haue in contemplacō of god: & that we may see perspyghtly the lyght so: uerayn that we see & beholde in his sayntes/Or for defaute that we haue in louinge god: For we see that some shewe more greter affectō to a saynt/than they do to god/And such peple ben inperfighte/ The seconde reason is for the glory of sayntes: for god wyll that we calle the sayntes: bi cause that by their suffrages p̄ we requyre we glorifie them: & the more greatly we praysse them. The thirde reason is for the reuerence of god/ to thēde that the synners that haue offēded god: p̄ why they dare not approche to god in their persons: they approche hym by the frendes of god in demaundyng their suffrages/ And in this letanyes we ought to repeat this songe of angellis: Sancte deus Sancte fortis. Setē & immortalis miserere nob. Jam John damascene recordeth in his fourth book/ that in constantynoble for a tribulacion that happed there: there were letanyes made. It happed that a childe amydde p̄ peple was rauysshed to heuen/ And this canticle he lerned there And after theñe he retorned to the peple And in the mydde of the peple he song it And anone that tribulaciō ceased/ & after at the Ceene of Caladone this canticle was approued. and the cause concluded: We knowe that it is soo that the fēdes ben put out by this cāticle Sancte deus: Of this canticle and praysonge the auctoryte is approued by foure reasons. First by cause that an angell taught it first: Secondly by cause at the prolaciō & repetyciō of this cāticle/ p̄ tribulaciō

ceased: Thyrdly by cause that the Ceene of Calcydone approued it/ And fourthly by cause that the fendes & ennyes soo moche dreden and doubt it/

**H**ERE begynneth nexte the Ascension of our Lorde/



**T**HE Ascension of our lorde Ihesu cryste was the fourty day after his Resurrexiō/ For whiche to declare: seven thinges ben to be considered: First theñe he ascended

Secondly why he ascended anone after his Resurrexiō: Thirde how he ascended/ Fourthly what company ascended wyth hym/ Fifthly by what mercy he ascended/ Sixtly where he ascended/ And seuenthly wherfore he ascended: As to p̄ first. he ascended fro the mount of olyuete by bethanye/ The whiche mountayn after a nother relacō/ is sayd the mountayn of the lyghtes/ For by nyghte on the side of the west it is lyghted of the fire p̄ brenneth in the temple: whiche neuer is put out ne quenched. On the mornynge it is lyght of thoryent/ for she hath firste the rayes of the sone/ before it shyneth in the cytē/ And also it hath grete haboundance of oyle that norysseth the lyghte/ And therfore it is sayd/ the hille of the lightes: Vnto this hille Ihesu crist comaūded his dysciples that they shold goo

For on the day of his ascenyon he appeared two tymes: one tyme to xi disciples that ete in p̄ halle where they had souped wyth him: All thapostles & the disciples & also the wyemen abode in that partie of Iherlm: whiche is sayd mellos/ in the mountayn of syō. where dauid had made his



palays/and there was the grete halle arrayed & ordered for to souper/ where as Ihu crist comaunded that they shold make redy to for to ete the paske lake / & in this place the xij apostles abode & thother disciples/ And the wyemen abode in dyuerse mansions there aboute/ And whan they had ete in this halle/our lord appered to hem & reprevued them of their incredulite/ And whā he had ete wyth them & had comaunded hem that they shold go to the mount of olyuete/ on the side by bethanys/ he appered agayn to them: & answered to them of the demaundes y they made to him indiscretly. And wyth his handes lyft he blessed them: & anone tofore them he ascended vnto heuen/ Of y place of this ascencion sayth supplicius bishop of Iherlm: & it is in the glose/for there was edified a chyrche in the place where were made the signes of his ascencion: neuer sith myght be set there ony pament It coulde not be layd ne set/ but anone it issued out/ And the stones of the marble sprange in to the visages of them that set it. And that is a signe that they ben stones on which crist passed vpo which lye in poulder & dust/ and abide for to to kene & signe certayn/ As to the seconde poynt: wherfore he ascended not anone after his resurrection but abode xl dayes. y was for iij reasons. First for certificacyon of his resurrection: and more strong it was to proue his Resurrection than his passio/ For fro the first day vnto y thyrde: y passion myght be well preued: but to proue the very resurrection/ it requyred moo daies/ And therefore a gretter tyme was requyred betwene the resurrection & the ascencion/ than betwene the passyon & resurrection/ And herof sayth Iyon y poe in a sermon of the Ascencion: This day the nombre of xl dayes is complete and dyspenced by right holy ordenaunce/

And to the prouffite of our ensegnement and techyng/ To the ende that in the space of his presence corporell/ the faith of techyng was necessarye: And we oughte to gyue thankynges to the diuine dispensacyon: For the tardue creaunce of holy faders to vs necessarye/ for they doubted of that/ which we doubt not/ Secondly he abode for the consolacyon of y apostles/ For the consolacyon dyuine surmounte the trybulacions temporalle/ And the tyme of the passyon was the tyme of tribulacion to thapostles/ and therefore there ought to be moo dayes vnto the ascencion/ than to the resurrection Thirdly for the mysterie of the comparacion/ for to gyue to vnderstande/ that the consolacions dyuine ben compared to tribulacions/ as the day vnto an houre/ and the yere vnto a day/ And that this be true it appereth by the writyng of the prophete ysaye/ I shal preche a yere pleasure to our lord. and a day of vengeance to god/ Eoo for one daye of trybulacion he rendreth a yere of consolacion: And that is by comparison as the day to an houre It appereth by that/ that our lord was dede and laye in the sepulchre xl houres. which was the tyme of tribulacion/ And by xl dayes after his resurrection he appered to his disciples. which was the tyme of consolacion / And this faith the glose. by cause that he was fourthy houres dede. After he was fourty dayes liuynge or he ascended in to heuen: As to the thirde poynt/ how he ascended it appereth: how he ascended myghtely: For by his myghte and vertue sayth ysaye/ He ascended in to heuen/ ysaye lxviij. And also saynt Iohn sayth No man ascended in to heuen by his owne myghte and myghte/ but the sone of man that is in heuen: And how be it that he ascended in a clowde. he had no



## The Ascencion of our lorde

nede/ But by cause that he wolde shewe  
 that euery creature is redy to serue his  
 creatour/ He ascended in his propre ver-  
 tue: And in this is the difference. After  
 that historia scolastica sayth/ of ihesu cry-  
 ste of enoch/ and hely. For enoch was  
 translated: hely was borne/ But ihu  
 cryste by his owne myghte is ascended  
 in to heuen after saynt gregorye/ The fir-  
 ste that is to wete Enoch was engen-  
 dred of a man/ and he was engendring  
 The seconde that is to say hely was en-  
 gendred/ and not engendryng. The thir-  
 de that is to wete ihesu cryste he was bor-  
 ne/ not engendred of a man / ne engen-  
 dring/ Secondly he ascended openly: for  
 seeng his dyscyples he ascended: wherof  
 is said/ Johis xviij. Vado ad eu qui me  
 misit/ et c. I goo to my fader: and none  
 of you demaundeth/ whyther goost thou  
 The glose sayth I goo so openly/ that no  
 man demaundeth of that they salbe atte  
 eye. And therefore he wold ascende in the  
 pr presence: bi cause they myght bere wit-  
 nesse. And that they sholde enioye of y  
 they salbe nature humaine ascende to he-  
 uen: And that they sholde desyre to folo-  
 ow hym. Thirde he ascended joyously  
 For the angellis syngynge & enioyng  
 he ascended vnto heuen in gladnes/ wher-  
 of sayth saynt austyn/ Ascendente xpo  
 pauet/ & c. Ihesu cryste ascendyng/ the  
 heuen abasshed/ the sterres meueylded/ y  
 companges of heuen enioyed the trompe  
 folowed/ And all the speges of the pley-  
 saunt place made melodyes: Fourthly  
 he ascended lyghtly/ wherof dauid sayth  
 He styed vp as a graunt wyth a grete  
 paas and moche hastely and lyghtly he  
 ascended whan he passed soo grete a spa-  
 ce in a momente. Raby moyses whiche  
 was a grete philosopher reheriseth y eue-  
 ry cercle or euery heuen of eche planete  
 hath the thyknes and the waye of v. c.

yere: that is to saye as one may goo in  
 a playn waye in v. c. yere/ And that is  
 the dystaunce betwene heuen & heuen/ and  
 cercle and cercle/ After that whiche is sa-  
 id soo grete: & as there ben seven heuens  
 after his sayeng fro the centre of the erth  
 vnto the concauite of the heuen of satur-  
 ne whiche is the seuenth waye of vij. m.  
 yere: And vnto the concauite of the viij.  
 heuen vij. m. and v. c. yeres: that is as  
 moche space as one sholde goo in playn  
 way in vij. m. and vij. c. yeres: yf a mā  
 myghte lyue soo longe: And that euery  
 yere be of ij. c. lyb daies. And the way  
 of euery daye be of xl. myles: and euery  
 myle be of two thousande paas or cuby-  
 tes: And this sayth Raby moyses whi-  
 che was a grete philosopher/ Yf it be twos-  
 uth or noo. god knoweth: For he that al-  
 hath made and created in certayn noms-  
 bre. in certayn poyes and weyghte. and  
 in certayn mesure: he knoweth all: Then  
 ne this leep or spryngynge was grete y  
 Ihesus criste made fro erthe to heuen:  
 Of this lepe and dyuerse other lepes of  
 Ihesu criste saynt Ambrose sayth: Ihesu  
 cryste came in to this worlde to make  
 a leep. He was wyth god the fader He  
 came in to the Virgyne marie/ And fro  
 the Virgyne marie in to the crybbe or rae-  
 ke/ He descended in to flom Jordane: he  
 ascended vpon the crosse/ he descended in  
 to his tombe. Fro the tombe he aroos/ &  
 after ascended vp in to heuen: and sitteth  
 on the right honde of the fader/ As to  
 the fourth poynt. is wyth whom he ascen-  
 ded/ He ascended wyth a grete praye of  
 men & grete multitude of angellis And  
 that he ascended vp wyth the praye of y  
 men It appereth by this that dauid say-  
 yth/ Incendisti in altu cepisti captiuita-  
 tem: & c. Lord thou hast ascended on hie  
 And hast taken them that were capty-  
 ues enprisoned: and the scrupitude thou



hast affraunchysed/ And also that he ascended wyth a grete multytude of angelis. It appereth by the interrogacyons þat angellis made of the dysputacyons to theym byneth. Whan Ihesus crist ascended in to heuen as Psalme recordeth/ Psalme lxxij/ Quis est iste qui venit de edom/ Who is he that cometh fro edom with his clothes dyed: Where as sayth the glose That some of þat angellis that knew not playnly the mystery of thyn carnacō/ of the passion and of his resurreccō: that sawe our lord ascende wyth a grete multitude of angelis and of saintis by his owne vertue / Merueylled and sayd to þat angellis that accompanied hym/ Who is this that cometh from edom/ And yet they sayd/ Who is this kynge of glorie: Saynt Denys in the boke of gerarchie of holy angelis in þe seuenth chapitre sayth Thus semeth it that he sayd/ that thre questions were made to þat angellis whā that Ihesus ascended/ The fyrst were/ þe fyrste to theymself/ The seconde were the principales to Ihesus cryste/ that ascended. The thyrde were the lasse to the grette/ Of whiche they demaunded among theym/ Who is this that cometh fro edom his clothes dyed of bosra/ The worde edom is as moche to saye: as full of blood And this worde bosra is to say/ anguishe and tribulacyon. Thus as they wolde haue sayd / Who is this that cometh fro the worlde full of blode/ by the synne of the worlde: and of malysse agens god And our lord answered I am he that spekyth in iustysse/ And saynt denys sayth thus/ that he sayd/ I am he that dysputeth iustysse and rightwysnesse of hel the in the redempcyon of humayne lignage/ He was iustysse in as moche as he þat was creatour broughte agayn his creatures fro the straunge jurisdyccyon And he was rightwysnesse in as moche as þe

enmye whiche had assaylled vs/ he putt & cast oute of the domynacō that he had in thumayne lygnage. And after this makyth saynt denys a question / Syth the pryncipall angelis ben nye to god/ and ben wythout moyen enlumyned of god. Wherfore demaunde they the one the other/ lyke as that they wold haue lerned ech of other: but he saith that giueth this solucyon: that in that they demaunde ech of other: it sheweth that they desyre to knowe/ And in that fyrst among hem they had collacyon/ It sheweth that they durst uot auauce hem tofore the diuine progression/ And for this first they oughte to aye echone other/ by cause that perauenture their Interrogacō were not ouerhasty vpon the illumynacō that they had/ receyued of god wythout moyen/ The seconde question is: and that was the first & fouerayn angell sayeng to Ihesu cryste/ Why is thy clothyng red & thy vestementes as troden and fulled in a presse/ Our lord hath his clothyng & his body red all couered with blood/ by cause that yet whan he ascended/ he had his woundes in his body/ after this that bede saith He must kepe his woundes in his body for 5 reasons/ & he sayd thus/ Our lord kepeth his woundes: & to the day of Iudgment he shall kepe theym: to thende that it conferme his resurreccō / And for to praye the fader for vs / he presenteth theym. to thende that the good/ see the grete mercy/ by whiche he hath redemed theym And that the wycked peple may knowe that rightwysly they ben dāpned/ and þe eternelly be bere wyth hym the regnes of his glorious Victory perpetuell/ And to this question answereth our lord. Torcular calcaui/ & c/ The presse I haue turned & folowed all alone / & of alle men there was not one þat wolde helpe me/ The presse is the crosse: in the whiche he was pres



## The Ascencion of our lorde

syd in such wyse that the blood sprang  
 oute/ Thus Ihu cryst called then mye p  
 pressour/ Whiche that thus had wrapped  
 thumayn lpgnage wyth cordes of syne  
 and quenchid hym soo clene. that he had  
 noo thyng spirytuell/ But that it was  
 wythout expresed/ And oonly he shew  
 ed it in the Virgine marie/ But our cha  
 pion fought soo strongly/ & defoiled the  
 pressour soo foule/ that he brake the bon  
 des of syne/ & ascended in to heuen. And  
 after this he opened the tauerne of heuen  
 & poured out the wyne of the holy ghost.  
 The thirde question: is the whiche the las  
 se angellis made to the gretter & more in  
 sayeng: Who is this kyng of glorie/ thei  
 answered & sayd. The lord of Vertues he  
 is kyng of glorie. And of this question  
 of thangelis & of thanswere of thother/  
 sayth saynt austyn / All the age is ha  
 lobed in the compagne dyupne: & all the  
 tourbe of deuples sleeng in thayer fled  
 backwarde whan Ihu cryst ascended: To  
 whom thangelis that weren in the com  
 panye of god raue & demaunded: who is  
 this kyng of glorie. And they answered  
 this is he y was white & coloured as a  
 rose: the whiche was seen without colour  
 & wythout beaute/ Seke in the tree/ stron  
 ge in his despoyle. Foull reputed in his  
 body. Well armed in the batayll: stiging  
 in his deth/ Fair in his resurrection. Whi  
 te born of the Virgine/ Rede in the crosse  
 pale in reprenees/ and clere in heuen/ As  
 to the yst/ It is for what meryte he asc  
 ended. And we ought to vnderstonde/ that  
 he ascended in treble meryte: wherof sa  
 ieth saynt Iherom: Ihu cryst ascended in  
 meryte of trowth/ For that whiche had be  
 promysed by prophetes/ he fulfilled in  
 merite of humylite & debonaite/ For ly  
 ke as he was sacrificed lyke a lobe for y  
 lyf of the peple in merite of iustice/ But  
 by iustice: & not oonly by puissaunce: but

by Justice and by Fight thou hast deliue  
 red man: And I haue withholden of thy  
 puissaunce/ & thy vertue shall bring the  
 to heuen/ This sayd god the fader to the  
 sone: As to the sixte that is whither he  
 ascended/ it ought to be knowen. that he  
 ascended aboue all the heuens/ as thapof  
 tle sayth. ad ephesios quarto He that des  
 cended fro heuen: that is he that ascended  
 aboue all the heuens by cause he fulfilled  
 all thynges. he sayd aboue all the heuens  
 by cause there ben many heuenes aboue  
 whiche he ascended/ There is a heuen ma  
 teryll: an heuen racionell/ an heuen Intel  
 lectuell/ & an heuen substancypall: There  
 ben many heuens materpell/ the heuen of  
 thayer whiche is called aeru / one other  
 called ethereu. a nother olimperiu/ a no  
 ther igneu: a nother sideriua nother cris  
 talliu/ & a nother empireu. The heue reso  
 nable is the man iust: whiche is sayd iu  
 ste by cause of the diupne habitacon for  
 like as heuen is the sete of god as y pro  
 phete Psalme sayth. Celu michi sedes est/  
 Our lord sayth that the heuen is his sete  
 right soo is the soule of a rightwisman/ ly  
 ke as salamon saith/ The soule of a rht  
 wysman is the sete of sapience/ by reaso  
 of the holy conuersacion/ For the saintes  
 by holy couersacion & desire dwelle in he  
 uen as sayth saynt poule our conuersacy  
 on is in heuen: by cause of contynuell ope  
 racyon in vertue: For lyke as the heues  
 moue contynuelly wythout resting/ In  
 such wyse/ the sayntes moue allwaye by  
 good werkes/ The heuen intellectuall ben  
 the thangelles. and thangelis ben callid  
 heuen/ by the reason of dignyte & of theyr  
 vnderstodng/ wherof sayth saynt denis  
 in the boke of the dyupne names in the  
 fourth chapitre. The diuine spirites and  
 the angelles ben aboue the creatures whi  
 che ben & lyue aboue all thynges y lyue  
 & vnderstonde: and know aboue al other



Wyttes and reasons and more than all other thinges that been in beyng/they de fyre wele & good/of whiche they ben par tycipant/that is god/Secondly they ben right fair bi cause of their nature/and of their glorie. Of whiche beaulte sayth fait denges in the boke tofore alleged/ Chan gell is the manyfestacion of dedes & wil le of god by whom they be shewed/And he is the clerenes of derke lyghte: he is a myrrour pure & right clere: without recei uynge of ony fylth or spot in hym/ Vt it be leessull to say/he is the beaulte & the co formite of the bouite of god/Thirdey they ben right stronge: by cause of their vertu & myght/of whiche strengthe sayth John damascene in his seconde boke the eight chapitre where he sayth/ Fortes sut & pa rati/ & c/ Changelles of god ben stronge & alway redy to fulfyll the wyll of god And they ben foude alway anone whe re god wyll haue them: The heuen ha the thre condicions/ It is ryght hye/ rihf sayr/ & ryght stronge/ Of two the fyrst sa ith salamon. ecclesiastici xliij: The firma ment is the beaute of the height: & the beu te of heuen is in the syght of glorie: The heuen is substantiall/that is the qualyte of y dyuine excellence of Jhu crist came and after this he ascended/Wherof dauid sayth. A sumo celo egressio eius. & c/ Fro the hie & souerayn heuen the sone of god descended/and ascended agen vnto y souerayn height/ The qualite of the dyu ne excellence/ And that he ascended aboue all the heuens materpell. dauid sayd it clerely/whiche sayd: Eleuata est magni ficetia tua sup celos. Lord god thy mag nyficence is lyft vp & eleuate aboue all the heuens materiell/ he ascended vnto the heue where god the fader sitteth. not lyke helpe whiche ascended in a chare of fire vnto a hie regyon/ Fro whens he was tras lated in to paradys trestre/he went no

ferther/ But Jhesu cryste ascended in to the hiest heuen/that is called Celum em pireum/whiche is the propre habytacō of god/of thangelis/and of the sayntes And this habitacō properly appertey neth to dwellars. For this heuen aboue all other heuens hath excellence in diu nyte: in priorite: In situacion and circū ference And therefore it is conuenient: of Jhesu cryste/ whiche all the heuens of in telligence and resonable surmounteth in dyuinyte/in eternyte/ In situacion: of in mobilityte/and in circumference/of purp saunce: Semblably it is the habytacō on of sayntes of good congruite. For that heuen is wythout dyfformyte. Im mouable of perfight lyghte/aud of capa cyte wythout mesure: And rightfully it aperteyneth vnto angellis and vnto sa yntes/whiche were all one in operacō on Imouable in dyleccō shynng in the sayth and in knowleche of grete capacity in receyvinge the holy shost/ It appe reth by this scripture that saith in the ca ticles. Eoo this is he that comith leping the mountaynes: and ouerpasseynge the hilles/ And who that ascended aboue al the heuens of the intelligence / that is to saye aboue thangelles/ apereth by dauid that sayth/ He ascended aboue cherubyn whiche is as moche to saye as the pleny tude of science/ and flewe vpon the pen nes of wyndes: And who ascended aboue vnto the heuen substantiall: that is to the equalyte of god the fader/ It apereth by the gospel of marke: Marci vltio/ do minus quide Jhus xps: & c: Syth y our lord hath spoke to his disciples/ he was set in heue on the right side of god: Wherof sayth saynt bernard/ To my lord Jhu cri ste it is said singulerly & gyue of my lor de god the fader y he sitte on the right sy de of his glory/ In glory in effeē cōsub stācial bi generaciō: seblable of mageste



## ThAscencion

and noo thyng vnlke and of eternyte  
semblable/ Now maye we saye that Jhe  
sus in his ascensyon was ryght hve of  
foure maners of heyghte/ That is to we  
te of place/ of remuneracion of rewarde/  
of knowleche/ and of Vertualyte or stren  
thge/ Of the fyrste sayth the appostle ad  
ephesios/ He that descended. hytther dow  
ne/ that is he that ascended aboue all the  
heuens: Of the seconde ad ephesios secun  
do/ He was made obedyent vnto the de  
the/ where saynt austyn sayth. The humi  
lyte of clerenes is the meryte: And the  
clerenes of mekenes is the mede or rewar  
de. Mekenes is the merite of clerenes/  
and clerenes is the rewarde of mekenes  
Of the thyrde sayth dauid: Ascendit su  
per cherubin/ that is aboue the plenytyde  
of seyntce and of knowleche: Of the four  
the it appereth: for as it is wryten: he as  
cended aboue Seraphin whiche is interpre  
ted the strenght of god/ And we oughte  
to knowe / that of his ascensyon: we ha  
ue nyne fruytes prouffyttable/ The fyrst  
is of the habytacyon of the loue of god  
whereof is sayd in the gospel. Johannis  
vi/ Nisi eni abiero/ &c. But yf I shall  
goe the holy goost shall not come to you  
where sayth saynt austyn/ Vt ye seeke me  
by fleschly loue/ ye maye not comprehen  
de the holy goost/ whiche is spirituall loue  
The seconde is the more gretter knowle  
ge of god/ whereof sayth saynt John in p  
gospel/ Vt ye loue me well: ye shall haue  
grette Joye: For I goo to my fader/ For  
he is gretter than I am/ where saith saynt  
austyn/ I shall wythdrawe this forme  
of humanitye/ In whiche my fader is mo  
re gretter than I As to that ye maye see  
god/ The thyrde fruyte is the merite of  
the sayth: of whom sayth saynt lyon the  
pope in a sermon of the ascensyon. Then  
he began the sayth more certayn to apro  
che/ whiche testeth vs the sone to be egall

to the fader: and semblable. and as to p  
body substanciall of Jhu crist of whiche he  
is lasse than the fader/ & whereof he hadd  
no nede/ And this vigour is of grette co  
rage & ferme wythoute doubte for to by  
leue that/ whych is not seen at eye/ & to  
affyrme the desires that maye not be behol  
den/ & saynt austyn sayth: He ascended  
as a gyaunt to rene in his way & tarped  
not/ but he ranne cryenge by voyces: bi wor  
des by dedes/ by deth bi lyf: bi descending  
& by ascendyng in cryeng that we sholde  
retorn to him by good hert/ that we may  
fynde him/ The fourth is our surete/ ther  
fore ascended Jhesu crist in to heuen/ for  
to be our aduocate to god the fader/ and  
we ought to holde vs well assured whā  
we haue suche aduocate to god the fader  
And this witnesseth to vs saynt John  
that sayth in his canone: We haue aduo  
cate the fader/ Jhu crist whiche is merciful  
to vs for our synes / And of this surete  
saith saynt bernard/ O man saith he we  
haue a sure gooyng or a comyng to god  
the fader/ where the moder is tofore p so  
ne/ to whom she sheweth her breste & pap  
pes: and the sone sheweth to the fader his  
syde & his woundes/ There we maye not  
be put awaye: where we haue soo many  
sygnes of loue and of charite The fyfth  
is our dygnyte: A grette dygnyte haue  
we gotten/ Whan our nature is lyfte vp  
vnto the ryght syde of the fader / whereof  
angellis of heuen consideryng that/ dese  
den for to be worshipped of man/ Apoca  
lipis xix: Saynt John wold worship  
pe the angell that spake to hym / And  
the angell defended hym in sayeng/ Be  
ware the that thou doo not soo / For I  
am thy broder and thy seruauant / where  
as the glose sayth: That in the olde law  
he defended not to be worshipped of mā  
But after the Ascensyon whan he saw  
man lyfte vp aboue hym / And of thys



saynt Iohn sayth in a sermon of that  
 tencyon/ This daye the nature humain  
 hath be borne aboue the heichte of all pur  
 ysaunces Into where as god the fader  
 sitteth/ As that it sholde seme more mer  
 ueplous/ When it is seen that it is moche  
 ferre fro men/ soo moche more shewe they  
 the reuerence and thonour that they ha  
 ue/ And herof the saythe mystruste not:  
 ne hope slaketh not: ne charyte amynys  
 feth not / The sygne is the stedfastnes &  
 fermeté of our sayth/ Wherof sayth saynt  
 Iohn ad hebreos seynt/ To Ihesu cryste  
 we renne for refuge/ For to kepe the ho  
 pe that hath be deliuered to vs: as an an  
 cre/ Whiche is ferme to the soule and sure  
 whiche ledeth to wythin heuen/ Where Ihe  
 su cryste before vs entred/ And saynte  
 Iohn sayth thus/ The ascencion of Ihesu  
 cryste: is our mouyng and lystyng vp  
 And where the joye of our hede is/ there  
 abydeyth the hope of our body. The seuenth  
 is the shewyng of þ waye of heuen wher  
 of sayth Mychee the prophete/ He ascen  
 ded to shewe vs the waye/ And saynte  
 austyn sayth. Thy sauour hath made þ  
 waye to the/ Arise thou/ and goo thider  
 For thou hast that thou entendest/ be not  
 now slowthfull/ The eyght is the openi  
 ge of the pate of heuen/ For lyke as A  
 dam opened the pate of helle/ In lyke wi  
 se Ihesu cryst opened the pate of heuē. as  
 the churche syngeth: Lorde Ihesu Cryste  
 thou art he that haste ouercome the pric  
 ke of dethe: that is the deuyll/ And haste  
 opened the reame of heuen to theym that  
 byleue in the. The nynthe is the prepara  
 cyon of the newe place: wherof Ihesus  
 sayth in the gospel of Iohn / I goo fer  
 to make redy your place in heuen: And  
 saynt Austyn sayth/ Lorde araye that  
 thou haste made redy/ Thou arapest vs  
 lorde to the/ And thou arapest the to vs  
 When thou makest redy the place/ to the

ende/ that to the in vs / And the to vs  
 maye be the preparacyon of the place/ &  
 the mansion of euerlastyng felthe/

A M E N

HERE begynneth of the blestyd  
 holy feest of Pentecost Or of the  
 holy Ghost/



THE holy  
 Ghoste as  
 witnessteth  
 saynt Luke in the  
 historye of thactes  
 of the apostles/ on  
 this daye was sen  
 te to the appostles  
 in the foume and  
 liknes of tongues  
 of fyre And of  
 this sendyngge and comyngge/ Byn thyn  
 ges arne to be considered: First fro whō  
 he was sente / Secondly in howe many  
 maners he was sente/ Thirde in what  
 tyme he was sente Fourthly how oft he  
 was sent to thapostles/ Fifthly in what  
 wyse he was sente: Syxtly in to whom  
 he was sent/ Seuently wherfore he was  
 sent/ And the eyght by whom he was  
 sent: As to the fyrste/ It is to wete/ that  
 he was sente fro the fader/ and fro the so  
 ne he was sent/ And he also hymself the  
 holy ghost gaaf and sent hymself/ Of the  
 fyrst sayth saynt Iohn. Iohannis viij  
 The holy ghost whiche is sayd paraclit  
 whom god the fader shall sende in my na  
 me/ This is he that shall teche vs all/ Of  
 the seconde sayth saynt Iohn/ Vt I goo sa  
 yth Ihesus. I shall sende hym to you/  
 ¶ Now it is to wete/ that the sendyngge  
 is compared in thre maners to the sen  
 der/ Fyrste as he that gyueth beynge in  
 his substaunce. And in this maner the  
 sonne gyueth his rayes/ or beemes/  
 ¶ Secondly as in gyuyngge vertue or



## THE Pentecoste

strength/And soo is the darte gyven by the Vertue & strength of hym that casteth it. Thirdly to hym that gyueth his Jurisdiction to a nother. And thus the messenger is sent from him/ of whom he hath þe comaundement/ & after this in maners the holy goost may be sayd to be sent/ for it is sayd sent of the fader & of the sone/ As hauyng Vertue & auctorite in his operacyon/ Not wythstoddyng hymself gyueth & sendith hym/ the which thyng seemeth to be veritable after this that þe gospel of John sayth/ Johannis decimo sex to/ Cum Venerit ille spiritus Veritatis

Whan the spiryte of trouthe shall come which procedeth fro the fader. he shall be re wytnes of me that he cometh fro me/ Now sayth saynt Iyon in a sermon of þe pentecoste/ The Incomutable deyte of the blessed trinite/ is wythout ony chauginge one in substance/ Not deuyded in operacyon. all one in wyll: lyke in omnipotencie/ egall in glorie and in his mercy/ He hath taken to hymselfe the werke of our redempcyon / that the fader be to vs merciful/ the sone to vs prouffyttable: & god the holy ghoost enflamme vs: And by cause that the holy ghoost is god/ therefore he gyue hymselfe/ And that this is true/ saynt Ambrose in the booke of the holy goost sayth thus/ The glory of the diuynyte is approued by foure reasons Or for he is wythout synne/ Or for that he leueth the synnes/ Or for that he is creatour/ & not creature/ Or for that he worshipped none/ but he is worshipped/ and in that is shewed to vs/ that the blessed trinite was all gyven to vs. For the fader hath offred al that he had as saith saynt austyn/ He hath sent to vs his sone in prys of our redempcion. And the holy ghoost in sygne of our adopcion/ Semblably the sone of god hath gyven hymselfe vnto vs/ For thus sayth saynt ber

narde/ He is our pastour/ he is our pasture/ and he is our redempcyon/ For he gaue his soule in prys of our redempcyon. his blode in to drinke: his flesh in to mete/ and his dyuynyte in to synall reward Semblably the holy goost gaue hymself all to vs/ lyke as thapostle sayth/ By the holy ghoost is gyven the worde of sapience to one/ to a nother of science/ and thus of all graces partyculer is giue by the same holy ghoost: And herof sayth saynt Iyon the pope/ The holy goost is thinspiter of the sayth/ gyuer of sepece/ teacher of chastite/ and cause of all helth/ As to the seconde he is sent in iij maners/ that is to wete/ that the holy ghoost in two maners/ Inuysibly & Visibly. As to whichinge in to the hertes pure and chaste he descended Visibly/ Whan by some sygne Visibly he is shewed: Of the sendyng Inuysible sayth saynt John. Johannis tercio Spiritus Vbi Vult spirat The holy ghoost where he wille he Inspireth the hertes/ but thou knowest not when he cometh/ Ne whither he wyll goo/ and it is noo merueyle. For as saynt bernarde sayth of this worde Inuysible / he is not entred by the eyen For he is not coloured/ ne by the eres/ for he soloweth not/ ne by the nofethrelles/ For he is not medled wyth the ayer/ ne entreteth not by the conduyte of þe mouth/ For he may not be swolowd ne by the felynge or attouchyng: For he is not manpable/ ne maye not be handled. ¶ Thou demaundest thenne yf he hath the soughte ony place naturelle or humayn by which thou myghtest know that he be comen in to the/ Knowe thou sayth saynt bernarde. that of the mouyng of þe herte/ I haue vnderstonde by his presence And by the fleenge of byces: I haue felte the vertue of his purggaunce: And by the dyscuseyon & repprynge of my synnes hydde / I am amercueyled



of the depnesse of sapience: And of the amendement of my maners holwe lytyll & smale that they ben/ I haue experien-  
ce of the bount of his masuetude/ and of the reformation & renouarpon of the spi-  
ryte of my herte. I haue perced the thyk-  
nes & the noblenesse of his beaute/ And  
of the regarde & consideration of all thise  
thynges/ I am abasshed of the multitu-  
de of his gretnes. The sendynge Visible  
whan it is in ony signe Visyble it shew-  
eth: And it is to wete that in fyue sig-  
nes Visible/ the holy ghost is sent & shew-  
ed/ First in signe of a douue vpon Ihu  
cryst whan he was baptised: luce iij/ The  
holy ghost descended in bodely lyknes of  
a douue vpon him: Secondly in liknes  
of a fere clowde & clere vpon Ihu crist at  
his transfiguracō. mathei xviij/ Eoo he  
yet spekyng a bright clowde shadowed  
heim/ this was vpon the mount thabor  
where Ihesu crist spake wyth saynt petre  
James & John/ And thus as he spake  
there descended a clere clowde that coue-  
red them all: where as the glose sayth th9  
whā Ihu crist was baptised & also whā  
he was clafied the mysterpe of the try-  
npte was shewed/ The holy ghoost was  
shewed at baptyfme in lyknes of a dou-  
ue/ & in the hille in liknes of a clere mou-  
tayne & clowde. Thirde he was shewed  
in liknes of a blowing or a blast: as sa-  
ith saynt John. Johānis vicesimo He bre-  
thed & blew on theym & sayd. Take ye  
the holi ghost in you of whom ye foryeue  
the synnes/ they shall be foryeuen/ And  
of who ye receyue the synnes/ they shall  
be receyued/ Fourthly in lyknes of fyre  
Fyftly in lyknes of tongues/ And in  
thise two maners he appered to vs. to gi-  
ue to vs to vnderstonde/ that the proper-  
ties of the tongues and of fire he putted  
in the hertes/ where he descendeth

**T**he douue hath wayling for his son

ge/ she hath noo galle/ she maketh her hou-  
se in an hole/ or in a walle of stone/ And  
thus the holy ghost/ theim that he repleni-  
feth. He maketh theim to wayle for the  
yr synnes / Whereof sayth Psalme the pro-  
phete/ Psalme liij/ We shall all rote lyke be-  
res/ And waylle lyke douues in thyn-  
kinge humbly and bytterly how we ha-  
ue erred apenste the scrypture/ And for  
this comforteth vs the apposite saynt po-  
ul: Ad Romauos octauo/ The holy ghost  
ceased not to praye for vs/ In moeyng  
ge vs to waylynges wythout nombre  
For our synnes the whiche ben wythout  
nombre: Secondly the douues ben with-  
oute galles/ And the holy ghost maketh  
theim suche/ where he descendeth/ For that  
is his nature/ whereof sayth the wyse mā  
Sapiencie xij/ O quam bonus & suauis  
et c/ O lorde god holwe moche good and  
swete is thy spiryte in vs/  
Item in the same place he is called swe-  
te benygne & humayne/ Of that he ma-  
keth vs benygne and humayne/ that is  
to wete/ swete in worde/ benygne in her-  
te/ and humayne in werke/ Thirde the  
douues dwelle wythin the holes of wal-  
les of stone/ that is to saye/ In the wou-  
des of Ihesu criste he maketh hem to dwel-  
le: that he fylleth/ whereof it is sayd in the  
cantykes/ Cantorum ij: Arise thou mi  
spouse/ my loue/ and my douue/ my spou-  
se and loue/ that is a deuoute soule: and  
come my douue/ for to norissh the smalle pi-  
geons in the holes of the walle that is in  
the woundes of our lorde/ whereof sayth  
saynt Iherom/ Spiritus oris nostri/ et c  
Thus as he wolde saye/ The spiryte that  
is of our mouth/ that is Ihesu crist/ for  
he is our mouth/ And our flesshe ma-  
keth vs to saye to Cryst. In thyne vmbre/ that is in thyne passyon / In whiche  
Ihesu crist was obscure/ derke & despited  
we shall lyue by contynuell memorpe/



Secondly he was shewed in liknes of a clowde/ The clowde is lyfte vp fro the earth by vertue of the sonne And noryssheth & engendreth rayne/ And refressheth & cooleth the ayer & erthe. Thus the holy ghost theym that he replenyssheth he lyfeth fro the earth: for to dyspyse the worldly thynges as sayth the prophete ezechiell/ The holy ghost hath lyft me in to thayer betwene heuē & erth: and hath brought me in to Iherusalem in the vision of god/ Secondly he refressheth the earth/ that is the hertes/ a penyte the drynesse of brennyng of vices/ & of this was sayd to the Virgynne marie/ Spiritus sanctus superueniet in te/ et c/ The holy ghost shall come in the / and by vertue of hym that is hiest shall shadow the/ and fro all ardour of vices shall coole the/ And the holy ghost is called water/ by cause that water hath the vertue & nature to refresshe & coole/ wherof sayth saynt Iohn theuangelist: Fro the holy ghost shall flodes of liuynge water shall rene: And that same sayth he of the holy ghost why the thapostles receyued. & of theym that receyued hym: For the ryuers ranne thorough all the worlde vpon theym that beleued in god/ Thyrddly he engendreth rayne. the whiche descendeth by dropes/ and this is that dauid sayth/ The holy ghost shall blowe/ & make waters to flowe that is to say by the trees comynge fro the herte dropping fro the eyen. Fourthly he is shewed in lyknes of breth/ whiche is a spiryte of the herte/ whiche is cast oute by the mouth: whiche is lyght/ hote/ swete/ & necessarye to brethe wyth: Thus the holy ghost is lyght to be shed in to a man/ He is moste swyfte of ony thyng that is mouable/ as the glose sayth vpon this worde/ Factus est repente de celo sonus/ Atte the comynge of the holy gooste: he made moeyng as of thonder & of wynde/ Vehement and sodayne. And fylled

all the holse where the appostles saten/ whiche abode hym in grete deuotion/ For the grace of the holy goost wroughte not in his operation of space/ ne of tyme but he had soden moeyng/ Secondly he is hote for to enflamme the hertes/ wherof Ihesu cryst sayth/ I am comen to caste fyre in the erthe/ but this is that brenneth and enflameth the hertes. And is compared to winde/ whiche is hote/ wherof is sayd in the canticles/ Veni auster et perfle ortum meum. Come wynde of the south and blowe in my gardyne/ that is my soule. Thirddly he is swete/ for to make swete the hertes/ And therefore is named by thys name of vngion the swete vngion of hym techeth vs/ whiche apperteyneth to our helthe/ And it is named by name of dewe/ wherof syngeth holy chirche: Et sui rois aspersione fecundeth where she prayeth/ that the aspersō and sprynging of the dewe make our hertes to growe in vertues. And also by space of tyme styll & calme.

¶ After the stroke of the fyre descended a swete sowne of Ayer softe and smalle/ And there was our lorde/ Ihesu crist. ¶ Fourthly it is necessarye to brethe in such maner/ That yf it myghte not yssue oute of the mouth/ that he myght not brethe: anone the man sholde depe/ And thus sholde we vnderstonde of the holy gooste: After this that Dauid sayth/ Miseres spm eorū et deficient/ et in puluere/ & c/ Lord god assone as thou shalt take away their spirite they shall falle/ & therefore sayth he/ Emitte spm tuū/ & c/ Lord god sende thy spirite to hem/ & they shall be created by spyrituell lyfe & be renewed/ for the holy ghost is he that giueth lyfe/ Fourthly he was shewed in liknes of fyre/ Fifthly in lyknes of tongues/ & by cause for why he apered in thise two maners/ I shall here after saye/ ¶ At



to the thirde principall in whiche tyme he was sent/ he was on the fyfth day sente after ester for to giue to vs knowleche þ the holy ghoſt came. And it is the perfecō of the law/ the remuneracō perdurable: & the remyſſion of ſynes/ It apereth of the perfecō of the lawe. For fro the daye that the lawe was ſacrefied in that olde lawe/ the lawe was deliuered þ fyr the day after that: as the chyrche ſayth in ſyre: & alſo in the newe teſtament: fyrty dayes after ester deſcēded the holy ghoſte on the moūt of ſyon in lyknes of ſyre. like as the law was gyue in the hieſt of the moūt of ſinay: Soo the holy ghoſt in the ſolier where the ſouper of thu criſt & of his apoſtles was made/ In this apereth that the holy ghoſt is the perfecō of al the lawe. for in that is the plenytude of dylecōn/ Secondly the perdurable remuneracō is in the holy ghoſte/ whereof the gloſe ſayth thus: That the xl. dayes in whiche our lord conuerſed wyth his diſcyples: ſignyfie the holy chyrche/ Alſo þ fyrty day: on whiche the holy ghoſt was gyuen expreſſeth the laſt retribuō & rewarde perdurable. Thirde of þ holy goſt is the remyſſion of ſynes: as ſayth þ gloſe/ therefore it was gyue the fyrty day. By cauſe in the fifty yere was the jubilee & all thyng perdonēd/ and by the holi ghoſt þ ſynes ben pardonēd/ And it foloweth in the gloſe/ In the jubyle ſpirytuell the priſoners ben deliuered/ the dettes ben quytēd/ the exyled ben repelled & called home/ the ritages ben rendred/ and the bonde men ben rendred from their ſeruptude & made free/ And the gylt of de the is made quyte & deliuered/ whereof ſayth ſaynt poule/ The lawe of the ſpirite of lyfe in ihu cryſt hath deliuered me fro þ lawe of ſyne & of deſth/ After the dettes of synne ben leſte: For charyte couereth and quencheth grete multytude of ſynes

The exyled men be called home/ And the prophete ſayth/ Spūs tuus bonus/ et c Lord thy good ſpiryte hath broughte me in to the right honde of my countree/ that is in to heuen: The herytage leſte is rendred: whereof ſayth ſaynt poule: The holy ghoſt had gyuen wytnesſe to our ſpirite that we ben þ ſones of god/ And yf we ben ſone we be heyes. Whiche were ſeruātes to ſinne/ we ben made fre to god/ for where the holy ghoſt is/ there is fraunchiſe & lyberte/ As to whyng the fourth how oft he was ſent to the apoſtles: after that the gloſe ſayth/ He was gyuen to them by thre tymes/ That is to wete tofore þ paſſion of ihu cryſte/ after the reſurreccōn. & after the Aſcencōn/ fyrſt to doo myracles/ Secondly to releace the ſynes/ And thirde to conſerme þ herites. fyrſt whā he ſent them to preche and to caſte fendes out of bodyes/ and to ſeke þ ſerke malades/ he gaaf to them the purpoſe/ ſaunces/ and theſe merueylles dide they by the holy ghoſt. Neuertheles it is not conſequent that who ſoeuer haue the holy ghoſt do myracles: For ſaynt Gregoſe ſayth the myracles make not a man holy/ but ſhewe hym holy: He alſo euery man that doth myracles hath not the holy ghoſt/ For euyl peple auaunte them to haue done myracles ſaieng. Lord lorde ſaye they/ Haue not we well prophesied in thy name/ Thou haſte gyuen to vs the ſpiryte of prophesye/ God dooth myracles by his aungelles by mater amptable that they haue/ And the fendes by Vertue naturell/ whiche ben in thynges created naturellly: And the enchaunter by helpe of fendes/ The good criſten man by juſtyce publyque. The euyl cryſten man by ſygnes of juſtyce/ Secondly they had the holy ghoſt whā he brethed on them/ Sayenge  
**T**ake ye the holy gooſt in to you



## The pentecoste

to whom ye loose their synnes/they shal  
be losed/ & of whom ye receyue/they shal  
be receyued: Neuertheles none sauf god  
may forgeue synes / as to the syne that  
is in the soule/and whiche is thoblygaci  
on to payn perdurable/ or as to thoffen  
ce of god/ the whiche is onely forgeue by  
thynfusion of the grace of god/ And by  
the force & vertue of contricion/ Neuer  
theles we saye that the prest assolyth of  
synes as for that he is insynued or she  
elweth that the syner is assolyed of god/  
as to that that the pain that shold be per  
petuel/ he chaūgeth in to temporal of pur  
gatorie/ & also that for that the payn te  
porall is deuē he releceth partie Thirde  
the holy ghost was gyue to them on this  
day/ whan he confermed soo their hertes  
that they dradde noo tormentes/ bi þ ver  
tue of þ holy ghost whiche all ouercometh  
wherof sayth saynt austyn: Suche is the  
grace of the holy ghost/ that yf he finde he  
ynnesse in the herte he brekith it/ yf he fin  
de desyre of euyl he destroyeth it/ yf he fin  
de vayne drede he casteth it out: And sa  
ynt lyon the pope sayth/ The holy ghoste  
was hoped of thapostles/ not for thene  
first he had chabyted in them/ but bi cau  
se that the hertes to hym sacred & dedyed  
more shold bysite them/ And more abū  
dantly by grace shold abide in encreasynge  
his yestes not thene begon/ of whyche he  
was not newly shewyng his operation  
For his largesse passed all habūdance  
As to the fyrste. that is to wete how he  
was sent/ it is to be knowe/ that he was  
wyth grete solwe in tongues of fyre/ þ  
whiche tonges appered sittynge And the  
solwe was sodein fro heuen Descent &  
shynge/ It was sodein/ for he had noo  
nede of space temporell/ It was fro heue  
For he made them celestiaall that he reple  
nyshed Descent/ For he gaaf drede of  
loue/ or for that: that he toke alwaye the

forthe perdurable/ whiche is maledicciō  
Or for that/ that he bare the herte oute of  
carnall loue/ Also he was replenysshynge  
for he fulfylled all thapostles/ as sayth  
saynt iuc. Repleti sūt oēs spiritu sancto  
And it is to wete that there be signes of  
replenysshynge that were in thapostles/  
The fyrst is that the place where he is pe  
ueth noo solwe / lyke a tōne of wyne þ  
is full To this purpose spekith Job/ shal  
not the oye crye & wote/ whā the racke is  
ful / The oye shall not low ne cry whan  
the crybbe shalle be full/ lyke as he wolde  
saye. Whan the herte is full of grace hym  
oughte not grutch by impacpēce/ This  
signe had thapostles/ for in the tribula  
cion that they had/ they resolyued not ne  
grutchd not by impacience/ but joyous  
ly went to the preece of the tyrautes  
in prison & to tormētes/ The seconde sig  
ne is that he maye receyue nomore/ ellis  
he were not ful In this maner he that is  
alpylled demaūdeþ nomore/ In lyke wy  
se the saintes that haue plenitude of gra  
ce: may receyue none other lycour/ of erd  
ly delectacion / And by cause they haue  
tasted the swetnesse of heuen/ they haue  
none apetyte to therdly delectaciōs/ wher  
of saith saynt austin. Who so drinketh o  
ne droppe of delices of paradys/ þ whiche  
one droppe is gretter thā all the see ocean  
whiche ought to be vnderstode/ þ all thurs  
te of this world is in him extincte/ And  
this signe had thapostles/ whiche wolde  
haue none of the godes of this world in  
propre but put it al in comyn/ The iij sig  
ne is for to reue ouer out as it apereth bi  
a ryuer whiche aryseth & reuēth ouer his  
bankes/ As salamon sayth/ whiche fylls  
leth as phison wysedom / This flood or  
ryuer phison/ of his nature aryseth and  
spryngeth ouer and watereth and arrou  
seth the londe aboute him/ In lyke wy  
se thapostles began to spred abrode/ for



after they had receyued the holy Ghoſte they began to ſpeke dyuerſe langages/ where the gloſe ſayth/ that/that was the ſigne of plenyttude: For the Veſſell fulle ſhedeth ouer: as it appereth of ſaynt Peter: For anone as he began to preche/ he conuerted thre thouſande: Secondly he was ſent in tongues of fyre: and here be thre thynges to be conſidered: fyrſte for whom he was ſent conioynctly in the tongues of fyre: Secondly wherefore he was ſent in tongues of fyre more thā in a nother element: Thirde wherefore he was ſent in tongues more than in an onther mebre. As to þ fyrſt: for thre reaſons he was ſent & appered in tongues of fyre: to thende that their wordes ſholde enſlāme the hertes: Secondly that they ſholde preche the fyr law of god/ Thirde that they ſhould knowe that the holy ghoſt whiche is fyre ſpake in them: and that they ſholde doubte noo thyng: And by cauſe alle men ſholde here the wordes of god: & they ſholde attrybue ne take to them þ they conuerted by their predycacion/ but by the wordes of god. Of the ſeconde we oughte to knowe that he was ſent in liknes of fyre for many reaſons: The fyrſt is taken after the ſeuē vertues of grace. The holy gooſte came in the maner of fyre/ for to make meke hys thynges/ by the yſte of drede/ he amolefyeth & ſofteth harde thynges by the yſte of pite/ He ilumyneth harde thynges by the yſte of ſcience/ He reſtrayneth the floodes of vyces by the yſte of the counſelle: He affermeth & consolideth ſoft thynges by þ yſte of ſtrength/ he clereth the ruſt of ſyne by the yſte of vnderſtodyng. He draweth vp the creatures by the yſte of ſapience: The ſeconde reaſon is taken after his dignyte & excellence: the fire ſurmounteth & exceedeth all other elementes in beaute/ in order: & in vertue/ In beaute by cauſe

ſe of the fairnes of light/ In order by cauſe of his ſituation: In vertue by cauſe of bigour in operacion/ In lyke wyſe þ holy ghoſt in theſe thre thynges exceedeth all. For the firſt he is ſayd the holy ghoſt pure without fylthe / For the ſeconde/ holy goſt whiche compriseth all other ſpirytes of vnderſtodyng/ by his incōprehenſybylite: For the thirde he is ſayd holy goſt hauyng all vertue. for he is indyneyble: For he hath all ſtrength ſeeng al thynges ſo ferre. The thirde reaſon is taken as to his manyfolde effecte: and this reaſon assigneth robanus/ ſayenge that þ fyre hath iiii vertues or natures/ It brenteth/ it purgeth: it chauffeth: & it ligheteth. In lyke wyſe the holy gooſt brenteth the ſynes/ he purgeth the hertes/ he caſteth away all coldnes & drede of þ hertes/ and he enlumyneth them that ben ignoraūt. Of the fyrſte ſayth zacarye the prophete. He broyleth & brenneth the hertes/ as the fyre brenneth the ſyluer/ Also dauid ſayd/ lord I pray the brene my reines and my hert/ and drye them ſo all ſyne/ He purgeth alſo the hertes/ after that as ſayth Pſaſe/ Whan our lord had whaſſhe awaye the fylthes of the daughters of ſion/ & hath purged the blode of Iherlm ſo the myde of him in the ſpiryte of Iugesment/ & in the ſpiryte of breyng/ thenne ſhall they be in ſaueſ & ſurete/ & kept aſpenſe al tempeſt/ and þ prophete ſpeketh of the purgacyon that ſhall be made atte laſt: Whan all ſhal be purged cleane & pure that ſhall goo in to heuen/ He caſteth out alſo all coldnes & puſyllany myte of the hertes. whereof thappoſtle ſayth/ be ye feruent in ſpiryte/ that is of herte/ þ whiche thyng the holy gooſt maketh whā he eſpriseth hym of his loue/ And herof ſayth ſaynt gregory/ The holy gooſt apere in fyre for all the hertes whiche he repleniſhed & voyded the coldnes of ſere/ & en-



## The Pentecoste

flamme them wyth the glorie perdurable/ He enlumyneth also the ignorautes wherof sayth the wyse man / Forde god who shall knowe thy science/ yf thou gyue not thy sapience & sende to vs thy holy spiryte from aboue: that is he that alle enseyneth & teacheth/ The fourth reason is taken after the nature of his loue: Loue is signefied by the fyre for iij causes/ f first cause is/ for the fyre is alwaye mouyng/ so is it of the holy goost/ For the ym that he replenyssheth he maketh them to be in contynuell mouyng of good operation/ wherof sayth saynt gregory. The loue of god is neuer ydle: as longe as it is in the hert of a deuoute persone, it fructifyeth/ And it fructifyeth not, it is a signe that it is not there/ The seconde is/ for the fire amonge all other elementes hath but lityll matier / but stronge vertue in operation it hath in his qualyte/ Thus f holi goost whom he replenyssheth maketh them to haue but lityll wyll to earthly thynges, and grete to spyrituell thynges In somoche they loue not worldly thynges more worldly/ but spyrituelly: Saynt bernarde putteth iij maners of loue that is to wete to loue the worldly thynges fleshly the spiryte fleshly: the fleshe spyrituelly/ & the spiryte spyrituelly/ The thirde cause is for that the fyre abasseth & mekyth the thynges hie/ he hath tence/ de on hie thynges despyced to bringe to gyder/ And by this thre thynges be vnderstonde thre vertues of loue/ for as sayth saynt denys in the boke of the names dyuine/ the fyre hath iij vertues/ For he enclyneth the hie thynges downe/ he lyftech the thynges lolwe in heyght/ he ordeyneth the thynges egall to their ordenaunce And this thre thynges maketh the holy goost in them that he replenyssheth: For he enclyneth them by humylite/ he liftech them vp in desire of hie thynges/ And

ordeineth them togider by vnyte of members: Thirde he appered in lyknes of a tongue more than in a nother membre/ & for thre reasons. The tongue is the membre that is enflamed of the fyre of helle. And proufitable whan it is wel gouerned And by cause that the tongue was enflamed of the fyre of helle / she had nede that the holy ghoost sholde come to flame it / as sayth saynt James. It is the fyre of the holy ghoost / and by cause it is euyl and lyghtly gouerned / she hath the more nede. For after that / that saynt James sayth in hys cronycle: All nature of bestes of byrdes and of serpens ben maystried and ruled bi man/ but the tongue may not be maystried: And by cause it is a membre proufyttable whan it is wel gouerned. Therefore he had nede of the holy ghoost that shold gouerne it/ he appered also in a tongue whyche is moche necessarye: To prechours he is necessarye For he maketh them to speke feruently wythoute drede / and therefore he was in that lyknes / as sayth saynt bernard / The holy ghoost descended vpon the disciples in tongues of fire/ to thede that they sholde preche and speke the lawe of the tongues of fyre. The holy ghoost also maketh them to speke and preche hardely and constantly / as saynt luc sayth in thactes of thapostles. They were alle replenysshyd wyth the holy ghoost / and begonne to speke wyth hardynesse the worde of god / he maketh them also to speke in many maneres / for the grete and dyuerse multytude of heryers. And therefore it is sayd / they began to speke wyth diuerse tongues / in such wyse as the holy ghoost admyntred to them / he made them also to preche prouffytably to the edifycation of the peple/ wherof saith ysaye: The holy ghoost is descended vpon me and hath enointed me wyth



his grace/Wherof he had made my worde  
playfaüt & prouffitable to thelthe of cre-  
atures /Thirldy the tongues appered sit-  
ting/In signefieng that he was necessa-  
rie to presidentes & Iuges For he giueth  
auctorite for to pardone & toforpeue syn-  
nes/as sayth saynt John: Take ye the  
holy goost/by whom ye shall take away  
the synes of them that wyll repent the-  
m/He geueth also wysdom for to deme-  
ne & iuge/Wherof sayth ysaye/I shall putti  
saith god my spiryte vpon hem that sha-  
Iuge & deme truely/He geueth also debon-  
ayre & swetnes for to supporte & mo-  
leste the iugement/as it is sayd Nume-  
ri x/I shall giue to my peple of my spiry-  
te that is in the/for to support the burde  
of my peple/The spiryte of moyses was  
the spiryte of benignyte & of swetnes þ  
was in hym/for to iuge the peple/ Mo-  
yses was moost meke & moost debonayre/  
and therefore god delpuerd to hym his pe-  
ple for to gouerne/The holi goost giueth  
also aournement of holynes for tenfour  
me:as sayth the scripture/The holi gho-  
st hath aourned the heues: that ben þ her-  
tes wherin he descendeth / And as to the  
syt in to whom he was sent in to thapost-  
les/that weren vesselles clene & pure/&  
dysposed to receyue the holy goost/ And  
that for þij causes that were in them: fir-  
ste they were quyet & peasible in herte/ &  
this signefieth that is songen/Dū com-  
plentur dies pentecostes/& c/The dape  
of pentecost they were all togider in one  
place styll assembled/The dape of pente-  
coste is the dape of rest/ after that ysaye  
sayth/vpon whom shall my spiryte descē-  
de / but vpon an humble herte & beyng  
styll/Secondly he was herde by dileccōn  
And this is that scripture sayth/Erant  
omnes pariter: They there all togider/  
for they were all of one herte and of one  
wyll/And thus the spiryte of man ge-

ueth not lyfe to the mēbres: but that they  
be togider: In lykelysse the holy goost ge-  
ueth not spirytuell lyf but to the mēbres  
vniēd spirytually. And as the fyre quen-  
cheth & gooth oute whan the brondes ben  
taken away: soo the holy goost gooth a-  
way whan the membres by discorde ben  
deuyded/And therefore it is songen of þ  
apostles: that the holy goost sonde them  
all one acorde by loue & by charite: and  
enlumyned them wyth clerenes shynyn-  
ge in them of the diuine deyte: Thirldy  
they were in a secreete place: for they we-  
re in the place wher Ihu crist made wyth  
them his maūdey or soupper: Wherof is  
said Osee ij. I shall lede mānis soule in  
to a solytarge place: & shall speke to it in  
secrete: Fourthly they were in oryson &  
prayer contynually: Wherof is songe: O-  
rantibz apostolis deum venisse/& c.  
Whan they were in prayer there came þ  
holy goost vpon them: whiche prayer is  
necessarpe to receyue the holy goost-like  
as the wyse man sayth. I haue prayed  
god: and the holy goost is comen in me.  
Wherof sayth Ihesu cryste: Johis xij/ I  
shall pray god my fader and I shall sen-  
de to you in my stede the holi goost þ shal  
comforte you. Firstly they were garnys-  
shed wyth humylite & mekenes. And þ  
is that they were sittynge whan the holy  
goost came: And herof sayth dauid. lor-  
de god thou art he that sendest the fontay-  
nes in to the valeyes. that is the holy go-  
ost whiche is the fontayne of grace. Why-  
che he sendeth in to the hūble hertes. Sixt-  
ly they were in peas togider/in that is to  
be vnderstonde: that they were in ihrlm/  
whiche is asmoche to saye: as the Bispon  
of peas. And that peas is necessarpe to  
receyue the holy goost. Our lord shewed  
whan he came to them after his resurrec-  
cion sayeng: Peas vobis: Peas be wyth  
you/ And after sayd take ye the holy go-  
st. ij



## The Pentecoste

ost/Seuenthly they were lifte vp in con-  
templacion/ And this to vnderstonde þ  
they receyued the holy goost in an hie pla-  
ce/ Wherof saith the glose/ Who that now  
desireth the holy goost in his hert let him  
put thous of his flesh vnder his fete/ by  
lyfteng vp his hert by contēplacō/ And  
as to the seuenth wherfore he was sente/  
it is to be noted: For þij causes he was  
sent/that ben vnderstoden in this aucto-  
ryte. Paracletus autem spūs scūs/quē  
mittet pater in noīe meo ille vobis docebit  
oīa: The first cause is for to the comforte  
forowfull/whan is sayd paraclit⁹/why  
che is as moche to saye as comfortour: as  
god sayth by Psalme/ The spiryte of god  
vpo me/ and it foloweth/ to thende that  
I shold comforte the wepans of spō/that  
ben the doughters that salwe god wherof  
sayth saynt gregorye/ The holy goost is  
sayd comfortour/ to them that he fynde  
waphlyng for their synes that they haue  
comysed/he maketh redy hope of pardon  
in lyfteng theyr hertes fro affliction of so-  
rowe/ The seconde is for to quyen the de-  
de wh in he sayth spūs: For the spiryte  
is he that quyeneth/ as it is sayd in eze-  
chiell: Ye bones that ben drye & wythout  
lyf I shall sende in you my spiryte & ye  
shall lyue/ The thirde cause is for to sanc-  
tifie & make clene the sinners/in this that  
he sayd scūs as it is sayd spūe bi cau-  
se he gyueth lyf. Also he sayth/ holy/by  
cause he sanctifyeth & maketh clene and  
it is sayd pure & clene/therfore sayth da-  
uid/The grace of the holy goost whiche is  
a flood pure & clensyng/he gladdeth the ci-  
te of god: that is holy chirche/ And by  
this flode our lord hath sanctified hista-  
bernacle/ The fourthe cause is: he is sente  
for to conferme loue amonge them that  
ben in disorde & hate/whiche is noted in  
this word pater: he is said fader/bi cau-  
se that naturelly he loueth vs as saith sa-  
ynt john in the gospel/ Johis viij/ Ihesu

crise sayth my fader loue you as his so-  
nes/ And yf ye be his sones thene be ye  
bredern eche to other: And betwene bre-  
der ought allway to perseuere loue frende-  
ship/ The fiftth cause is for to saue the iu-  
ste & true men/ In this that he sayth In  
noīe meo/that is Ihus/that is to say sa-  
uour: In whos name the fader & the hol-  
y goost to shewe that he came to saue the  
peple/ The first cause is for forme the ig-  
norantes/in this that he sayth/ Ille vobis  
docebit oīa/ The holy goost whan he shal  
come he shall teche you all thynges. As  
to the seuenth/that he is gyuen or sent list  
te in the begynning of the chirche by prayer  
as thus/whā he cam thapostles prayed  
god & were in prayer/wherof is songen  
Oratibz applis deū venisce/ thapostles  
prayeng the holy ghoost came/ & Luce iij  
Ihesu prayeng the holy ghoost descended/  
Secondly he cam by heying attentysly &  
deuoutly the word of god/actuū y/ As  
saynt peter was prechynge/the holy goste  
descended vpon them/Thirde he cam bi  
holy & besy operacōn/that is by this þ is  
sayd/Inponebāt mang sup eos et accipi-  
ebāt spm scm/ Thapostles put their hō-  
des on them that byleued/& anone they  
receyued the holy goost/and this imposi-  
cōn of thādes signefieth thabsolucōn of p-  
prest/whiche the holy ghoost giue vs/

### The feest of Corpus cristi



**T**he grette  
largesse  
benefay-  
that god hath dis-  
tributed to cryste  
peple/giue to þ  
yd peple gret dig-  
nyte For there is  
noo peple ne neth-  
was so gret a na-  
cōn that ther god  
des apwehd so nighe theim as our lorde  
is vnto vs/The blessed sone of god wol



de make vs partyners vnto his diuiny  
te & godhede/ and therefore toke our natu  
re/to thende that makynge hymself man  
he wolde make men as goddes/ And al  
that he toke of vs/ He gaaff all agayne  
to vs for our sauacion/ He gaaff his pro  
per body in offryuge vnto god the fader/  
in the alvter of the crosse for our reconcy  
liacion / And shed his blood in pryse &  
wasshynge our synnes. To the ende that  
we myght be redempyd fro the myserable  
seruptude wherein we weren / And that  
we sholde be all soo clene and clensed of  
our synnes. And also to the ende that  
this excellent benefyte abyde to vs in per  
petuell memorie/ He hathe vnto deuout  
hertes and faythfull gyuen his owne bo  
dy in mete/ And his precyous blood in  
drynke in lyknesse of brede and wyne.

**C** Oprecyous feest and conurye/ And  
dearly full of grete woundre/ The feest  
helthfull: and replenished ful of all swet  
nesse/ What thyng maye be more precy  
ous than the noble conurye or feest/ in  
whiche not oonli the fleshe of calves ne  
of oxen lyke as was gyuen in the olde  
lawe for to taaste: But the propre body  
of Ihesu cryste/ whiche is very god is pre  
sented for receyue and assaour deuout  
ly: What thyng myghte be more full of  
grete admyracyn/ than is this holy sa  
crament/ In whiche the brede and wyne  
ben commyxted substantielly in to the  
propre body of Ihesu cryste/ And ther  
fore Ihesu cryste there is conteyned vnder  
the spece and lyknes of brede and wyne  
He is eten and receyued of the good &  
true crysten men/ But for that he is not  
departed in peces ne assondred in his me  
bres/ But abydeth alle hole and entiere  
in eueryche of his partyes / For yf this  
holy sacrament were deuided or departed  
in a thousande partyes/ In eueryche par  
te sholde remaine the propre body of our

lorde hoole and entyre/ None other sacra  
ment is not of soo moche meryte ne soo  
full of helthe as this sacrament is. For  
by this ben purged the synnes: the ver  
tues ben encreced: and the thoughtes be  
engrassed and fulfilled wyth the habo  
undance of all good vertues/ He is in  
holy churche offred for the liuyuge and the  
ym that ben deed: To thende that he may  
prouffye to all that whiche is for theyr  
saluacyon of all theym that ben ordered  
& instituted to consacre it: The swetnesse  
of this holy sacrament may none expre  
sse: by the whiche swetnes is spyrituelli  
tasted & remembred the excellent charite p  
god shewed in his gloriuous passio: and  
to thende that it myghte be the more fer  
uently impressed in the hertes of deuoute  
& faythfull peple: of the grete largesse of  
his charite/ whan he shold departe out of  
this worlde: and goo to the fader. And  
wolde ete his paske lambe wyth his dys  
cyples. Thenne he instytued this holy sa  
cramet for a memorie perdurable of his  
passion: as the accomplisment of aun  
cyent fygures: and of the myracles that  
were done by hym: And also to the ende  
that they that were sorrowfull & heuy for  
his absence: sholde thereby haue some so  
lace synguler: This is a thyng theenne  
ryght conuenient and couenable vnto  
the deuocyn of deuoute hertes to remem  
bre solempnly the instytucion of soo helth  
full and merueylous sacrament/ To the  
ende that the Ineffable maner of thorna  
unce and thoughte diuine, vysible be ho  
noured and worshipped: And that the  
myghte and puissaunce of god be loued  
and thanked: whiche in this sacramente  
werketh soo merueillously/ And also of  
soo helthfull and of soo swete and grac  
yous benefyte: ben gyuen and rendred to  
god due thankynge and graces: And  
holde well that the daye of the e iii



## Of the Sacrament

Eent or soupper: In whiche this noble sa-  
 crament was Institued is specyall me-  
 moire made of this sacrament. Howe be  
 it the surplus of the serupce of the same  
 daye apperteyneth to the passion of our  
 lorde/ In whiche passion/our moder ho-  
 ly churche is occupped all that daye deu-  
 utly/ And by cause this Institucion of so  
 noble sacrament maye be halowed more  
 solempnly, the pope Urban the fourth bi  
 grete affection that he had to this holy sa-  
 crament moued of grete deuotion: He or-  
 deyned the feest & remembraunce of this  
 holy sacrament: the fyrst thursdage after  
 the octaues of pentecoste/ for to be halow-  
 ed of all good crysten peple / To the ende  
 that vse thurgh out all the yere this holy  
 sacramente to our saluacyon/ maye doo  
 our deuour to this holy Institucion speci-  
 ally in the tyme. Whan the holy goost en-  
 seyned and tched the hertes of the discy-  
 ples to knowe the mysterye of this holy  
 sacrament: For in that tyme there/ the tre-  
 ew faythfull disciples began to frequent  
 it/ It is red in the actes of the appostles  
 that they were perseueraunt in the doctry-  
 ne of the appostles/ and in comunycacōn  
 of the brekyng of the brede in deuout ori-  
 sons after the sendyng of the holy goost  
 And to the ende that the holy Institucy-  
 on of this amercous sacrament sholde be  
 the more honourably halowed on the sa-  
 yd daye/ and by the vias & octaues fo-  
 lowyng: In stede distribucyon materiall  
 that ben dystributed in Cathedrall chir-  
 ches. The forsayd pope Urban hath gyue  
 of his power and largesse apostolyque:  
 wages spirytuelly/ and pardon specially  
 vnto all them/ that shall be personelly in  
 clene life at the holwes dyurnelle and noc-  
 turnell. Of this holy solempnyte, to the  
 ende that euerie gode catholyque persone  
 shold haue the more desire to come to one  
 soo grete a solempnyte: ouer all where it

shall be halowed/ That is to wete at ma-  
 tynes & dayes of pardon/ At masse as  
 moche: At first euen songe as moche. and  
 at seconde euen songe on the day also &  
 dayes: Att hours of pryme/ of tierce: of  
 sixt/ of none/ & of complyne at eueriche  
 of these houres xl dayes. On thotter dai-  
 es durpng thoctaues: for euerie daye to  
 theim shall be at matynes at masse: at ti-  
 erce/ at sixt: none/ euen songe/ & compl-  
 ne/ an & dayes of pardon/ And all these  
 pardens of the tresour of the churche by  
 myserycorde dyuine/ he hath gyue theim  
 & institued tendure perpetuelly: This sa-  
 crament figured our lord whan he sente  
 manna fro heuen vnto the olde faders in  
 deserte/ where they were fed wth mete ce-  
 lestyall. And it is sayd that the me had  
 eten brede of angellis/ but alway all they  
 that had eten therof they deyd in deserte  
 But this mete that ye now receyue is  
 liuyng brede whiche descended fro heuen/ &  
 admynistred the substaunce of the lif eter-  
 nell/ And therefore who someuer receyue  
 this brede here worthily. he shal neuer dey  
 eternelly For this is the propre body of  
 ihu cryste/ Now consider here theise/ whi-  
 che is most excellēt & most prouffitable/ &  
 brede of thangellis/ or the propre body of  
 ihu crist. whiche is lyf pdurable/ The mā-  
 na afor sayd came fro heuen. this precio9  
 flesh is aboue the heuen This manna is  
 celestial/ This flesh here is god the creat-  
 ur of heuens/ the manna was kept vnto  
 the morn/ and was corrupt/ This brede  
 may fele noo corrupcōn To theim in deser-  
 te aboue sayd sprāge water out of a sto-  
 ne/ To vs is sprongen the blode of the a-  
 merous ihu criste/ The water refresshet  
 theim for an hour/ But the precious blo-  
 de of ihesu criste weffeth vs perpetuelly  
 The ielwes dranke & alway were a thur-  
 ste/ But thou cristen mā whan thou ha-  
 ste drunken of this beuorage here thou



maist neuer after haue thurst. That other was gyuen to them in a shadowe & vmbre/but this was giuen in trowth. Now ye shall vnderstonde this þ was in þ shadowe/they drake of the water that yssued out of the stone/ This stone was ihu cryst/ & yet they pleased not alwaye in their werkes to god: & therefore deped they in desert/ All the thynges there were done in figure/ for to gyue knowleche of thynges more grette & more notable. It is moche grette thyng of the light than of the shadow/ semblably of verite than it is of figure/ And also moche grette of the body of our creatour & maker/ than it is of the manna that came fro heuen. Thou shalt demaunde perauenture how thou affermeest & assurest me that I receyue the body of ihu crist: Whan I see a nother thyng. We haue many ensamples by the which the we maye well proue that it which þ receiuest is not that thing that nature hath formed: but it is wel that the benediction hath consecrated/ The benediction hath the grette myght than nature/ For bi benediction oftymes nature hath be chaunged. Moyses that helde a rodde in his hand/ Whan he cast it to the erth/ it became a serpent/ Anone he toke it vp/ & it turned in to the nature of a rodde: Thou seest the how by the grace of the prophete: the nature hath be chaunged twies of the serpente/ & of the rodde/ The riuers of egypt ranne somtime their cours naturell/ but sodainly by þ daynes of the fontaynes blood began to yssue & rene so longe that the people wist not for to drynke/ After at prayer of the prophete, the ryuer of blood ceased/ & came ayen to his nature of water as it was afore/ The peple of theebres was on a tyme all enuyronyd & enclosed of the egipcians betwene the see & them/ Moyses lyft vp his rodde/ & the water departed & assembled vnto the

liknesse of a walle/ And there apened to them alwaye for to goo on fote/ & the flood of Jordan in his propre place ayenst his nature returned ayenst the hille. The olde faders that weren in desert also on a tyme had grette thurst. Moyses toke his rodde & smote a stone. out of the which issued grette habondaunce of water. Is not the grace of benediction which hath wrought aboue nature: Whan þ stone giueth water/ which he may not bi nature: Marah which was a ryuer right bytter: in such wyse that the people that had grette thurst might not drynke it/ Moyses put a staff in the water: & sodainly by þ grace of benediction which there wrought/ it lost the bitternes & became swete/ Semblably in the tyme of elisee the prophete/ one of the bones of the prophetes lete falle the pyen of his age in the water: the which pyen after his nature sank downe to þ botome of the water: Thene he cam to helisee praing him for his age: helisee put his burden in the water/ & anone the pyen began to swyme aboue þ water: which is a thing aboue nature/ For the weight of the pyen is heuier than the lycour of the water/ By all these thynges & by the blessinges of þ prophetes we see clerely how grace or benediction hath thus wrought aboue nature. And the sith that benediction humayn dyuers tymes hath thyng conuerted thynges ayenst nature: What shall we say of the consecration diuyn? Where the wordes of god werke: for this holy sacrament here that thou receiuest is consecrate of the word of ihu crist/ Thene yf the word of helpe was of soo grette effect: that it made fyre to descende fro heuen of moche more valew & effect is the word of ihu crist/ for to torne the lyknes of elementes/ We haue red of the werkes of the world: As god sayd & comaunded/ so was it made/ he comaunded/ & it e. iij

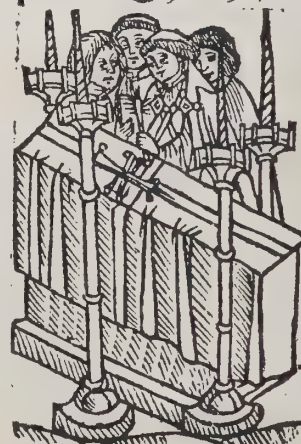


## Of the Sacrament

was made/and the worde that made alle thyng of nought/may not the same chaunge the thynges that haue be made in to other spece & lyknes / It is not lesse to hym to create thynges than to chaunge thynges/We shewe also the myserie of þe Incarnacō of our maker ihu crist. Was not that aboue nature that ihu crist was born of the Virgine marie: Vt thou demaunde of thordenaūce of nature: thou knowest that the woman hath a custome to conceue by the seed of man. But þe Virgine marie engendred & conceived aboue thordenaūce of nature. & allway remaned a Virgine: And this holy sacramēt that we now consecrate is the propre body of ihu crist that was born of the Virgine: Wherefore theise sekest thou of thordenaūce of the precions nature of ihu crist whan he is aboue all nature: He that was borne of the Vyrgyne is the propre flesh of ihesu crist/the whiche was crucified & buryed: And verely this propre flesh is in this sacrament/Our sauour ihesu crist sayth: Loo this is my propre body/tofore the benedicō of the celestyall wordes: it is a nother espeepe: but after the consecracō it is the propre body of our lorde: For assone as the consecracō is preferred & sayd: the substance of breide is conuerted in to the blessed body of ihesu crist/ And in lykelyse of the wyne and water in the chalis: after the wordes of consecracō sayd/ is the very body of our lorde also hole in flesh & blood. All the remnante that is sayd in the masse be praynges & lounges to our lorde: & also prayers for the chyrche/for þe kynges & for the peple/ But whan this holy sacrament is consecrate the prest vsseth not his owne wordes: but he speketh the propre wordes of ihesu crist and soo consecreth the sacrament: the whiche worde of ihesu crist is it/by whiche all thyng

was made/the heuen the erth/& the see/ These may thou see what a werke is the worde of ihu crist/ And syth that some the myght & powe is in the worde of ihesu crist/that it whiche neuer had be: begā to be. These by moche more reason maye he make that/ to be conuerted in to other substance / And thus that whiche was bred tofore the consecracō. is the propre body of ihesu crist after the consecracō. And thus hath our blessed lorde lefte to vs his blessed body for to be honoured here in erthe & worshipped/ And by reason me thyneketh he myght doo noo lesse/ considering our instableness/ and how prone the peple haue ben to worshipp false goddes & ydolles And how ofte his owne chosen people the Jewes departed fro his lawes & toke to theim fals goddes: Notwithstondyng the grete myracles & merueylles that he dyde & shewed for the ym: than to leue his owne propre body amonge vs day ey to be remēbred in eschewing of all ydolatrie for the saluacyō of our soules/ Whom we beseech that we maye receiue vnto our perpetuell saluacō/ A M E N/

### The Dedicacō of the Temple or Chyrche/



The Dedicacō of þe chyrche is solempnly halowed amonge the other festes of the chyrche And bicause that it is double chyrche or tēple/that is to wete/materialle & spyrytuell / And therefore it is to be seen shortly of the dedycacō of this double temple. As to the dedycacō of the temple materiall. the thynges ben to be



considered/ First wherefore it is halowed  
or dedicate/ Secondly how it is halow-  
ed, thirdly by whom it is halowed And  
by cause that in thynges ben in the chirche  
that ben halowed / that is thalwater & the  
teple/ Therefore it is first to be seen howe  
thalwater is halowed/ The alwater is firste  
halowed for thre thynges/ First to ma-  
ke sacrifice to god, as it is sayd/ genesis  
viii/ Noe edified firste an alwater to our  
lord/ & toke of all the byrdes & of all the  
bestes of the worlde & offered them vpon  
thalwater And the sacrifice that we make  
vpon thalwater is the body & blode of ihu  
crist/ that we sacrifice in memoire of his pa-  
ssion of our lord after that he comaunded  
vs & sayd/ Doo ye this in my memoire/  
we haue thre memoires of the passio of  
our lord/ thone is the mynde of the passy  
on him of that we haue in writyng/ and  
the other ymagined in figure/ & that is the  
sight for thimage of ihu crist/ & of the other  
images that be in the chirche/ for the reme-  
braunce of ihu crist & of his saintes is for  
to moue the deuocō of the people/ These  
ben also as the booke of the laye peple/ &  
these in memoires ben but one/ The secōde  
memoire is in word. & is the passyon of  
our lord preched/ & this mynde is as to  
serpnyng/ The third mynde is the passion of  
our lord transfigured in to this sacramēt  
whiche is verely the soule: bodi & blode of  
Ihu crist/ & this minde is as to the tastig  
And yf the passion of ihu crist whiche is  
wreten embraceth the talent/ & that whiche  
is preched embraceth it yet more/ Moche  
more ought this sacramēt enflame in whi-  
che it enprinted so signyficatly/ Second-  
ly as for to call the name of our lord/ where  
of is sayd genesis xij. Abrahā edified  
an alwater to our lord: & this inuocacō or  
callnyngought to be made/ after that thap-  
ostle sayth to thymothe / or by prayers  
made by admiracion for to take alwaye

theuyles fro vs/ Or by orisons made to  
gete the goodes/ or by requestes made to  
encrease the goodes & to kepe them/ The fir-  
ste that is made vpon the alwater is sayd  
properly a messe/ by cause ihesu crist is  
sent fro heuen/ And this word messe pro-  
perly is sayd of sendyng. And to the  
messe ihesu crist is sent from his fader/ &  
sacred the same hoste/ For first we haue  
him fro his fader sent to vs by his incar-  
nacion/ and after sent of vs to his fader  
by his passion/ And first he began to be  
wryth vs by sacrifice. and we wryth  
hym by this oblacō that he pray for vs  
And it is to wete that the messe is songe  
in thre langages/ That is in greek/ in e-  
brewe: and in latyn/ And is for to repre-  
sent the tittle/ whiche was sette on the cros-  
se in his glorious passion / whiche was  
in greek hebrewe and latyne. And also  
for to signefie that all maner langage  
ought to prayse god/ The tongue latyn  
is thoffyce gospel & psalte: And the son-  
ge in greek is the kyries whiche ben sa-  
yd nyne tymes / that we maye come to  
the nyne orders of angellis/ The ebrewe  
is alleluya. Sabaoth. & Osanna/ Thir-  
dly it is halowid for to singe on/ and herof  
sayth the booke ecclesiaste the xlvij chapp-  
tre/ He ordered them powder agens the  
ir enemyes/ And made them to be putte  
alwaye fro about thalwater: And made the  
syngers to syng & to geue the wete melo-  
dies in their solone: and sayd melodies  
in plurell nombre: after that hugo de sac-  
to victore sayth / there ben thre solones  
maken thre melodies. for there is a sol-  
one by smyting/ by wynde & by songe/ the  
touching or smytinge aperteyneth to the  
harpe/ & the wynde to the organes/ & the  
voys to the songe/ And this concordance  
of song & touching of tharpe may be as-  
signed to the concordance of good maners  
for as to the touching of tharpe it may be



## The Dedication of the chirche

reported to the werke of the bondes/ and  
bloweng of thorganes/ to the deuocōn of  
the thought/ And the songe of the Voys  
to the prechynge of the worde of god: but  
in this what prouffeth the swetnes of  
the Voys wythout the swetnes of the her-  
te/ She breketh the Voys. but the wyll ke-  
peth the concordance of the Voys & of go-  
od maner: soo that by ensaple he accorde  
hi to his neyghbour & by his good will  
he accorde him to god: And by obedyen-  
ce to his mayster / and this is the treble  
maner of musike. whiche is reported to  
treble dyfference of thoffice of the chirche/  
For thoffice of the chirche is made in psal-  
mes in lessons & in songe/ The fyrst ma-  
ner of musike is made by tolychynge of  
fingers as in the saltre & semblable in  
strumentes: The seconde is the songe as  
of the Voys/ and that aperteyneth to the  
lessons/ & therof sayth. Synge ye to him  
in deporting your Voys: The thyrde is bi  
blowenge: aperteyneth to the songe of a  
trompe/ & herof sayth dauid / Praise ye  
him in the sounes of the trompe. The tem-  
ple or the chirche is halowed for tresors  
The first is by cause that the deuyll & all  
his polver be put out/ wherof saynt gre-  
gorie recouerteth in his dialogue: that as  
a chirche of theretiques Ariens was pe-  
ilden to good cristen men/ And they ha-  
lowed it & had brought the reliques of se-  
ynt fabien & sebastien. and of saynt a-  
gathe/ all the peple were there assembled  
& they herd sodaynly a huge crye & reue-  
hither & thider amonge their fete sechyn-  
ge the dores of the chirche/ & he might not  
be seen of noo man: wherof the peple had  
grette merueille: But our lord shewed to  
them: that it was the folle spiryte that  
dwelled tofore in that place / And that  
nyght was a grette noyse vpon the cou-  
ryng of the chirche lyke as they had reue-  
vpon it And the seconde night was yet

a grette noyse And the thirde night was  
so ferdfull & soo horrible a grette noys as  
that the chirche shold haue be throwen do-  
wn vnto the fondment/ & theñe the wy-  
ked spirites departed & came nomore the-  
re: The hidolws sounes signefyed that for  
certain the fendes yssued by constraynt  
the whiche he had longe holden: Second-  
ly it is halowed/ by cause that they that  
flee to the chirche shold be sauf. wherof so  
me chirche after the dedicacōn ben preu-  
legid of princis/ that they that ben culpa-  
ble & flee to the chirche that they maye be  
sauf/ wherof the canone saith/ The chirche  
defende the culpables fro blood/ that thei  
ne lese lye ne mebre/ And therfore joab  
fled to the tabernacle. & toke the awter/  
Thirde it is halowed by cause that the  
orisons be enhaused there/ & it is signefy-  
in the book of kyngis the viij chapitre/  
Whan the temple was dedicate/ salamon  
said/ Who soeuer shall pray in this place  
thou shalt here him lordin heuen/ & whan  
thou hast herd him thou shalt be to him de-  
donair/ And we worship god in the chir-  
ches towarde the east for thre reasons: af-  
ter that danyell sayth in the fourth book  
the first chapitre/ First by cause that we  
shewe that we require our peas. secondly  
that we beholde Ihu crist crucified: thir-  
dly that we shewe that we abyde him a iu-  
ge to come/ & daniel saith god plated pa-  
radis in thous of theest: fro the whiche he  
exiled man/ bi cause he brake his comaū-  
dement/ & made him dwelle tofore para-  
dis towarde thoccident/ er he went ony fer-  
der & therfore we loke nolt in þ chirche to-  
ward thorient/ And our lord crucified be-  
felde towarde thoccident: & thus loke we  
worshiping him towarde thorient/ he was  
born a hie: & so worshippe him thapostles  
And so he shal com as thei saue him go-  
ing to heuen/ And so worship we him to-  
ward thorient in abydyngge tyll he come



## The Dedication of the Chirche folio xxxviii

Fourthly the chirche is halowed by cause that there louinges & prayeing be rendered & gyven to god/ And this done att vij tymes or houres canonyccalls/ at matynes/ at pryme/ at tierce/ & soo at other/ And how be it that god is to be prayesed in all the houres of the dape/ But bi cause our infyrmyte suffyseth not thereto/ It is ordered that at thise houres we praye god specpalli/ by cause that thies houres in some thyng be more preuileged than the other/ for at mydnight whā matynes ben songen/ Jhu crist was borne & also was taken & dispised of the Jewes/ And at same hour he despoiled helle taking mydnight largely/ that is to say afore day he arose fro deth to lyf/ & he apere at hour of pryme/ & it is said that he shall come to the dome at mydnight/ where of saynt Jerom sayth I wene that tho thynges that thapostles haue sayd shall be byfore day/ For the day of the Eygyle of easter before mydnyghte it behoueth not to leue matynes/ for the peple abyde þ comyng of Jhu crist/ And whā this time shal come men ought to haue surete that al men make feste that day/ And we singe at that hour prayseges/ by cause that we gyue him thankynges for his natyvyte/ & of the deluyeraunce of the holy apostles/ soo þ we maye besily abyde his comyng/ And the labydes ben adiousted to the matynes/ by cause that in the moow tyde he drowned the gypciens in the see/ & created the world/ & arose/ And att this hour let vs giue thākinges to god. that we be not drowned in the see of this world wyth the gypciens: And that we render louynges to god for our creation & for his resurreccō. at hour of prime ihsu crist cam in to the tēple/ & the peple assembled there to him/ Als lucas sayth the xxj chapitre/ he was at þ hour presented to pilat/ & at this hour after he was risen

he apere first to the wyemen/ & this is the first hour of the day/ & therfore let vs giue thākinges to god & prayeing: bi cause that we may folow Jhu crist that we may yelde to him the first fruit of all our werkes/ At thour of tierce Jhu crist was crucefied/ in the tongues of the Jewes/ & was boude to a stake & beten tofore pylat/ And as it is sayd the stake or piler that he was boude to sheweth yet his bloode/ & this same hour was the holy ghost sent to thapostles/ In the vij hour he was nayled to the crosse/ & derknes was thorough out all the world/ so that the sonne be wept the dethe of his lord/ & couerd hym wyth blacke/ in suche wyse that he gaf no lyght to them that crucefied his lord/ & at this hour was he at diner that day of his ascencō wyth his disciples/ At hour of none Jhu crist gaff vp his spire: and the knight percid his spere/ And the companie of thapostles had a custome for to resemble therē for to pray/ & Jhu crist ascēded that hour in to heuen/ & for thise honours praye we our lord at all houres/ At euensonge tyme Jhu crist made the sacrament of his body & of his blode togyder/ He weestheth the fete of his apostles & disciples/ he was taken downe of the crosse/ & borne to the sepulchre/ He manifested & shewed himself to his disciples in habyte of a pilgryme/ & for thise thynges the chirche giueth thankynges to god at this hour/ At complin Jhu crist sweete water & blode. His monument was deluyerde to be kepte: & there he rested/ And whan he was risen/ he shewed hymself peas to his apostles/ And of thise thynges gyue we louynges and thankes vnto god/ And how saith saint bernard. how we owe to render and gyue thankynge to god/ My brethern sayth he whan ye sacrifice to god wyth praisinges & thākinges Joyne your mynde to your wordes



## The Dedication of the churche

and thy talent to thy wythe / and gladnes to thy talent. And demourte to thy gladnes / and humylyte to thy demourte. And to humylyte thy free wyll. Firstly the churche is halowed / for tai nynyete there the sacramentes of the churche / lyke as on the table of god. in whiche the sacramentes ben comunied & admyntred. And some sacramentes ben admyntred & gyuen to them that entre: as baptisme. And some ben gyuen to them that issue out: as is the laste unction or enelynge. And some ben gyuen to thabyders and dwellers / as is orders. And some feyghte & falle: to them is gyuen penaunce. Some other contrarien: and to them is giue hardynesse of courage for to enforce them and that is by confirmacion. And to other is gyuen mete for to susteyne them and this is for to receyue the sacred body of Ihesu cryst. And somtyme is taken a waye the lettynge that they falle not in to synne. and that is by conionccion of marriage. Secondly it is to wete how she is halowed. & it oughte first be knowen of thalwater & after of the churche. And many thynges apperteyne to the haloweng of thalwater. And first ben made on the four corners of thalwater / four crosses of holy water: & enuyroned aboute viij tymes / & viij tymes aroused & besprent with holy water stycke or spryncke / after thence is brent on thalwater. And after it is enoynted with crisme / & thence it is couered with blacke clothe. And this representeth them that gone to thalwater / for they ought first to haue charite in iij maners that is / that they loue god & theymselue / their frendes & their ennyes. And this signefyeth the iij crosses on the four corners of thalwater. And of these iij corners is sayd in genesis / the xxviij chapitre / thou shalt stratche to thorient / to thoccident to the north / & to the southe / Or the four

crosses ben made in the iij corners be signefyed that Ihu criste saued by the crosse the four parties of þ world. Or for this that they signefye that we oughte to bere the crosse of Ihu crist in iij maners. þ is in the hert by thought. in the mouth by confession: in the body bi mortification and in the bysage by contynuell impression. Secondly to haue cure & olwe to wake: And this signefyeth by thenupronyng or goyng aboute thalwater. For they singe thence: the waytes of the cyte hath foude me: For they ought haue cure & wate: the vpon them that ben to them comised. And for this cause putteth gilbert the necligence of prelates among the thingis disordynate. This foule thyng & moche peryllous / that is to wete / a blynde archier / & haltyng messenger. A prelate necligent / a doctour not conynge: & a domb cyer: these ben a peryllous selyship. Or by þ viij goynges aboute of thalwater ben signefyed viij consideracions that we oughte to haue vnto the viij vertues of humylyte of Ihesu cryste: And to go ofte about them. ¶ The first vertue it: that he that was ryche be made poure. The seconde that he was put in the racke or in the crybbe. The thyrde that he was subgette to his parentes. The fourth that he enclined his hede vnder the powder of his seruaunt. The fyfthe that he susteyned the dysciple theef & traytour. The sixte that tofore a fellonous iuge he helde his peas and spake not. The seuenth that he prayed ptyously for them that crucified him. ¶ Thyrde they oughte to haue mynde of the passion of Ihesu cryste. And that is signefyed by the spryngyng and castynge of the water. Whiche signefyed þ seven effusyons of the blood of Ihesu criste. ¶ The fyrste was in the circumcicion: The seconde was in orison. The thyrde when he was beten attre the pyler /



The fourth whan he was crownded with thornes. The fifth in percing his hondes. The syxte in napyng his fete: And the seuenth in openyng of his side/ And the se arousemens or springyng of blood: were made wyth the sprynkle of humylite & of charite wythout estimacō: And thalwater is enuproned vij tymes for to signefie that the vij pestes of the holi goost ben gyue in the baptyisme. Or by vij goynges about ben signefied the vij comynge of ihu cryst. The fyrst was fro heuen in to the bely of his moder: The ij. fro the bely vnto the crybbe, the thirde fro the crybbe into the world. the fourth fro world vnto the galous of the crosse: the fyfthe fro the crosse vnto the sepulcre: the sixt fro the sepulcre to helle/ the seueth fro helle. whan he arose & ascended vnto heuen/ Fourthly they shold haue ardaunte prayer amorous & deuout. And this is signefied by thence/ wh. the is brente vpon thalwater/ And theie it hath vertu ascende by the lightnesse of the fume / & to comforte by his qualyte/ and to conioyn by the gūme/ and to conferme bi that it is aromatus or well smellyng: And all in lyke wyse is the oryson or prayer whiche ascendeth to the mynde of god/ It comforteth the soule as to the synne passed in apynge medycyne It estrayneth as to that whiche is to come for to be ware therof/ It confermeth as to that is present in getyng defence & keepyng: Or it may be sayd that deuout orison is signefied by the encence: that it apperteyneth that it ascēde to god/ and herof saith ecclesiastes/ Oryson of humylite giueth to god swete sauour whan it issueth oute of an herte enflamed: And thapostle sayth moche encence is gyuen to him/ Fifthly they ought to haue resplendour or brightnes of consciēce/ & thodour of god remōmee / & this is signefied by the creme/ they oug

hte to haue a pure conscience so that they myght say wyth thapostle/ our glorie is the wytnes of our consciēce/ & also is good remōmee/ wherof thapostle to timothee it behoueth that he haue gode wytnes/ of them that ben out/ And crisostome saith that the clerkes ought not to haue no fylthe/ ne in worde ne in dede/ ne in thought ne in opinyon/ For they ben the vertue & belote of the chirche/ And yf they ben euyl they make foule all the chirche/ Simply they ought to haue clēnes of good werke/ whiche is signefied by the white clothes & clene of whiche thalwater is couerd The vsage of couerture & of vestmentes were fōnde for to couere/ for to chauffe & kepe warme/ & for to araye ordynatly: And the good werkes couere the nakidnes of the soule/ wherof thapostles saith Clothe ye wyth white vesture/ that y con fusion of thy nakidnes apere not/ they araye the soule wyth honeste/ wherof thapostle sayth/ to the romaynes/ Clothe you wyth vestmentes of lyght/ they enchauf & enflāme vs in chaite/ wherof it is sayd/ Be not thy vestmentes hote/ for it auaylleth litell to hym that gooth to the aulter/ yf he hane fouerayn dygnyte & a lyfe defamed/ it sholde be an horrible thinge to see hym in an hie sete/ & alowe lyfe fouerayne degre: and lowe astate/ A sadde vsage/ and lyghte in werkes full of wordes/ And noo thyng of dedes Noble of auctoryte/ and fleenge courage. Secondly it ought to see how the chirche is sacred & halowed/ & to that apperteynen many thynges/ For the bisschop gooth all about thre tymes/ & at euery tyme that he comith to y dore he knocketh w ith his croys sayēg. Princes open your pates/ & the chirche whiche is wasthe wyth in & wythout/ With holy water/ & a crosse of affhe is made on the paucēt & of fōrde a trauers/ thāgle fro thoriēt to y whiche



## The Dedication of the chirche

is a penste thoccident: And the **A B C** is wreten wythin of letters of greke & of latyn: Crosses ben made of the wallis of the chirche: & they ben enoynted wyth cre me. And it is to be wete, that the in first goynges about signefie in goynges about that Jhu crist made for the haloweng of this chirche. The first was whan he came fro heuen in to the world. The seconde was whan he descended fro the world in to helle. The third was whan he came aye fro helle & ascended in to heuen. Or the in goynges about: shewe that the chirche is halowed in thonour of the trinite: or for to signefie the thre astates of them that ben to be saued of the chirche: That arne Virgynes contynentes & married folkes. Whiche ben signefied in the disposicion of the chirche materiall: lyke as hugo de sco Victor sheweth. For he sayth that the sanctuarie signefieth the order of Virgins the chore or quyre signefieth the contynentes: And the body signefieth the order of them that ben married. For the sanctuarie is strayer than the chore or quyre. & the quyre strayer than the body. For the order of Virgins is more worthy than the continentes: & the order of the continentes is more worthy than they that ben married: The seconde knocking at dore signefieth the treble right that Jhu crist hath in the chirche, wherfore it ought to be opened to hym. For it is his by his creacyon & swete by redempcion. and by promise or glorifying: And of this thre folde right sayth Anselme: Certenly lord for somoch as thou hast made me: I owe my selfe all to the/by cause thou redemest me I owe myself all to the. by cause thou hast promysed to me soo grete thynges / I owe myselfe vnto thy loue: & by cause thou art greter than I for whō thou gauest thy selfe / & to whom thou promysed thyselfe. I owe to the more than myselfe: & this that

bysshop crieth thries: Open your pates. signefieth the treble power that he hath in heuen in the world: & in helle. And this the chirche is thries wassen wythin and wythout signefieth in causes. The first is for to put oute the deuyll: & therfore is sayd in the blessing of the water: that it be blessed to chace away all the power of thennie/the fende wyth his angellis cursed & shewd. And þough it to know that this holy water is made of iij thynges: that is of water: of salte of wyne / & of ashes: Whiche thynges put out the deuyll. & chaceth him away: By water is signefied the effusion of tress. By wyne is signefied spirytuell gladnes / & by the salt is shewd melure distrecon. & by the ashes is parfoude humylyte. Secondly it is dedicate for to make herselfe clene from all erthly thynges / Whiche were corrupt by synne. And therfore by cause it sholde be clene fro all ordour it is wassen wyth holy water / soo that it be clene & pure: & this was signefied in tholde lawe that all shold be clenfed by water. Thirdly it is halowed for to take away all maledicon / for therth at begynnyng was cursed wyth his fruit. by cause man was deceiued by fruit / & the water was not cursed. ¶ And therfore it is sayd that our lord etc sayth: But it is not fōude that euer he etc ony fleshe by name: sauff the paskelambe. And that was in ensaumple to other / for to accomplishe the commaundement of the lawe. And by cause that all maledycon and cursynges sholden be take awaye / is the chyrche wassen wyth holy water. Fourthly the **A B C** is wreten in the pauement in latyn / and in greke. And this signefieth the comunyon of that one / and of that other people. Or it signifieth that one and that other testament or the Artycles of our sayth:



For the scripture of the lettres greekes and latin that were made on the table of þe crosse/representeth thassemble of the fayth made by Ihu crist on the crosse/ & therfore is the crosse leyed & made trauerses fro thangle of thorient vnto thangle of thocci- dent/for to signefye that it that was firste on the right side/ was made the left si- de/ & that which was at heed was made at ende/ & thus to the contrarie / And it representeth the scripture of that one and that other testament/which was accom- plished by Ihu cryst/ on the crosse/ For he sayd whā he deyed/ all is accomplished And the crosse is made trauerses/ by cau- se that thone was chaūged in to þe other. For all the lalwe is in a rolle/ Thirde þe crosses ben paynted in the chirche / & that is for thre causes/ The fyrst is to fere the deuyll/ for whan they see the signe of the crosse there by which they haue ben putt out/ they ben a ferde & dare not entre/ for they doubt & drede moche the sygne of þe crosse/ And herof sayth crysostome/ In what place they shall see the signe of the crosse they shal flee/ For they drede þe sta- ffe of which they haue ben hurte/ Thirde ly it representeth thartycles of the faythe For the pauement of the chirche is the fo- undement of our fayth / The lettres that ben wythin wreten ben thartycles of our faith/ by the which the rude peple & new ben introduced/ And thei of the one and other peple which oughte repute theym- self for affhes and for poulder/ after this that abraham sayth in genesis/ I shalle speke to my lorde/ as that I were affhes and poulder / Secondly for to shewe the sygne of the vctorie of Ihesu cryst/ for thies crosses ben sygnes and baners of Ihesu criste & of his victorpe/ And ther- fore ben there paynted the crosses for to shew that the place is diuine subgett to god/ And also it is of custome to eperu-

urs & to other princes that whan a tow- ne or cite is take or yolden/ for to set vp wythin the baners & thenfiguemens of the lordis/ to signefye that is subgett to theym/ Thirde for to represent thapost- les it is vsed for to set vp xij lightes to- fore the crosse/ for to represent the xij apo- stles/ which by the fayth of god crucefy- ed/ they enlumyned all the worlde/ & en- noynted wyth creme/ in baptesme/ For oyle sygnesyeth clenness of conscience/ & hame signefyeth thodour of good lyfe And it is to knowe that the chirche or þe tēple was as it is sayd assaylled by in- periones/ by Jeroboas/ by nabuzarde/ & by anthiocus/ For as it is red in the bo- ke of kyngis/ Jeroboas dyde doo make ij calues gylte/ & dyde doo set that one in Judee. & that other in beleth/ which is sayd the hous of god/ & this dyde he bi coue- tise/ And therefore it is signefyed that the couetise of clerkes maketh moche foule þe hows of god/ the which auarice regneth moche in theym/ wherof saynt Iherom say- ith/ That fro the leest vnto þe grettest thei folow all auarice/ & saynt bernard sayth þe same/ Whom wylle þe gyue me of thise prouostes that entēde not more to epte þe purse of his subgettes/ thā to take alway fro theim their syues/ The calues ben the pr neueldis & their sones which they set in bethell the hous of god/ & the chirche is assaylled by Jeroboas after this that is sayd / The chirche is assaylled whā it is edefied of thauarice of thufurars & of the ues/ wherof is red that an vsurer had fo- ūded a chirche/ & thēne he prayed the bys- shop for to halow it/ And as þe bissshop & his clerkes made thoffice of dedicacō he saw þe deuyll which was in a chayre by thaltēter/ which was in thabyte of a bissshop & said/ Whi halowest þe my chir- che/ cesse þe/ for the right therof is myn/ bi- cause it is made of vsure & of Raupne



## The Dedication of the churche

And thence the bysshop and his clerkes  
were sore aferde & fledde And anone the  
deuyl destroyed þe churche wyth grete stor-  
me & grete noise/ Nabuzardan as is red  
in the xxv/ chapitre of the book of kigis  
that he brent the hous of god/ for he was  
prynce of the cokes/ and signefieth them  
that serue to glotny & to luxurpe/ and  
make of their hely theyr god And after  
this that the appostle sayth/ that their be-  
ly is their god. And hughe of saynt Vic-  
tor sheweth howe theyr hely is their god  
And sayth/ men were wote to make tem-  
ples to þe goddes/ and dresse altars/ or  
deyne mynysters / for to serue them/ to  
sacrefyce bestes/ and to brene encence  
But nowe the hely & the kechynne is the  
temple/ The table is the aulter/ the cokes  
ben mynysters/ the bestes sacrefyed ben  
the flesh soden & rosted/ Thence is the  
dour of the sauour/ The kyng Antiochus  
was the moost proud man & the most co-  
uetous/ and assaylled the churche of god  
as it is red in the makabees/ And by  
hym ben signefyed pride & couetyse. Whi-  
che couete not to prouffyt/ but to serue/ &  
they defoule moche the churche of god/ Of  
whiche couetyse & pryde/ saynt bernarde  
sayth/ they gone worshipfully of the go-  
des of our lorde/ And yet they gyue him  
noo worshippe they gone euery day as  
golyardes in habyte shynynge & ryall ap-  
parayll/ they bere golde on their bridelles  
on their sadles & on theyr spores/ Their  
harnays shyne more than thalters &  
thus as the hous of god was dyshonou-  
red by thies thre/ Right soo was it dedy-  
cate by other thre/ And moyses made þe  
fyrst dedycacion/ and salamon the secon-  
de/ and the thyrde Judas machabeus  
By the whiche is signefyed that we ou-  
ght to haue in the dedication of the chur-  
che the humylyte that was in moyses/  
the wysdom & dyscrecion that was in sa-

lamon. and the very confession of sayth  
that was in Judas machabeus / And  
after it apperteyneth to see of the dedicati-  
on of þe temple spirytuell/ whiche temple  
we be/ that is to wete thassemble of gode  
crysten men/ And this temple is made  
of liuynge stones/ as saynt peter sayth/  
Let vs edifye whyles þe stones ben quic-  
ke. it is sayd of stones polysthed. wherof  
is songen. the jointures ben made of po-  
lysthed stones it is made of square stones  
four corned/ that is to saye of spirytuell  
stones that haue iiii squares/ That is to  
wete saythe hope charite & good werke:  
whiche ben all egall: as saint gregorie sa-  
yth/ As longe as thou byleuest thou hast  
te hope/ & louest as moche as thou byleuest  
te/ and hopest/ & louest to werke in theim  
In this temple the aulter is the herte. &  
vpon this aulter thre thynges ought to  
be offred to god: The fyrst thyng is the fi-  
re of loue perdurable/ lyke as thapostle  
sayth/ The fire of dyleccion shall be perdu-  
rable/ & shall neuer faylle at thalters of  
the hert/ The seconde thyng is the encence  
of oryson & prayer Well smellyng/ as it  
is said in paralipomenon: Aaron & phi-  
nees brente thence vpon th altars of  
sacrefices: that is to saye where were bre-  
te the thynges precious & well smelling  
The thirde thing is sacrefyce of rightwis-  
nes: and this is thoffrynge of penaunce/  
in sacrefyce of persight loue/ & in calues:  
of mortyfeng of the fleshe: & herof sayth  
dauid/ Thou shalt accepte the sacrefyce  
of rightwisnes thoblaciōs & holocaustes  
This temple spirituell that we ben. is of  
god in maner as the temple materpell.  
For first the souerayn bysshop/ whan he  
fyndeth the dore of the herte shutte/ he gooth  
aboute thre tymes/ whan he bryngeth to  
our mynde/ the syne of the mouth: of þe  
te: & of the werke/ And of this treble go-  
yng about sayth he/ as to the first I haue



gone aboute the crite/that is to wete off  
 herte: And to the seconde sayth ysaie/ta  
 ke thy harpe: And as to the thyrde/the co  
 myn woman is forgotten/ Secondly he  
 smiteth thre times the dore of the hert whi  
 che is closed to thende that it sholde be ope  
 ned to hym: And he smyteth by the stro  
 ke of benefyce/of counseyle/ & of playeng/  
 Of this treble stroke it is said in the pro  
 uerbes: I haue stratched out my honde/  
 As to the euill/ & as to the benefices gy  
 uen/ he sayth/ thou despisest all my counse  
 ylle/ And as to counseyle espyred/ thou de  
 spyceste my counseylles/ And to the bla  
 mynge/that is for the playes to the gy  
 uen: or this treble goyng aboute is done  
 whan he meued vs to resonable know  
 leche of syne & to sorowe for theim/ And  
 tauenge & blame ourselfe for syne/ Thid  
 ly he arouseth or watreth the temple spiritu  
 ell thre tymes wyth water/ so ofte it oug  
 hte to be watred or besprent: And thys  
 wateryng signefieth thre maner of shed  
 dyng of tere/ For as saynt gregorie sa  
 yth/the thought of an holy man shold be  
 confusid in sorow/ In consideryng/ where  
 he was: where he shall be/ & where he is/ or  
 he was sayd in syne: or he shall be in ju  
 gement: or he is in maleurte/ And there  
 as where is no joye/ whan he shedeth the  
 ne his tere of the herte consideryng that  
 he was in syne/ and shall be in iugement  
 for to gyue a rekenyng for syne/ Thene  
 is this temple watred ones of water/ and  
 whake is contrite to wepe for his vnhap  
 penes & maleurte where he is: the temple  
 is watred the seconde tyme/ And whan  
 he wepeth for the joye where he is not: he  
 arouseth or watreth the temple the thirde  
 tyme/ And thou oughdest to know: that  
 wyne salt & assen be medled wyth this  
 water/ for wyth thother sacramentes we  
 ought to haue wyne of spirytuell glad  
 nesse: Salte of rypp wyldome/ or wyne

wyth water is vnderstonde the humylite  
 of Ihesu crist/that he had in takyng flesh  
 humayne/ The wyne wyth water is the  
 worde humayne/ and by the salt is vnder  
 stonde the holynes of his lyfe. whiche  
 is sauour to all of his religion/ By the  
 assen is vnderstonden his passon/ and  
 of thise thre thynges we oughte to water  
 our hertes/ the whiche ben the blessinges  
 of his incarnacō by whiche we ben cal  
 led to humylite: thenfaple of his conuer  
 sacō by the whiche we ben enfourmed  
 to holynes: And the misterie of his pas  
 sion by the whiche we ben moued to cha  
 rite/ Fourthly in this temple of the hert  
 spirytually is wreten the A B C/ or the  
 scripture spirytuel/ and this scripture is  
 treble/ That is to wete theuyles of thyn  
 ges. the wytnesses of dyuine benefices/  
 and thaccusacō of his propre trespasses  
 And of thise thre thynges sayth thappo  
 sile to the Romains/ The peple that haue  
 lawe doo naturelly the thynges that ben  
 of the lawe/ They that haue noo law ma  
 ke lawe to theymselfe: They that shewen  
 the werke of the lawe wreten in their her  
 te: that is the fyrst/ the wytnes of their cō  
 science is the seconde/ and he that thpyke  
 to accuse himself is the thirde. Ifstly p  
 crosse ought to be paynted in this churche  
 that is to vnderstode that it ought to ha  
 ue the sharpnesse of penaunce. And thise  
 sharpenesses ought to be enoynted: and  
 haue lyght of the spyr/ For they ben not  
 oonly to be suffred in pacience/ but with  
 good wyll & by charite/ & herof saith sain  
 te bernarde/ He that is thretned & mena  
 ced wyth the drede of Ihesu crist. he bereth  
 the crosse in pacience/ he that prouffiteth  
 in hope/ beryth it gladly and wyth good  
 wyll: But he that is persight in charite  
 embraceth it ardently. And moche peple  
 seen our crosses that seen not our enoynt  
 tynges/ and he that shall haue all. If



## The dedicacōn of the chyrche

thysse thynges in hym shall be the temple  
of god: to his honour & shall be playnly  
worthy. that god enhabyte and dwelle  
in hym by grace. soo that he may dwelle  
in god by glorie. the which he geue vs  
that lyueth & regneth god in heuen worl  
de wythout ende. & M E N

Thus endeth the feest of Dedicacōn  
of the Chyrche/



After the festes of our lord. The  
su Criste tofore sette in ordre fo  
lowen the legēde of Sayntes: and  
fiste of saynt Andrewe/

**A**ndrew and some  
other disciples were cal  
led thre times of our lor  
de. He called theim fyrst  
in þ knoleching of hym

As whā saynt andrew was with john  
the baptyst his mayster: And a nother  
discypyle: he herde that john sayd: Loo he  
re the lōbe of god: & theñe he went anone  
wyth a nother discypyle & cam to Jhu cri  
ste: & abode wyth hym all that day And  
theñe saynt andrew foude Symon his  
broder. & brought him to Jhu crist: And  
the next day folowynge they went to the  
iz craft of fiffhyng. And after this he  
callid theim the secōde tyme: by the stag  
ne of genazareth. Whiche is named the see  
of galilee. He entred in to the shippe of si  
mon & of andrew: & there was take gre  
te multitude of fyssh: And he called ja  
mes & iohn whiche were in a nother ship  
pe. & they folowed hym. & after went in  
to their propre places/ After this he cal  
led them fro their fiffhyng: & said. Come  
folowe me/ I shall make you fysshers of  
men/ Thēne thei left their shippes/nettes  
& folowed him. And after this they abo  
de wyth him & went nomore to their hou  
ses. And how be it he callid andrew & so  
me othe: to be apostles/ of whiche calling  
matthew sayth in the thirde chapitre. He  
called to him theim þ he wold/ & after the  
ascencōn of our lord thapostles were de  
parted: & andrew preched in sechie & ma  
thew in murgōdie: And the men of this  
cōutree refused vterly the preching of sa  
ynt matthew: and dwelbe oute his eyen:  
And cast hym in pryson faste bounden/  
In the meane while came an angell sen  
te from our lorde appered to saynt andre  
w. And commaūded hym to goo to sa  
ynt matthew in to murgondye / And he  
answered that he knew not the way/ and  
the angell cōmaūded hym that he sholde



**A**ndrew is expounded  
and is as moche to saye as  
fayr or answeringe vnto  
strengthe. And it is sayd  
of Andor that is as mo  
che to saye as strengthe: Or Andrew is  
sayd thus as antipos: Of ana whiche is  
to saye hpe. And of tropos: whiche is cō  
uersion: Soo that Andrew is to saye a  
man hpeyly conuerted: and in heuen adre  
sed vnto his maker: He was fayr in  
his lyfe: Answerpynge in wysedome and  
in doctryne: Stronge in payne: and con  
uerted hie in glorie: The prestes and dia  
cones of Achape wrote his passion. ly  
ke as they had seen it wyth their eyen:



## The lyfe of saynt Andrewe

goo vnto the see syde, and that he sholde  
entre in to the fyrst shippe þe sholde fynde  
e soe he dyde gladly in accōplissingh  
cōmaūdemēt/ e went in to the cyte by þe  
ledyng of thāngell e had wyne propice  
And whā he was come/ he fonde the pri  
son open/ where saint mathew was in/ e  
whā he sawe hym he wept sore e worshy  
ped hym/ And thene our lord rendred e  
gaaf ayen to saynt mathew his two ey  
en e his sight And thene saint mathew  
departed fro thene e cam in to anthioche  
And saynt andrew abode in murgōdye  
they of the contree were wroth that saynt  
mathew was soo eskaped/ Thenne toke  
they saynt andrew e drew him thurh the  
places/ his bondes bonden in such wyse  
that the blode rāne out/ He prayed for the  
ym to Jhu crist e conuerted theim by his  
prayer/ And fro thene he came to anthi  
oche. This that is sayd by the blynding  
of saint mathew/ I suppose that it is not  
true/ ne that theuāgelyst was not soo vi  
ferme but that he myght gete for his sig  
hte that saynt andrew gate for him soo  
lightly/ It was so that a yonge man ca  
me e folowed saynt andrew agayn the  
wyll of all his parentes/ And on a ty  
me his parentes sette fyre on the howse  
where he was wyth thapostle/ And whā  
the flāme surmoūted right hie/ the childe  
toke a brusse full of water and sprengte  
wythall the fire/ And anone the fire quē  
ched/ And thene his frendes e parentes  
sayd/ our sone is made an enchauntour/  
And they wolde haue gone vp by the  
ladders/ they were sodenly made blynde  
that they sawe not the ladders/ And the  
ne one of theim escryed e sayd/ wherefore  
enforce ye you ayen theim goo fightith  
for theim/ and ye see it not/ Ceasse ye e  
leue ye of leest the yre of our lorde fall on  
you/ Thenne many of theym that sawe  
this blynded in our lorde/ And the parē

tes deyed wythin fourty dayes after/ e  
were put in one sepulcre/  
There was a woman wyth childe grete  
vpon her delyueraūce/ And at the tyme  
of chilyngge she myghte not be delyuered  
She hadde her suster to goo to Dyane/ e  
praye to her that she helpe me/ She went  
and prayed/ And diane said to her/ whi  
che was the deuyll in an ydolle/ wherefore  
prayest thou to me/ I maye not helpe ne  
prouffye the. But goo to andrew thap  
ostle/ whiche maye helpe the e thy suster  
And she went to him e brought hym to  
her suster whiche traueyled in grete pay  
ne e began to peisse/ And thapostle sa  
yd to her by good right sufferest thou this  
payne. Thou conceyuedyst in trecherie e  
synne. And thou cōsepledest wyth the  
deuyll/ Repent the and blyue in Jhesu cri  
ste/ and thou shalt be anone delyuered of  
thy chylde/ And whan she blyued and  
was fully repentaunt she was delyuered  
of the childe. e the payne e sorow passed  
e ceassed/ ¶ An olde man callyd Nicho  
las bi name/ went vnto thapostle e sa  
yd to hym/ Sir I haue lyued fyfty yere/  
e alwaye in lecherie/ e I toke on a tyme  
a gossell in prayeng god that he wolde  
gyue me fro than forthon continēce/ but  
I am accustomed in this synne e full of eu  
yll delectacōn in such wyse that I shall  
retorne to this synne accustomed/ On a ty  
me that I was enflāmed by lūgyrre I  
went to the bourdel e forgate the gossell  
vpon me/ And anone the folle womā  
sayd goo hens thou olde man/ for þe arte  
an angell of god/ to wche me not/ ne com  
noo nexe to me/ For I see a grete mer  
ueille vpon the/ And I was gretly aba  
sshed of the wordes of the woman. And  
thenne I remembred that I had the gos  
pell wreten vpon me/ wherefore I beseeche  
the to praye to god for myne amende  
ment/ And soo whan saynte



andrew he seide this: he began to wepe: & prayed fro tierce vnto none And whan he aroos he wold not ete: & sand: I shall ete noo mete till I knowe whether our lord shall haue pite on this olde man: And whā he had fasted vj dayes, a boye cam to saynt andrew & sayd to him, andrew thy request is graūted for tholde mā/ for lyke as thou hast fasted & made thyselfe lene, soo shall he fast & make hymself lene by fastynges to be saued: And soo he dyde: for he fasted vj monethis to brede & water: and after that he rested in peas & good werkes: Thēne came a boye that said: I haue goten Nicholas bi thy prayers whom I had lost: A yonge crysten man said to saynt andrew, My moder salbe that I was fair: & requyred me for to haue to doo & synne wyth her: And whā I wold not consent to her in no manner: she went to the iuge: & wolde retorn & laye to me the syne of soo grete a felo: nye: pray for me that I deye not soo vntruli: For whā I shall be accused: I shal holde my peas & speke not one worde, & haue leuer to dey than to defame my moder & sklaundre soo folwly / Thus came he to iugemente: and his moder accused hym saieng that he wold haue defowled her: & it was ayed of hym tof yf it was soo as she sayd: & he answered noo thynge: Thēne sayd saynt Andrewe to her Thou art most cruel of all wyemen: whiche for thaccomplishment of thy lecherpe wilt make thy sone to deye, Thēne sayd this woman to the prouost/ Syre sith that my sone came & accompanied wyth this man/ he wolde haue done his wille by me, but I wythstode hym yf he myghte not: And anone the prouost & iuge commaūded/ that the sone sholde be putte in a sacke enoynted wyth glewe and throlwen in to the ryuer. And saynt andrew to be put in prison till he had auyed him

holb he myghte tourment hym: But saynt Andrewe made his prayer to god: And anone came an horrible thonder whiche fered theym all: and made the erthe to tremble strongly And the woman was smeten wyth the thonder vnto the dethe/ And the other prayed the appostle that they myghte not peryshe / And he prayed for theym: and the tempest ceased Thus thēne the prouoste byleued in god and all his maynne/

¶ After this as thapostle was in the cite of Nypce/ the cytezens sayd to hym that there were seuen deuylls wythoute the cytee by the hye waye/ whiche slewe all theym that passed forthby/ And thapostle commaūded theym to come to him whiche came in lyknes of dogges/ And syth he commaūded theym that they sholde goo: where as they sholde not greue ne doo harme to ony man/ and anone they danysshed awaye/ And whan the peple sawe this: they receyued the sayth of Ihesu cryste/ And whan the appostle came to y gate of another cite/ There was brought a yonge man deed, The appostle demaunded what was befallen him and it was tolde hym that seuen dogges came & strangled hym: Thēne the appostle wepte and sayd/ O good lord god/ I knowe well that thies were the deuylls that I put out of Nypce/ And after/ said to the fader of hym that was deed/ what wilt thou geue to me yf I reise him/ and he sayd I haue no thynge soo dere as him I shall geue hym to the/ And anone the appostle made his prayers vnto alle myghty god and reysed hym fro dethe to lyfe/ and he wente and folowed hym

¶ On a tyme there were fourty men by nombre whiche were compynge by the see saylynge vnto the appostle for to receyue of him the doctryne of the sayth: and the deuyll reysed & meued a grete storme



## The lyfe of saynt Andrewe

and soo horrible a torment that alle they were drownded togider. And whan thei bodyes weren brought tofore thapostle he reysed theym fro deth to lyf anone. And there they sayd all that was sayd to theym: And therefore it is rede in any ympne. that he rendered the lyf to yonge me drownded in the see. And the blessyd saynt andrewe whilis he was in achaye he replenysshed all the countree wyth chrystes. & conuerted the peple to the faith of Ihu crist: And he enfourmed the wyf of egeas whiche was prouost & Iuge of the towne in the sayth: & baptised her. And whan egeas herde this he came in to the cyttee of patras. & constreyned the cristen men to sacrifice: And saynt andrewe came vnto him. & said It behoueth the whyche haste deserued to be a Iuge to knowe thy Iuge whiche is in heuen/ And he soo knowen that thou worship him: And so worshipping wythdrawe thy corage fro the false goddes. And egeas sayd thou art andrewe that prechest a false law whiche the prynces of rome hath comaunded to be destroyed: to whom andrewe sayd/ The princes of rome knowe neuer how þ sone of god came & taughte/ and enfourmed theym that the ydolles ben deuylls/ And he that teacheth suche thynges angreth god: & he soo angred departeth fro theim that he here theim not/ and therefore ben they captiues of the deuyll/ & ben so illused & deceyued/ that they yssue oute of the body all naked/ and bere noo thyng wyth theym but synes/ And egeas sayd to hym/ These ben the vanytees that your Ihesu preched whych was nayled on the galowes of the crosse. To whom andrewe sayd/ he receyued wyth his agreement the gybet of the crosse / Not for his culpe & trespase but for our redempcion/ And egeas sayd. Whan he was deliue

red of his discypple taken and holden of the ielwes: and crucifyed by the knyghtes/ How sayst thou that it was by his agreement/ Thenne saynt andrewe began to shewe by fyue reasons that Ihesu crist receyued deth by his owne agremente/ & wyll/ For as moche as he came tofore his passion/ And sayd to his discyples that it sholde be / Whan he sayd we shall gone vp to Iherusalem/ And þ sone of the mayde shall be betrayed. And also for that/ that peter wolde wythdrawe him he repreyud hym. and sayd goo after me sathanas/ And also for that/ that he shewed that he had power to suffre deth/ and to ryse agen: whan he sayd I haue power to put awaye my soule and to take it agen. And also for that he knele tofore hym that betrayed hym/ whan he gaue hym his souper/ and shewed him not/ And also for that he chace the place where he sholde be taken/ For he knele well that the traytre sholde come/ And saynt andrewe sayd that he had ben at all thise thynges: And yet he sayd more/ that the misterie of the crosse was grete/ To whom egeas sayd/ It maye not be sayd mysterye/ but tourment. And yf thou wyll be not graunte to my sayenges / truly I shall make the proue this mysterye/ and andrewe sayd to hym/ Yf I doubted the gybet of the crosse: I wolde not preche the glory therof I wyll that thou here þ mysterye / and yf thou knele & beleue on it thou sholdest be saued/ Thenne he shewed to him the mysterye of the crosse/ & assigned fyue reasons/ The fyrste is this For as moche as the fyrste man that deserued deth was by cause of the tree in brekyng the commaundement of god/ Thenne is this thyng couenable that þ seconde man shold put awaye that deth in suffryng the same on the tre/ The se-



conde was that he whyche was made of  
 erthe not corrupted: And was breker of  
 the commaundement: theñe was it thyng  
 couenable that he that sholde repelle this  
 defawte sholde be borne of a vyrgyne:  
 The thirð: for somoche as adam had strat  
 ched his honde disordynatly to the fruyt  
 forbidden, it was thyng couenable that þ  
 newe Adam sholde strateche his handes  
 in the crosse. The fourth: for soo moche as  
 adam had tasted swetly the fruyt forbo  
 den, It is therfore reason: that it be put a  
 waye by thyng contrarpe, soo that Ihesu  
 crist was fedde with bytter galle. The fif  
 the for as moche as Ihu crist gaaf to vs  
 his immortalyte: it is thyng reasonable  
 that he take our mortalyte. For yf Ihesu  
 criste had not be deed: man had neuer be  
 made immortall: And thenne sayd egeas:  
 as: Telle to thy disciples suche vanities  
 And obeye thou to me: and make sacre  
 fyce vnto the goddes almighty: And the  
 ne said saynt andrew. I offre eueri day  
 to god almighty a lambe without spotte  
 And after that he is receiued of al the pe  
 ple soo lyueth he: & is all hole. Theñe de  
 manded egeas how that myght be And  
 andrew sayd. take the fourme to be a dis  
 cypyle: & thou shalt knowe it well. I shall  
 demaunde the sayd egeas by turmentes:  
 Thenne he beyng all angry comaunded  
 that he sholde be enclosed in prison. And  
 on the morn he came to iugement: & the  
 blessing saynt andrew vnto the sacrefyce  
 of the ydolles: And egeas comaunded  
 to be sayd to hym. Yf thou obeye not to  
 me I shall do hange the on the crosse. for  
 soo moche as thou haste prayd it/ And  
 thus as he menaced hym of many tour  
 mentis/ Saynt Andrewe sayd to hym  
 Thynke what tourmente that is moost  
 greuous that thou mayst doo to me: and  
 the more I suffre the more I shall be agre  
 able to my king/ by cause I shall be most

ferme in the turmentes & payn: Thenne  
 comaunded egeas that he sholde be taken  
 of xxiij men: And that he sholde be soo be  
 ten bouiden by the fete & handes vnto the  
 crosse/ to theñde that his payn shelde en  
 dure the lenger And whan he was ledð  
 vnto the crosse/ there rane moche peple the  
 der sayng/ The blood of the Innocent is  
 dāpned wythout cause: And thapposile  
 prayed theym that they shold not empes  
 she ne lete his tourment ne martyrdom/  
 And whā he salde the crosse fro ferre: he  
 salewed it & sayd: All hayll crosse why  
 che art dedicate in the body of Ihu criste/ &  
 were aourned wyth þ meñbres of him as  
 of precious stones: Tofore that our lord  
 ascēded on the: thou were the polver erth/  
 ly. Now thou art the loue of heuen: thou  
 shalt receyue me by my desyre. I come to  
 the surely & gladly soo that thou receyue  
 me gladly as discypyle of him that henge  
 in the/ For I haue allway worshiped the  
 & haue desyre to embrace the/ O thou cros  
 se which hast receyued beaute & noblesse  
 of the membres of our lorde/ whom I ha  
 ue soo longe desyred & curiously loued/ &  
 whom my courage hath soo moche desy  
 red & coueted Take me fro hens/ and yel  
 de me to my mayster/ to theñde that he re  
 ceyue me by the: that redemed me by the  
 And in this sayeng he dyspoyled & vn  
 cladde him: & gaaf his clothes vnto the  
 bochers/ And theñe they henge hym in þ  
 crosse/ lyke as to theym was comaūded/  
 And there he liued two dayes/ & preched  
 to xx thousande men þ there were Theñe  
 all the companie swore the deth of egeas  
 And said the holy man and debonayr o  
 ught not to suffre this/ Thenne came the  
 der egeas for to take hym do wne of the  
 the crosse And whan andrew salde him  
 he sayd/ Wherefore arte thou come to me  
 Egeas: yf it be for penaunce thou shalt  
 haue it/ and yf it be for to take me doune



## The lyfe of saynt Andrewe

knowe thou for certayne/ thou shalt not take me fro a lyue/ For I see now my lord and kyng that abyde for me/ther with they wolde haue Inboūde him/and they myghte in noo wyse toloche hym/ For their armes were bynom and of no power/ And the holy saint andrew saw that the worlde wolde haue taken hym doūne of the crosse./ He made this oryson hangyng on the crosse as saynt austyn sayth in the boke of penaūce/ Syre suffre me not to descende fro this crosse alyue/ For it is tyme that thou commaunde my body to the erthe/ for I haue borne longe the charge/ And haue somethe whatched vpon that: whiche was commaūded to me / and haue soo longe traueylled/that I wold now be deliuered of this obediēce/ and be taken awaye fro this agreable charge / I remembre that it is moche greuous: In proude berynge In doubtyng/Instedfast, in noryschyng And haue gladly laboured in refrenyng of theym: Syre thou knowest how of the world hath entended to wythdrawe me fro the purete of contemplacō: how ofte he hath entended to awake me fro slepe of my swete reste. How moche and how oftymes he hath made me to sorowe And as moche as I haue had myght I haue respyed it right debonayrly/in sighyng ayenst it. And haue by thy werke & ayde surmounted it/ And I requyre of the/Just and debonayr gwerdon & rewarde. And that thou commaūde that I goo not again thereto But I yelde to the that whiche thou haste deliuered me: Comaūde it to a nother/and empeſſe me noo more/but kepe me in the resurreccō/ soo that I maye receue the meryte of my labour/Comaūde my body vnto the erthe soo that it behoueth noo more to wake. But lete it be stratched frely to the. Why the arte fountayne of Joye neuer saylyng

And whan he had sayd this/there came fro heuen a ryght grete shynyng lyghte whiche enuyronned hym by the space of halfe an hour/in suche wise that no man myghte see hym/ And whan this light departed / he yeldd & rendred therewith his spyrte / And maximylla the wyfe of egeas toke awaye the body of thapostle and beryed it honourably. And or þe Egeas was come ayen to his hous/ he was rauysſhed wyth a deuyll by þe way and deied tofore theym all. And it is said that out of saint andrewis sepulchre comyth māna lyke vnto mele: & oyle whyche hath a right swete sauour & odour / And by that is ſheewed to the people of the countree whan there shall be plente of goodes/ For whan there cometh but lytill of māna:therthe shall bryng forth but lytill fruit: And whan it cometh haboundantly/the erthe bryngeth forth fruit plentyuously. And this myght well happen of olde tyme. For the body of hym was transported in to Constantynoble. ¶ There was a bysshop that led a holy & religious lyfe. And louyd saynt andrew by grete deuocō and worshipped hym aboue all other sayntes: soo that in all his werkes he remembred hym euery daye:and sayd certen prayers in thonor, of god & saynt andrew. In suche wyse that thenmye had enuye on him: & sett hym for to deceyue him wyth all his malice/ And transformed him in to the forme of a right fayr woman: & came to the palays of the bysshop/and said that she wolde be confessed to hym. And the bysshop bad her goo to confesse her to his penytancer whiche had playne power of hym: And she sent hym worde again/þe she wold not releue ne ſhew þe secrettes of her confession to none but to hym/And soo the bysshop commaūded her to come/ And she sayd to hym. Syre I praye the



that thou haue mercy on me: I am soo  
as ye see in the yeres of my yongth and  
a mayde/and was deliciously norysshed  
fro my Infancie/ and borne of ryall lig-  
nage / But I am come alone in straunge  
habyte/ For my fader whiche is a right  
myghty kyng wolde gyue me to a prin-  
ce by marriage: wherto I answered that I  
haue horroure of all beddes of marriage/  
And I hane gyuen my Virgynite to Ihe-  
su crist for euer/ And therefore I may not  
consent to carnall copulacion. And in the  
ede he constrained me somoch that I must  
te consent to his wyll or suffre dyuerse  
tumentes. soo that I am fledde secretly  
alwaye/ And had leuer be in eygyle than  
to breke & corrupt my sayth to my spow-  
se/ And by cause I here the praysinge of  
your right holy lyfe. I am fledde vnto  
you & to your garde/ in hope that I maye  
fynde wyth you place of reste / where as  
I may be secreet in contemplacion: and es-  
chewe the euyl perylls of this present li-  
fe. and fle the dyuerse tribulacions of the  
worlde/ Of whiche thyng the bysshoppe  
merueilled him greatly/ As well for the  
grette noblesse of her lygnage/ as for the  
beaute of her body/ for the brennyng of þ  
grette loue of god/ And of the honeste fa-  
yr spekyng of this woman/ So that the  
bysshop answered to her wyth a meke &  
playsaunt boys/ Doughter be sure & do  
ubte no thing/ for he for whos loue/ thou  
haste despised thyself/ and thise thynges  
shall gyue to the grete thyng. In this ty-  
me present is lityll glorie or ioye. but it  
shall be in tyme to come/ And I whiche  
am sergeant of the same / offre me to the  
and my goodes/ And these the an hous  
where it shall please the/ And I wyll that  
thou dyne wyth me this daye/ And she  
answered and sayd / Fader requyre me  
of noo suche thyng / For by aduenture  
some euyl suspencion myghte come the-  
of/ And also the resplendour of your go-  
od renomée myghte be therby enpayred  
to whom the bysshop answered: we shal  
be many togider/ and I shal not be with  
you alone: And therefore there maye be  
none suspencion of euyl: Thenne they ca-  
me to the table / and were sette that one  
apensit that other. And the other folke he-  
re and there / and the bysshop entendeth  
moche to her and behelde her alway in the  
byssage/ and he merueilled of her grete be-  
aute/ And thus as he fixed his eyen on  
her. his courage was hurt. And the au-  
cypent enmye whan he sawe the herte of  
hym hurt wyth a greuous darte: And  
this deuyl apperceyued it/ and began to  
eacreace her belote more and more: Inso-  
moche that the bysshop was thenne redy  
for to requyre her to synne whan he mig-  
hte/ Thenne a pilgrime came & began to  
smyte strongly at the gate or dore/ And  
they wolde not open it: Thenne he cryed  
& knocked more strongly/ And the bys-  
shop ayed of þ woman yf she wolde that  
the pylgrym sholde entre: And she sayd  
men sholde aye fyrste of him a questyon  
greuous ynough/ And yf he wolde ans-  
were thereto/ he shold be receiued. and if he  
wolde not: he sholde abyde wythout. and  
not come in: as he that were not worthy  
but vnbetyng/ and al agreed to her sen-  
tence and enquired whiche of theym we-  
re suffisaunt for to put the questyon/ and  
whan none was founde suffisaunte/ the  
bysshop sayd none of vs is suffisaunt as  
ye dame/ For ye passe vs all in fair spe-  
kyng/ And shyne in wisdom more than  
we all: Propose ye the queseyon: Thenne  
she sayd/ Demaunde ye of hym/ whiche  
is the gretest merueyle that euer god  
made in lityll space/ And thenne one we-  
te and demaunded the pylgrym/ The pil-  
grim answered to the messenger/ that it  
was the dyuersite and the excellentes of



## The life of saynt Andrew

the faces of men. For amonge also many men as he haue sith the begynnyng of the worlde vnto the ende: two men myghte not be founden of whom theyr faces weren lyke and semblable in all thyng. And whan the answer was herde: alle they merueilled: and said. that this was a very and a right good answer of the question. Thenne the woman sayd. let the seconde question be proposed to him. Whiche shall be more greuous to answer to. for to proue the better the wysdom of him. Whiche was this. whether the erthe is higher than all the heuen. And whan it was demaunded of him. the pilgrym answered. In the heuen Imperall where the body of ihesu cryst is. Whiche is the fourme of our fleshe: he is more high than alle the uen: Of this answer they merueilled all. Whan the messenger reported it. and praised merueyllously his wysdom: Consequently she sayd the thirde question: Whiche was more derke and greuous to aske for to proue the thirde tyme his wysdom: And that thenne he be worthy at the bysshops table to be receyued: Demaunde and aske of hym how moche space is fro the abyssme vnto the same heuen. Thenne the messenger demaunded of the pilgrym. And he answered hym. Good to hym that sente the to me. and aske of hym y thing: For he knoweth better than I: and can better answer to it. For he hath mesured this espace: Whan he fille fro heuen in to the abyssme. And I neuer mesured it. This is noo thyng a woman but it is a deuyll. Whiche hath taken the fourme of a woman. And whan the messenger herd this. he was sore aferde. and tolde tofore theym all this that he had herde. And whan the bysshop herde this. /e all the other. they were sore a ferde. And anone forthwith the deuyll danysshed a waye tofore their eyen.

And after the bysshop came agayne to hymselfe: and repented hymselfe bytterly wepyng repentynge and requyrynge pardon of his synne. And sent a messenger for to fetch and brynge in this pilgrym. but he founde him neuer after: Thenne the bysshop assembled his peple. and tolde to them the maner of this thyng. And prayed theym that they wolde alle be in orysones and prayers: In suche wyse that our lorde wolde shewe to some person who this pilgrym was. Whiche had deliuered him fro so grete peryle. And thenne it was shewed that nyght to the bysshop. that it was saynt andrew. Whiche had put him in the abyss of a pilgryme for the deliuerance of hym. Thenne began the bysshop more and more to haue deuocyon and remembraunce to saynt andrew than he had tofore.

**T**he prouoste of a cytre had taken as waye a felde fro the churche of saynt andrew. And by the prayer of the bysshop he was fallen in to a stronge feuer. And thenne he prayed the bysshop that he wolde praye for hym. And he wolde yelde a gayne the felde. And whan the bysshop had prayed for hym. and had his helthe. he toke the felde agayne. Thenne the bysshop put himselfe to prayer and orysones. And brake all the lampes of the churche and sayd. There shall none of theym be light tyll that our lorde hath venged him on his enemye. And that the churche hath recouered that whiche she hath loste. And thenne the prouoste was stronglye tourmented with feuers. And thenne the prouoste sent to the bysshop by messengers that he shoulde praye for him. And he wolde yelde agayne his felde and another semblable. Thenne the bysshop answered. I haue here tofore prayed for him. And god herde and graunted my prayer. And whan he was hole: he toke fro



me agayn the felde. And thenne the pro-  
uoste made hym to be borne to the byssho-  
pe/and constrayned hym to entre in to þe  
chirche for to praye. And the bysshop en-  
tered in to the chirche: and anone the pro-  
uoste deyed/And the felde was restablis-  
shed vnto the chirche/ Et sic est finis:

**HERE** begynneth the lyfe of sa-  
ynt Nicholas the. billhop/



**N**icholas  
is said of  
Nichos/

whych is to saye  
Victorye & of laos  
peple/Soo nicho-  
las is asmoche to  
say/as Victorye of  
peple that is Victo-  
rie of synnes/Whi-  
ch folwe peple /

Or ellys he is sa-  
yd victorie of peple/ bicause he enseyned  
& taught moche peple by his doctryne to  
ouercome Vices & synnes/ Or nicholas  
is sayd of nychor/ that is the resplendo-  
ur or shynynge of the peple/ For he had in  
hym thynges that make shynynge & clen-  
nesse: After this that saynt ambrose sa-  
yth/the worde of god/very confession/&  
holy thought make a man clene/And þe  
doctours of greke write his legende/ and  
some other saye/ that methodius the pa-  
triarke wrote it in greke/And John the  
deken translated it in to latyn/ and adio-  
usted thereto many thynges/

**N**icholas citizeyn of the  
citty of Pancreas was  
born of Ryche and hoyl-  
kynne/ And his fader  
was named Epy pha-  
nus: and his moder Jo-  
hane. He was begotten of them in their  
fyfthe flowre of their age: And so that

tyme forthon: they lyued in contynence  
and led an heuenly lyfe. Thenne the fyr-  
ste day that he was wasshed & bained he  
adressed him right vp in the basin And  
he wolde not take the breste ne the pappe  
but ones on the wenefday/and ones on  
the fridaye. And in his yonge age he es-  
chewed the playes & japes of other yon-  
ge childern/ He vsed & haunted gladly  
holy chirche: And all that he myght vn-  
derstonde of holy scripture he executed it  
in dede & werke after his powber. And  
whan his fader & moder were departed  
out of this lyfe: he began to thynke how  
he myghte dystribute this rycheffes/and  
not to the prayfinge of this worlde/ but  
to thonour & glorie of god/And it was  
so/that one of his neigbours had thene  
thre daughters virgynes / and he was a  
noble man/ but for the pouerte of theym  
togider: they were constrayned & in very  
purpose to abandone theimself to the sin-  
ne of lecherie/So that bi the gayn & win-  
nyng of their Infamye he myght be suste-  
ned/And whan the holy man nicholas  
knewe herof/he had grete honour of this  
bylonye/And threwe by nyght secretly  
in to the hous of the man a masse of gol-  
de wrapped in a clothe/ And whan  
the man aroos in the mornynge/he fonde  
this masse of gold/And rendred to god  
grete thankynge. And therewith he ma-  
ried his eldest daughter And a litill whi-  
le after/this holy seruaunt of god dwelle  
in a othe masse of gold. Whiche the man  
fonde:& thanked god/And purposed to  
wake for to knowe him that soo had ay-  
ded him in his pouerte: And a felwe dai-  
es after Nicholas doubled the masse of  
golde/ and caste it in to the hows of this  
man/He awoke by the folowne of the gol-  
de/and folowed Nicholas/whiche fledd  
fro hym: And he sayd to hym/Syre flee  
f iiii



## The life of saynt Nycholas

not alwaye soo/ But that I may see and knowe the/ Thene he ran after him more hastily / and knewe that it was nycholas / And anone he kneeled downe and wolde haue kyssed his fete: but the holy man wolde not / But requyred him not to telle ne dyscouer this thyng as longe as he lyued/ After this the bysshop of pcyte of Myrre deped: And other bysshops assembled for to purueye to this chyrche a bysshop. And there was amonge the other a bysshop of grete auctorite/ & all the eleceyon was in hym/ And wha he had warned all for to be in fastyngis and in prayers / The bysshop herde that nyght a voyce: which sayd to hym that at the hour of matynes/ he sholde take hede to the doores of the chyrche/ And hym that sholde fyrste come to the chyrche and haue the name of Nycholas/ they sholde sacre him bysshop: And he shewed this to the other bysshops / and admonesteth them for to be all in prayers: And he kept the doores/ And this was a merueilous thyng. For at hour of matynes like as he had be sent fro god/ Nycholas aroose tofore all other/ And the bysshop toke hym whan he was come/ And demanded of hym his name/ And he whiche was symple as a doue enclyned his head/ And sayd I haue to name nycholas. Thene the bysshop sayd to hym/ Nycholas seruaunte & frende of god/ For your holynes ye shall be bysshop of this place. And syth they broughte hym to the chyrche/ howe be it that he refused it strongly/ yet they set him in the chayer. And he folowed as he dide tofore in all thynges of humylite and honest of maners / He wolke in prayers: And made his bodilene. He eschewed compaignie of wyemen/ He was humble in receyvinge of all thynges/ Prouffitable in spekyng/ Joyous in admonestynge and cruell in correctyng

It is red in a cronycle/ that the blessed Nycholas was at the counseile of Nyce ne: And on a day as a shippe wyth marreners were in perysshynge on the see: they prayed and requyred deuoutly Nycholas seruaunt of god/ sayenge/ yf those thynges that we haue herde of the sayden true: proue theym now/ And anone a man apered in lyknes and sayd/ Zoo see ye me not: ye called me/ And thenne he began to helpe theym in their exployte of the see/ And anone the tempest ceased. And whan they were come to his chyrche they knele hym/ wythout ony man to shew hym to them/ And yet they had neuer seen hym/ And thenne they thanked god and hym of theyr deliuerance. And he bad theym to attribue it to the mercy of god/ and to their bileue: and no thyng to his merites/

It was so on a tyme that all the prouynce of saynt nycholas suffred grete famyne in such wyse that vitaylle faylled. And thene this holy man herde say that certen shippes laden wyth whete weren arryued in the hauen/ And anone he wete thider and prayed the maryners/ that they wolde socour the perysshed: at the leest wyth an hundred mupes of whete of euery shippe. And they said fader we dare not. For it is moten and mesured/ And we muste gyue rekenyng therof in the garners of the emperour in Alexandre. And the holy man sayd to theym: Doo this that I haue sayd to you. And I promise in the trowth of god/ that it shal not be lassed ne minysshed/ whan ye shall come to the garners. And whan they had deliuered soo moche out of euery shippe/ they came in to alexandre/ and deliuered the mesure that they had receyued/ And thenne they recounted the myracle to the mynisters of the emperour/ And worshipped and prayed strongly god and his



seruaunte Nycholas/ Thenne this holy man dystributed the whete to euey man after that he had nede/ in such wyse that it sufficed for two yere/ not oonly for to selle/ but also for to solue/ And in this countree the peple seruyd Idolles and worshipped the false image of the cursed diane/ And to the tyme of this holy man/ many of theym had some customes of paynims for to sacrifice to dyane vnder a sacred tree/ But that this good man made theym of alle the countree to ceasse thenne these customes And commaunded to cutte of the tree/ Thenne the deuyll was angry and wrouthe agensse hym/ And made an oyle that brenned agensse nature in water & brenned stones also/ And thenne he transformed hym in the guyse of a religious man/ and put hym in a lityll bote and encountred pilgrimes that saylled in the see towarde this holy man And assonned theym thus and sayd/ I wold faine goo to this holy man but I maye not/ wherefore I praye you to bere this pole in to his chyrche/ And for remembrance of me/ that ye enoynte the walles of the halle/ and anone he danysshed awaye/ Thenne they salve anone after another shyppe wyth honeste persones/ amonge whom there was one lyke to saynt Nycholas whiche spake to theim softly. What hath this woman said to you and what she hath broughte/ And they tolde to hym all by order/ And he said to theym/ this is the euyl and foule dyane And to thende that ye knowe that I say trouthe/ caste that oyle in to the see/ And whan they had caste it/ A grete fyre caught it in the see/ And they salve it brenne longe agensse nature/ Thenne they came to this holy man/ and sayd to hym/ Merely thou art he that appered to vs in the see/ And deliuerdest vs fro the see & awayes of the deuyll/

And in this tyme certein men rebelled agensse the emperour/ And the emperour sent agensse theym thre prynces. Nepocyn/ Versyn/ and Apollyn/ And they came to the porte Adrieu/ for the wynde whiche was contrarie to theim/ And the blessed nycholas commaunded theim to dyne wyth hym/ For he wolde kepe his people fro the Rauayne that they made. And whyles they were at dyner/ The countree full corrupte by moneye had commaunded thre innocent knyghtes to be beheaded. And whan the bysshop Nycholas knew this/ He prayed these thre prynces that they wolde moche hastely goo wyth hym/ And whan they came there/ where they sholde be byhedded/ he fonde theym on theyr knees blyndfelde/ And the righte brandysshed his swerde ouer their heads/ Thenne saynt Nycholas embraced wyth the loue of god set hym hardely agensse the righte/ And toke the swerde oute of his honde/ And threwe it fro hym/ And vnbounde the innocentes and led theym wyth hym all sauue/ And anone he wente to the Iugement/ to the consull And fonde the gates closed/ whiche anone he opened by force/ And the consull came anone and salued him/ And this holy man haungge this salutacyon in dyspice sayd to hym/ Thou enemye of god corrupper of the lawe/ wherefore hast thou consented to soo grete euylle and felonye How darst thou loke on vs. And whan he had sore chydenn and repleued hym/ he repented/ And at prayer of the thre prynces he receyued hym to penance. After whan the messagers of the emperour had receyued his benediccion they made theyr geyse redy & departed/ and subdued theyr enemyes to the empire wythout shedding of blode. And sith returned to the emperour/ & were worshipfully receyued/ & after this it happed that some other in the emperours



## The lyfe of saynt Nicholas

hous had enuie on the weel of thise thre  
 prynces And accused theim to the emper  
 or of hie trayson: And dide so moche by  
 prayer & by yestes that they caused the  
 emperour to be soo full of yre that he com  
 maunded them to prison/ And without other  
 demaunde he comaunded that they sholden  
 be slain that same nyght/ And whā thei  
 knew it by their keper, they rent their clo  
 thes and wepte bytterly And theñ Ne  
 pocien remembred him how saynt nychol  
 as had deliuered the thre innocentes:  
 And admonosted thother that they shol  
 de requyre his ayde and helpe/ And thus  
 as they prayed saynt nycholas appered  
 to theim: And after apered to constanti  
 ne the emperour: and sayd to hym Wher  
 fore haste thou taken thise thre prynces  
 wyth soo grette wronge: and hast juged  
 theim to dethe wythout trespass Arise  
 by hastely: and commaunde that they ben  
 not executed: or I shall praye to god yf he  
 moue bataylle ayens the/ in whiche thou  
 shalt be onerthrowen/ and shalt be made  
 mete to bestes/ And the emperour demaun  
 ded what art thou that art entred by nig  
 ht in to my palays/ and darste saye to  
 me suche wordes/ And he sayd to hym I  
 am nycholas bysshop of myrr/ And in  
 lyke wise he apered to the prouost & fered  
 hym/ sayeng wyth a ferdfull vois/ Thou  
 that haste mynde & wytte/ wherefore haste  
 thou consented to the dethe of innocentes  
 Goo forth anone and doo thy parte to  
 deliuer theim: or elles thy body shall to  
 be and be eten with wormes: and thy me  
 any shall be dystroyed: and he asked him  
 who art thou that soo menacest me: and  
 he answered: Enolwe thou that I am ny  
 cholas the bysshop of the cyte of myrr/  
 Thenne that one alwoke that other/ and  
 eche tolde to other theyr dreames. And a  
 none sente for theim yf weren in prysen  
 To whom the emperour sayd. What arte

magyke or sorcerye can ye: that ye haue  
 this nyght by Illusion caused vs to ha  
 ue suche dreames. And they sayden/ that  
 they were none enchaunters ne knewe  
 none whiteraste/ And also that thei had  
 not deserued the sentence of dethe: Thenne  
 the emperour sayd to theim. Enolwe ye  
 well a man named nicholas/ And whā  
 they herde speke of the name of the holy  
 saynt/ they helde by thei honours towar  
 de heuen/ And prayed our lorde that by  
 the merites of saynt nycholas they migh  
 t be deliuered/ of this present perille/  
 And whan the emperour hadde herde of  
 theim the lyfe & myracles of saynt Ny  
 cholas/ he sayd to theim/ Goo ye forth &  
 yelde the thankynges to god/ whiche ha  
 the deliuered you by the prayer of this ho  
 ly man/ and worshippe ye him/ And be  
 re ye to hym of your Jewelles: and pray  
 ye him yf he threaten me no more: but that  
 he praye for me and my reame vnto our  
 lorde: And anone after the sayd prync  
 ces wente vnto the holy man: and fylle  
 dowe on their knees humbly at his fe  
 te/ sayenge verily/ thou arte the sergaunt  
 of god/ and the very worshipper and lo  
 uer of Ihesu criste. And whan they had  
 tolde all this thinge by ordre/ he lyste by  
 his honours to heuen and gaue thankyn  
 ges & praysinges to god And sent aye  
 the princes well enfourmed in to their co  
 tries/  
 And whan it pleased our lorde to haue  
 him departe out of this worlde/ he pray  
 ed our lorde that he wolde sende him his  
 angelles/ And enclinyng his hede he sa  
 alwe thangethis come to hym/ wherby he  
 knewe well that he shold departe: & began  
 this holy psalme/ In te dñe speraui/ vñ  
 to In manus tuas: And soo sayenge/  
 Lord in to thy honours I comende my spi  
 rite/ He rendered by his soule/ and deyed  
 the yere of our lorde thre hundred & xliij



wyth grete melodye songen of the celesti  
all company/ And whan he was beried  
in a tombe of marble/a fontayne of oyle  
sprange oute fro the hede vnto his fete  
And vnto this day holi oyle yssueth ou  
te of his bodye which is moche paylable  
to the helthe of syknesse of many men:  
And after him in his see succeeded a mā  
of good and holy lyfe: which by enuie  
was put of his bysshopricks/ And whā  
he was oute of his see the oyle ceassed to  
reue/ And whan he was restored again  
thereto the oyle ranne agayne:

¶ Longe after this the turkes destroyed  
the cytye of myrra/ And thēne came thider  
four knyghtes of War. and four mon  
kes shewed to theym the sepulchre of sain  
te Nicholas/ And they opened it: And  
fonde the bones swymmyng in the oyle/  
And they bare theim alwaye honourabli  
in to the cytye of War/ In the yere of our  
lorde M lxxxviii.

¶ There was a man that had borrowed  
of a Jewe a some of moneye/ and sware  
vpon thalwater of saynt Nicholas that he  
wolde rendre & pay it agayn as sone as  
he myght/ and gaaf none other pledge:  
And this man helde the money solonge  
that the Jewe demaunded & axed his mo  
ney/ And he sayd that he had paied him  
Thēne the Jewe made hym come tofore  
the law in iugement/ And the othe was  
gyuen to the dettour. And he broughte  
wyth him an holowe staffe / In which he  
had put the money in golde/ And he len  
te vpon the staffe/ And whan he sholde  
make his othe & swere: he deliuered his  
staffe to the Jewe to kepe & holde whiles  
he sware: And thēne sware that he had  
deliuered to hym more than he oughte to  
And whan he had made thotthe he dema  
unded his staffe agayn of the Jew And  
he noo thyng knowyng of his malpce  
deliuerd it to him: Thēne this decepuour

went his waye/ And anone after he lyf  
te fore to slepe/ and layd him in the way  
And a carte wyth iiii wheelis came with  
grete force/ & slew hym. And brake the  
staffe wyth golde that it sprad abroad/ &  
whan the Jewe herde this/ he came theder  
fore moued and salve the fraude/ And  
mauy sayd to hym that he sholde take to  
hym the golde. And he refused it sayeng  
but yf he that was deed/ were not ryght  
soone ysen agayn to lyfe by the mercye  
of saynt Nicholas he wolde not receyue  
it/ And yf he came agayn to lyfe he wol  
de receyue baptysme and become crysten  
Thēne he that was dede aroos/ and the ie  
w was cristened:

¶ A nother Jewe salve the vertuous my  
racles of saynt Nicholas & dyde doo ma  
ke an Image of the saynt: and sette it in  
his howse: And comaunded him that he  
sholde kepe well his hous whan he went  
oute/ and that he sholde kepe well his go  
des sayenge to him. Nicholas loo here be  
all my goodes I charge the to kepe them  
And yf thou kepe theim not well I shall  
auenge me on the in betyng & turmetin  
ge the And on a tyme whā þ Jew was  
out/ theues came & robbed all his godes/  
and lefte vnborn alway oonly thymage  
And whā the Jewe came home/ he fonde  
him robbed of al his goodes/ he aresoned  
thymage sayeg thise wordes/ Sire nicho  
las I had set you in my hous for to kepe  
my godes fro theues/ whi haue ye not ke  
ped them/ ye shall receyue sorow & turme  
tes/ and shall haue payn for the theues/  
I shall anege my losse & refrayn my wo  
odnes in betyng the/ And thēne toke the  
Jew thymage & bett it & turmented it gre  
tely. Thēne happed a grete merueyle/  
For whan the theues departed the go  
des/ The holy saynt Nicholas lyke ashe  
had be in his arai appered to the theuis  
And sayd to theym / Wherefore haue



## The lyfe of saynt Nicholas

I be beten so cruelly for you/and haue so many tumentes: Se how my body is felwen & broken: See how that the reed blood renneth downe by my body: Goo ye fast & restore it aye: or els the pre of god almyghty shall make you as to be one out of his witte/ & that all men shal know your felonye/and that eche of you shall be hanged/ And they sayd. Who art thou that sayst to vs suche thynges/ & he sayd to them/ I am nycholas seruaunt of Ihesu criste whom the jelwe hath soo cruelly beten for his goodes that ye bare awaye: Therne they were a ferde/ & came to the jelwe: and herde what he had done to the Image: And they tolde him the myracle: and deliuered to hym aye all his goodes. And thus came the theues to the waye of trouth: and the jelwe to the waye of Ihesu criste.

A man for the loue of his sone that wete to scole for to lerne/ halowed every yere the feest of saynt Nycholas moche solempnly: On a tyme it happed that the fader had doo make redy the dyner/ and called many clerkes to this dyner And the deuyl came to the gate in the habyte of a pilgrym for to demaunde almesse: & the fader anone comaunded his sone that he sholde gyue almesse to the pilgrym: he folowed hym as he went/ for to gyue to hym almesse: And whan he came to the quarfoxe: the deuyl caughte the childe & strangled him/ And whan the fader herde this / he sorowed moche strongly: and wepte/ And bare the body in to his chamber/ and began to crye for sorowe and to saye/ Right swete sone howe is it wyth the: Saynt nicholas is this the guerdon that ye haue done to me: By cause I haue soo longe serued you: And as he sayd thyse wordes and other semblable/ The chylde opened his eyen: and awoke lyke as he had ben a slepe: And arose

Up tofore all the peple/ And was reysed fro dethe to lyfe by the prayer of saynte Nycholas/

A nother noble man prayed to saynte nycholas / that he wolde by his merites gete of our lorde that he myghte haue a sone And promysed that he wolde brynge his sone to the chyrche/ and wold offre to hym a coppe of golde/ Therne the sone was born & came to age/ And the fader comaunded to make a cuppe: and the cuppe pleased him moche and retained it for hymself/ And dide make a nother of the valew/ And as they went saylyng in a shippe toward the chyrche of saynt nicholas: And as the childe wolde haue filled the cuppe/ he fylle in to the water wyth þe cuppe/ and anone was lost & cam nomore up/ Yet neuertheles the fader perfourmed his auowbe in weping moche tenderly for his sone/ And whan he cam the þe altar of saynt nycholas/ he offred his seconde cuppe/ And whan he had offred it it felle downe lyke as one had cast it vnder the altar/ & he toke it up & set it aye vpon the altar/ & therne it was cast ferder than tofore And yet he toke it up & remised it the thirde tyme vpon the altar: and it was throwen aye ferther than tofore Of whiche thyng all they that were there merueyled/ and men came for to see this thyng/ And anone the childe that hadde fallen in the water in the see came aye prestly tofore them all & brought in his bondes the fyrst cuppe/ and recounted to the peple/ þe anone as he was fallen in þe see: the blessyd saynt Nycholas came & kept hym that he had none harme/ And thus his fader was glad & offred to saynt Nicholas bothe the two cuppes/ There was a nother riche man that bi þe merites of saynt nicholas had a sone/ & callid him deus dedit/ god gaaf/ and this riche man dide do make a chapel of saint



Nicholas in his dwelling place/and di  
de doo halowe euery yere the fest of sain  
te Nicholas. And this manoyr was set  
by the londe of Agariens. This childe  
was taken prisoner and deputed to ser  
ue the kynge. The yere folowynge & the  
daye that his fader helde deuoutly the fes  
te of saynt nicholas, the childe helde a pre  
cious coppe tofore the kyng. And reme  
bred his price: the sorowe of his frendes  
and the Joye that/ that daye was made  
in the hows of his fader/ and began for  
to sighe sore hie/ And the kyng demaun  
ded him what he cyled/ & the cause of his  
sighing. And he tolde to him euery wor  
de hooly: And whan the kyng knewe it  
he sayd to him/ What someuer thy nicho  
las doo or doo not thou shalt abyde here  
wyth vs/. And sodenly there blew a mo  
che stronge winde that made all the hous  
to tremble/ and the childe was rauished  
wyth the coppe: And was set tofore the  
yate, where his fader helde the solempny  
te of saynt nyeholas: in suche wyse that  
all they demened grete Joye/ Some saye  
that this childe was of normandye, and  
went ouer see: And was take by the so  
oldan: whiche made hym oft to be beten  
tofore him/ And as he was bete on a sa  
ynt nyeholas day, and was after set in  
pryson/ He prayed to saynt nicholas as  
wel for his betyng that he suffred: as for  
the grete Joye that he was wonte to ha  
ue on that daye of saynt nicholas/ And  
whan he had longe prayed, and sighed/  
he felle a slepe/ And whan he awoke, he  
fonde hymselfe in the chapell of his fader  
where as was moche Joye made for him  
**I** Rete vs thenne praye vnto this bles  
sed saynt: that he wyll praye for vs vn  
to our lorde Ihesu criste, whiche is bles  
sed In secula seculorum.

A M E N

HERE foloweth the Concep  
cion of our blessed lady/



**D**aria inuenisti grati  
am apud dominum/ Lu  
ce primo capitulo. Whan  
the angel Gabriell hadd  
grete our lady: for to she  
ew to her: the blessed con  
cepcion of our lorde / For to take from  
her all doubtis & dreddes/ he comforted her  
in sayeing the wordes afor said. Mary y  
hast foude grace at the lord/ There ben iiii  
maner of peple of whiche two ben good  
& two ben euill/ For some there ben that  
secke not god ne his grace/ as peple oute  
of byleue/ Of whom maye be sayd as it  
is wreten. Who th it byleueth not on his  
lorde god shall deye perpetuelly/ And o  
ther there ben that secke god and his gras  
ce. But they synde hym not/  
For they secke it not as they onghte to  
doo: As coueytous men that setten alle



## The Conceptiō of our lady

thei loue in hauoir/ and in solace of the worlde/ Suche peple ben lykned to theim that suche flowres in wynter / Well seeke they flowres in wynter that seeke god & his grace in the couetyse of the worlde. Whiche is soo colde of all vertues/that it quencheth all the deuorpon of the loue of god/ And well is called the worlde wynter in holy scripture/for his euyles & vyces maken synners colde & slowe to serue god/ And therefore sayth the holy gooste to the soule that is amerouse/ Cantico. primo/ capitulo/ Arise vp thou my fayre soule, the wynter is passed/ Jā enim hyems transiit/ For thou hast baynquished the temptaciōs of the worlde whiche kele thy soule/ And therefore come in to my reame/ where thou shalt fynde deuote of all floures of the somer/ there as all synners may not come/ by cause they seeke not god as they ought/ to do by theyr repentaunce of the herte/ And therefore sayth our lorde/ Johis vij capitulo/ Queritis et nō inuenietis/ Item Johis viij capitulo/ Ecce vos queritis me et in percatō moriemini/ ye seke me and fynde me not/ Item/ Zoo ye seeke me/ and in synne ye shall deye/ The thirde maner of peple that seeke not god/ And yet neuertheles they fynde him/ they arn childer that dey in their innocencie/ & ben purged bi baptisme/ Of whom god saith bi his prophete/ Psalme xliij capitulo/ Inuenerūt qui non quesierunt me / I am founden of theym that soughte me not/ And that is for defaulte of age/ The fourth maner of peple that seeke god & fynde hym/ ben they that sette all their desyre to serue god & to loue hym / Lyke as the blessed Virgyne marie/ that syth she was in her Infancie she put her in the seruice of god/ and loue of hym/ And folowed to hym chastyte afore al other wyemen/ And therefore with right/ myghte the angell well saye to her

Maria inuenisti gratiam apud dominū  
Marie thou haste founden grace at god our lorde/

**W**e fynde in the scripture that this glorious Virgyne Marie hadde founden grace in thre maners/ For her comynge was longe afore prophesied/ and her birthe annunciat and shewed by the angell/ And in the wombe of her moder or she was borne sanctified and halowed: For she her comynge was shewed and prophesied in many maners and by many figures/ For Balaam prophesied numeri vicesimo quarto capitulo/ Orietur stella ex Jacob/ et consurget Virga de israhel/ That is to saye that the Virgyne marie shall be borne of the lygnage of Jacob patryarke it is custome whan folke wille prayse a persone / they wille compare hym to a valyant man/ Like as it is sayd comunely of an hardy man/ This is a right Alysandre/ And of a symple man/ This is a right Job/ Thus balaam the prophete compared our lady to a sterre for thre causes/ Firste for she is adorned and gyueth belote to all humane creatures/ Like as the sterre dooth on the firmament / For she hath opened to vs the gates of paradys/ Lyke as it is songen in holy chyrche / Paradisi porta per eam cunctis clausa est / et per beatā Virginem mariam iterum patefacta est/ The gate of paradys whiche by eue was closed from all men is now opened bi the blessed Virgyne marie/ Secondly like as the sterre enlumyneth the nyghte by his clerenes/ In lyke wyse the glorious lady enlumynith by her lyfe all holy chyrche/ Wherof holy chyrche syngeth. Cuius Vita gloriosa lucem dedit seculo/ The noble lyfe of our lady gyueth lyght to all chyrches / For as sayth Hugo de sancto Victore / O gloriouse lady: For as moche as thou haste engendered a



grace and glorie to all maner of people/  
 Vnto the deed lyfe/to spynars grace/& to  
 captyues pardon may be sayd as is sa/  
 yd Judith. yd capitulo. Tu gloria Iheru/  
 salem/tu leticia israhel: tu honorificencia  
 Thou arte the glorie of Iherusalem/ thou  
 art the Joye of Israhel: thou arte all the  
 honour of our peple: Thou hast kept cha/  
 styte. And therefore thou shalt be blessed  
 permanably: /Capitulo eodem. Confor/  
 tatūest cor tuū eo qd castitatē amaueras  
 & post virū tuū adulterium nescieris: ide  
 o et man⁹ dñi confortauit te et ideo eris  
 benedicta in eternum: Judith viij/ Ora  
 pro nobis quoniam mulier sancta es/  
 Item capitulo xiiij: Benedicta es/& c  
 It was sayd to Judith the wedow this  
 that we may saye to our lady: Pray for  
 vs/for ye be an holy woman: ye be a do/  
 ughter that is blessid of þ souerayn god  
 aboue the wymen that ben on the erthe/  
 Thirde she is compared vnto the sterre/  
 For she hath dwelled all her lyfe stedfast  
 ly in all werkes of vertue wythout doin  
 ge ony synne / lyke as the sterre holdeth  
 hym on the fyrmaient wythout descen/  
 dyng to the erth. For as saynt bernard  
 sayth/ yf it were demaūded to all the sa/  
 yntes that euer haue ben/ Haue ye ben  
 wythout synne/excepte the glorious vir/  
 gyne marie/they myght answer this þ  
 is wreten Johis primo capitulo. Si dix  
 erimus quia peccatū non habemus/& c:  
 Vt we say we haue done none synne: we  
 deceyue ourselfe: and the trowth is not in  
 vs: This glorious Virgyne was in the  
 wombe of her moder sanctified more pla  
 nly and more specially than euer was  
 ony other: For as sayth saynt thomas  
 dalquino in compendio there ben thre ma  
 ners of sanctifycations/The first is comu  
 ne & giuen by the sacramentes of the ho/  
 ly churche: like as is baptisme & other sa  
 cramentes: And this gyue grace but to

take awaye the Inclinacon to synne de  
 dely and venially. nay. And this was  
 done in the Virgine marie/ For she was  
 halowed & consermed in al goodnes mo  
 re than euer was ony creature/ Lyke as  
 sayth saynt austyn. She dyde neuer fine  
 mortall ne venyall. For she was soo mo  
 che enlumyned by the holy goost whiche  
 descended in her: that thurgh the concep  
 con of her blessid sone Ihesu cryste/whiche  
 rested in her ix monethes/she was so con  
 sermed in all vertues/that there abode in  
 her none inclinacon of synne/ And therfo  
 re the holy churche dooth more reuerence &  
 honour in ordening to halow the feest of  
 her concepcon/by cause this fest is come  
 to the knowleche of holy churche by some  
 myracles lyke as we fynde redyng in  
 this maner/

Anselme archbysshop of caūterberpe &  
 pastour of englonde sende gretynge & be/  
 nediccōn/in our lord perpetuell/ Vnto the  
 bysshops that ben vnder me:& to all the  
 im that haue remembraūce of the blessed  
 Virgyne marie moder of god/ Right de/  
 re brederen hold the concepcon of the glori  
 ous Virgyne marie hath be shewed som  
 tyme in Englonde in fraunce & in other  
 countreis by myracles/I shall reherce to  
 you/In the tyme þ it pleased god to cor  
 recte the peple of englonde of their euyls  
 & synes/& to constrayn them by his ser  
 upse: he gaf victorie in batayle to willm  
 the glorious duke of Normandie to win  
 ne and conquere the reame of englonde.  
 And after that he was kynge of the lon  
 de: none by the helpe of god and of his  
 prudence/Refourmed the states and dig/  
 nytes of holy churche in to beter reforma  
 con than it had ben/To whiche the deuil  
 enemye vnto all goode werkes had en  
 uye/And payned to empysshe and to le  
 te good werkes that arne to be done.  
 As welle by falsnes of his seruauntes



## The Concepcon of our lady

as by encombryng of his straungers/  
For whan the danes herde saye that en  
glonde was thus subget vnto the Nor  
mans/ Anone they made theim redy to  
wythstande it/Whan kynge wylliam vn  
derstode this/Anone he sent the abbot of  
Ramesey whiche was named heliseus in  
to denmarke to knowe the trowth/ This  
abbot after that he had done well & dily  
gently the charge of his comyssion/ and  
that he was returned a grette parte of the  
see homeward/ Anone arose a grette tem  
pest on the see in such wyse that the cor  
des & other habylmentes of the shipp bra  
ke/ And the maysters & gouernours of  
the shippe/ & all they that were therein lost  
the hope & trust to escape the perill of this  
tepest/ And all cryed deuoutly to the glo  
rious Virgynne marie whiche is comforte  
to discomforted/ & hope to dyspayred/ and  
recomended theimself in the keepynge of  
god/ And anone they sawe comyng to  
fore the shippe vpon the watre an honou  
rable persone in habite of a bysshop/ whi  
che called the sayd Abbot in the shippe/ &  
sayd to him/ Wylt thou escape this perill  
of the see and goo home hole & sauf in to  
thy countree/ And thabbot answered we  
pyng/ that he desired that aboue all other  
thing/ Theñe said thangel to him/ know  
thou that I am sent hether by our lady for  
to saye to the/ that yf thou wylt here me/  
& doo thereafter thou shalt escape this pe  
rill of the see/ Thabbot promised that glad  
ly he wolde obeye to that he sholde saye/  
Theñe sayd thangel/ make couenaunt to  
god & to me/ that thou shalt doo halowe  
the fest of the concepcon of our lady and  
of her creaton wel & solempnly/ and that  
thou shalt goo & preche it/ And the abbot  
demaunded in what tyme this fest shold  
be kept/ The angell answered to him/ the  
viij daye of decembre/ And the abbot de  
maunded him what offyce and seruice he

sholde take for the seruyce in holy churche  
And the angell answered/ all the offyce  
of the natiuite of our lady/ Sauf where  
thou sayst Natiuite/ thou shalt say Con  
cepcon/ And anone after the angell va  
nyshed/ alwaye/ And the tempest ceassed  
And the Abbot came home saufly in to  
his countree wyth his company/ And no  
tesped to all theym that he myghte/ that  
he had herde and seen/ And right dere sy  
res yf ye wylt arpyue at the port of hel  
the/ lette vs halowe deuoutly the creaton  
and the concepcon of the moder of our  
lord/ By whom we maye receyue the re  
warde of her sone in the glorie of paradi  
ce celestyall/

¶ It is also othervyse declared/ In the  
tyme of Charlemayne kynge of fraunce/  
there was a clerke whych was brother  
germayn to the kynge of Hūgrye/ whych  
he loued hertly the blessed Virgyn marie  
And was wonte to saye euery day ma  
tynes of her and the houre/ It happed  
that by counseile of his frendes he toke in  
marriage a moche fair damoyseyle/ And  
whan he had wedded her / and the prest  
had gyuen the benedycion on theym af  
ter the masse/ Anone he remembered him  
that that day he had not said his houres  
of our lady/ wherfore he sent home the bri  
de his wife & the peple to his hous/ and  
he abode in the churche beside an altare for  
to saye his houres/ And whan he came  
to this antheme/ Pultra es & decora fili  
a iherusalem/ That is to saye/ thou arte  
fayr & gracious doughter of iherusalem  
Anone appered tofore him the glorious  
Virgyn marie wyth two angelles on ey  
ther syde/ and sayd to hym/ I am fayr  
and gracpous/ wherfore leuest thou me/  
and takest thou a nother wife/ Or wher  
hast thou seen one more fayrer thā I am  
And the clerke answered/ madame thy  
beaute surmounteth alle the beaute of the



worlde/Thou arte lyfte vp above the he-  
uens/and above the angellis/what wilt  
thou that I doo/ And she answered and  
sayd/ yf thou wilt leue thy wyse fleshe  
ly/thou shalt haue me thyne espyouse/  
in the reame of heuen/And yf thou wilt  
halowe the feete of my conception the e-  
yghte daye of Decembre/ And preche it  
aboute that it maye be halowed/ Thou  
shalt be crowned in the kyngdom of he-  
uen/ And anone therewith our blessed  
ladye banysht alwaye/ ¶ Lete vs the-  
ne praye to that glorious virgyne our  
ladye saynt mary/that we after this shor-  
te & transitorie lyf maye be crowned in  
heuen in glorie celestyall/ to which god  
brynge vs/ A M E N

The lyes of the sayntes Gency-  
en Fulcien & Victorice.

**S**aynt Fulcien & saynt  
Victorice of whom the so-  
lemnyte is halowed ca-  
men fro the cite of rome  
for to preche the sayth of  
Ihesu cryste in to thise par-  
tyes/and were in the cite of terbane/ &  
preched there the sayth/ And they repay-  
red by Ampens & passed by a lityll by-  
lage named Sagns/and founde there a  
good man yf byleued in god/but he was  
not yet baptised/& was named gencien  
And he salued them/and sayd sires ye  
be welcome/and they said god saue you  
And after he demaunded them what seke  
ye / And they answered we seeke one of  
our felawes named quintine And he sa-  
yd ha sayr sires he was but late beheaded  
not longe syth/ And sentence was giue  
that where suche maner peple myght befo-  
unden that preched of god that thei shold  
be slayn/But come ye nere and ete ye a  
morzell of brede/ And as they were there

a tiraunt that was called Rigionayre ca-  
me wyth sergautes/& said to gencien/de-  
lyuer to vs theim that ben there in / and  
he sayd I shall not doo it Thene he drewe  
oute his swerde all naked: Gencien said  
they take none hede of you/The tiraunte  
rigionaire had grete angre & sorow, and  
made to take gencien & smote of his hede  
And after he made to be taken saynt ful-  
cien & saynt victorice & brought them to  
ampens/ And sayd to them that they  
shold forsake their god/ Whom they had  
made deye an euill deth:& they sayd they  
wold not Thene he dide doo take broches  
of yren/and put them thurgh their eyes  
thurgh their noses/and after dyde  
smyte of their hedes/ And by the wyll &  
powder of our lord they rose vp & toke the-  
ir hedes in their hondes: and bare them  
two myles fere fro the place where they  
had ben beheaded: & all thre were bened to-  
gyder in that towne/ which is called sa-  
ynt fulcien: A grete rage & madness to-  
ke the tiraunt rigionayre/and he cried tho-  
ugh the cite of ampens all ragged/Alas  
alas/now be well the sayntes auen-  
ged on me: And sith deyed folwe in his  
woodnes And thus were the frendes of  
our lorde auenged on the tiraunt. And  
bi suche martirdom the glorious sayntes  
departed out of this lyfe Into the reame  
of heuen: Thenne praye we Into the glo-  
rious martires saynt fulcien saynt victo-  
rice: & saynt glegen that they will pray  
god for vs: yf by their merites we maye  
haue pardon & forgyuenes of our synes  
A M E N

HERE folowith the lyfe of the  
blessid virgine Lucie



## The hystorie of saynt Lucie



**L**ucie is sayd of lichte/ And lichte is bewte in beholdyng after that saynt Ambrose sayth / The nature of lichte is such. the spreadeth ouer all wythout lpyng downe: She is gracious in beholdyng/ she passeth in goenge right wythout croupyng by right longe ligne/ And it is wythout dylacō of tarieng/ And therefore it is shewed/ the blessed lucie hath bewte of Virgynite wythout ony corruption/ Encence of charyte wythout disordynat loue. Rightfull goyng and deuotion to god: wythout squaryng oute of the waye/ Rightlonge lyne by contynuell werke wythout negligence of slowfull taryenge/ In lucie is sayd the waye of lychte.



**S**aynt Lucie the holy Virgyn was borne in Cecilie: and extrypt and engendred of a noble lychtynge/ in the cite of Syracuse: Whan she herde of the good fame and renōme of saynt Agathe or agathas whiche was publissed & spreade all aboute: Anone she wente to her sepulchre wyth her moder: whiche was named Eutice: whiche had a maladye named the bloody flux by the space of foure yeres/ the whiche noo mayster in phisike ne in cyrurgerie coude hele. And whan they were there at a masse: One redde a gospel whiche made mencō of a womā whiche was heled of the bloody flux/ by touchyng of the hemme of the coate of Ihesu cryste/ Whan saynt lucie herde this anon she sayd to her moder/ Moder yf ye beleue that this whiche is redde be true: And also that saynt Agathe hath now presently wyth her Ihesu cryste: and also that for his name she suffred martirdom And yf ye wyth this beleue to whiche she

sepulchre/ wythout doubte ye shall be anon guarissed. and heled/ Upon this thei after the masse whan the peple were departed. they theyne fylle downe on theyr knees on the sepulchre of saynt Agatha in prayers and wepynges began to praye for her helpe and ayde: Saynt lucie in makynge her prayers for her moder fylle a slepe. And she saue in her slepe saynt agatha amonge thangelles nobly aourned and araped wyth precious stones/ whiche sayd thus to her: Lucie my swete suster deuoute Virgyn to god wherfore prayest thou to me for thy moder for such thyng as thou mayst thiselfe right soone gyue to her. For I telle the for trouth/ that for thy sayth/ and thy good lyfe/ thy moder is sauf and hole/ wyth these wordes saynt lucie atook all afeerde & sayd to her moder. Moder ye be guarissed and all hole: I praye you for her sake by whoos prayers ye be heled/ that ye neuer make mencyon to me for to take an husbonde ne spowse. But all that good that ye wold gyue me with a man I pray you that ye wylle gyue it to me for to doo almesse wythall that I may come to my saupour Ihesu cryste/ Her moder answered to her. Saynt doughter/ thy patrimonye whiche I haue receyued this nyne yeres syth thy fader deyed/ I haue noo thyng amynissed/ but I haue multiplied and encreased it: But abyde till I am departed oute of this worlde. And thenne forthon doo as it shall please the Saynt lucie sayd/ swete moder here my counseyle/ he is not belouyd of god/ yf for his loue gyueth that/ whiche he may not vse hymselfe / But yf thou wylt fynde god debonayr to the / gyue for hym that whiche thou mayst dyspende/ For after thy deth thou mayst in noo wyse vse thy goodes/ That whiche thou gwest whan thou shalt depe/ thou gwest it by cause



thou mayste not bere it wyth the. Gyue  
 thenne for goddis sake Whiles thou ly-  
 uest: And as to suche good as thou oug-  
 htest to gyue to me wyth an husbonde or  
 spowse: begyn to gyue all that to your pe-  
 ple for the loue of Ihesu cryst. Herof spa-  
 ke allwape saynt lucie to her moder: and  
 euery dape they gaffe almes of their go-  
 des: And whā they had almost solde the  
 ir patrimony & their ieruelles: tidyngees  
 came to the knowleche of her spowse that  
 shold haue wedded her & that she was pro-  
 mysed to/ The whiche he demaunded herof  
 the trowth of the noryce of saynt lucie.  
 And wherfore they solde thus theyr pa-  
 trimony: she answered caltelously/ and  
 said that they dyde it by cause that saint  
 lucie whiche shold haue be his wyf had  
 foude one whiche had a more fairer & no-  
 ble herptage than he was the whiche they  
 wolde bye tofore or they sholde assemble  
 bi marriage. The sole bileued it for he vn-  
 derstode carnally this that the norice had  
 sayd to hym spirytually/ & halpe theim to  
 selle their heritage/ But whan he vnder-  
 stode that she gaaf all for goddis lone/ &  
 that he felt himself deceyued/ anone he co-  
 playned on lucie: and made her to come  
 tofore a iuge named paschasius whiche  
 was a mescreant & hetten man. And it  
 was by cause she was crysten/ and that  
 she dyde ayens the lawe of theemperours  
 paschasius blamed her. And admones-  
 ted her to doo sacrefyse and to worshippe  
 to the ydolles: She sayd sacrefyse  
 whiche pleaseth god is to vpyte the wy-  
 dolwes & orphannes: and to helpe theim  
 in their nede. I haue not ceassed thise in-  
 yeres passed to make to god suche sacre-  
 fise: And for asmoche as I haue nomore  
 of whiche I may make yet suche sacrefise  
 I offre to hym myself/ Lete him doo with  
 his offring as it pleseth him/ paschasius  
 sayd/ thou myghtest say thise wordes to

crysten peple semblable to the. but to me  
 whiche kepe the commaundementes of the  
 perours/ thou sayst theim in vayne/ Sain-  
 te lucie sayd/ yf thou wilt kepe the law  
 of thy lordes/ I shall kepe the law of god  
 Thou doubtest to angre them/ and I shal  
 kepe me that I angre not my god: Thou  
 wilt please theim: and I coueyte oonly  
 to please our lorde Ihesu cryst: pascas-  
 ius sayd/ Thou hast dyspended thy patry-  
 monye wyth the Rybauldes/ And ther-  
 fore thou spekest as a rybaulde/ She sa-  
 yd I haue sette my patrymonye in a sur-  
 re place. vnto the corrupcyon of my her-  
 te ne body I neuer agreed ne suffred it.  
 paschasius sayd/ who ben they that cor-  
 rupte the herte and the body: She said ye  
 be that corrupte the hertes/ of whom tha-  
 postle sayd: The euill wordes corrupte  
 the good maners: Ye counsele the sou-  
 les to forsake their creatour/ And to en-  
 field the deuyl: In makynge sacrefyce to  
 the ydolles. The corruptours of the body  
 ben they/ that louen the shorte delectaciōs  
 corporall/ and despyte delytes sprituell  
 that endure euer/ paschasius sayd thes  
 wordes that thou sayeste shall synysse/  
 whan thou shalt come to thy paynes/ she  
 sayd / the wordes of god maye not ende  
 ne synysse/ paschasius sayd/ how the-  
 arte thou god/ She sayd I am the hand-  
 mayde of god / And for somoche I saye  
 they ben the wordes of god/ For he saith  
 ye ben not they that speke tofore the prin-  
 ces and iuges/ but the holy ghest speketh  
 in you: paschasius sayd/ and therefore the  
 holy goost is in the/ She sayd/ the ap-  
 os- tle sayth that they ben the temple of god  
 that lyuen chastely/ And the holy goost  
 dwelleth in theym/ paschasius sayd/ I  
 shal doo brynge the to the bourdell whe-  
 re thou shalt lose thy chastite/ And the-  
 ne the holy goost shall departe fro the  
 She sayd the body maye take g n



## The hystorie of saynt Lucie

no corrupcion • but yf the herte and wyll  
giue therto assenting • For yf thou ma-  
dest me to do sacrifice by my handes bi  
force / to the ydolles agens<sup>t</sup> my wyll god  
shall take it onely / but a derisyon / For  
he jugeth onely of the wyll and consen-  
ting: And therefore yf thou make my bo-  
dy to be defowled wythout my assente /  
and agens<sup>t</sup> my wyll • my chastite / shall  
encreace double to mi merite of the crow-  
ne of glorie / Thynges that thou dost to  
the bodye which is in the powder • that be-  
reth no preiudice to the haundmayde of  
Ihesu cryst / Thenne comaunded pascasius  
that yf ribauldes of the town shold come  
to whom he deliuerd saint Lucie / sayeng  
Calle other to you for to defoul her: and  
laboure her so moche tyll that she be deed /  
None the ribauldes wold haue drawe  
her from thens where she was / and haue  
brought her to the bourdel: But the holy  
goost: made her so persaynt & heuy • that  
in no wyse they myght moue her fro the  
place / wherefore many of the seruantes  
of y<sup>e</sup> Juge put hade to for to drawe with  
the other • And she abode styll / Thenne  
they bonde cordes to her handes and feet  
and all drewe but she abode alwaye stil-  
le as a mountayne wythout moeyng /  
whereof pascasius was al anguyssons &  
angry / And dyd do calle hys enchaun-  
tementes / which myght neuer moeue:  
her for alle enchaunterye / Thenne pasca-  
sius / dyd do poke for her open many for  
to drawe her / And yet they myght not  
moue her / fro the place / Thenne pascasius  
demaunded her / for what reson myght it  
be / that a frayllle mayde myght not be  
drawen ne moeyd by a thousand men  
She sayd it is the werke of god • And  
yf thou settest therto yet y<sup>e</sup> thousand thei  
shold not moeue me: Of thys wordes y<sup>e</sup>  
Juge was sore tormentyd / And saynt  
Lucie sayd to hym / wherefore tormen-  
test thou thy self thus: Yf thou hast pre-

ued and assayed that I am the temple /  
of god byleue it / yf y<sup>e</sup> hast not assayed  
lerne to assaye / And herof was the ju-  
ge more tourmented / For he sawe that  
she made but her mocquery wyth hym /  
wherefore he dyd do make aboute saynt  
Lucie / a ryght grete fyre: and made to  
be caste on her pytche / Rosyn and boyl-  
lyng oyle: and she abode all styll to fo-  
re the fyre / And sayde / I haue prayed  
to Ihesu criste that this fyre haue no do-  
mynacion in me to thende that the cristen  
men y<sup>e</sup> byleue in god / make of the theyr  
derisyon / And haue prayed for respyte  
of my martyrdom / for to take alwaye  
fro the crysten men the feer and drede to  
dye for the sayth of Ihesu criste: And to  
take alwaye fro the mescreauntes the a-  
uauntynge of my martyrdom / The fren-  
des of the Juge sawe that he was confus-  
sed by the wordes of saint Lucie / And  
of the drawyng moche greatly tormen-  
ted: and therefore they roof a swerd thur-  
gh her throte / And yet for all that she  
deyde not anon / but spake to the people  
sayng: I announce and shewe to you  
that holy churche shall haue peas / For di-  
oclesien the Emperour which was ene-  
my to holy churche / is this daye put out  
of his seignorie and maximien his se-  
lawe is this daye deed • And in lyke  
wyse as saint Agathe is patronesse &  
kepar of cathanence: In the same wy-  
se / shall I be commysed to be patronesse  
of siracusane this Cytye: And as she  
spake thus to the people / The sergean-  
tes and ministres of Rome cam for to  
take pascasius and bryng hym to Rome  
by cause that he was accused to fore the  
senatours of Rome of that he had Rob-  
bed the prouince / wherefore he resceyued  
his freed symple of / Saynt Lucie neuer  
remouid fro the place where she was hurt  
with the swerd / ne deyde not tyl the prest



cam & brought the blispyd body of Oure lord Ihesu crist/ And assone as she had receyued the blispyd sacrament She rendered and gaf vp her soule to god than/ kyng & preysyng him of alle his goodnes: In that same place is a chyrche edified in the name of her/ Where as many benefetes ben gyuen to thonour of oure lord Ihesu criste/ Whiche is blessed world wythouten ende Amen.

Here foloweth the lif of saint Nicholas/

**I**n that time / that the Wandles! Wasted and destroyed many cytes And londes they came to the cite of reynes in fraunce/ in Whiche Cite saynt nichase was archbysshop/ he preched the seyth of ihesu crist and confortd the people/ and admonestd them to receyue in pacience the persecution of the Wandles Whiche thene had destroyed the contreye and londe alle aboute the cyte: and as this people called Wandles a proched the Cite. The folke came to the archbysshop and demaunded counseyll yf they shold yelde theim or go and fyght for the cite/ Saint Nicholas to Whom god hath shewed to fore that the Wandles cam: that all the Epte shold be destroyed. Impetred and had graunte of our lorde that this tribulacion & this deth shold be to the helthe of the soules of them: that to theyr polver shold be repentant of their synnes: and sythe sayde to them: late vs goo surely to the peryll off dethe/ And lete vs abyde the mercy of god: I am redy to sette my soule for the people/ Late vs praye for our ennemies And late vs desyre of theyr soules like as of our owne / Thus as he spake to the people Saynt eutroppe his suster exorted as moche as she myght the people

to receyue martirdom Whiche was redy: after thorysons and thenygnementes that they had made to the people they ysued out ayenst the Wandles/ and saint Nicholas sayde to them yf ye wyll sle me fyrst tofore/ And after he prechyd to the the seyth of Ihesu crist and taughte them how they myght be sauyd/ but they wolde not vnderstonde it. Thenne the holy may sette hym to prayer / And whiles he prayde his enemyes smote of his hede And after that the hede was smeten off he made an ende of his prayer and saide in his tongue this vers of the saluter/ i Adhuc sit pauimento ec. Whan saynt eutroppe salve heer broder martred/ And salve noman made him redy to be martred but stroof/ for heer beaute she ran to hym that had slayn her brother. And wolde haue cratched his eyen out of his hede/ & anon she was martred and many other wyth her/ Thenne the Wandles salve a grete compaigne of cheualyre of heuen come for tauenge & grete felonye that they had don and herde a grete soun in þ chyrche: And they had so grete fere and drede that they left all theyr Armes: and fledde And there appered a grete lyght: & clernes vpon the hodyes. that it was seen fere by nyght thenne came agayn somme burgeyses of them that had fled and salve the clernes/ and felte a grete adour aboute the martirs. And buryed them aboute the Epte: and thanked oure lorde/ And seruyd hym more perspyghly than they had don byfore/ Late vs praye ye thenne to the holy saint Nicholas: and to saint Eutroppe that they wil gete vs grace of our lord that they bynge vs in to theyr compaigne Amen/

Thus endeth the lyf of saynt Nicholas

And here begineth the lif of saint Thomas thapostle



## The lyf of saint thomas thapostle

**T**homas is as moche to  
saye as abyssme / or doub  
ble whiche in grece is said  
Didimus : or ellis thomas  
is said of Thomas: whi  
che is said diuision / and departyng - he  
was abyssme or stolothe by cause he de  
syred to perse the depnes of dyuynyte /  
Whan at his Interrogacion Ihesu Crist  
answerd to hym Ego sum Via Veritas  
& Vita / I am the Waye / trouth and lyf .  
he sayd double / by cause he knewe cryste  
in his resurrection in double thysse more  
than other knewe / For they knewe him  
but only in seeng: But thomas knew  
hym bothe seeng and felyng. he is said  
dyuysion or departyng for he departed  
his loue fro the loue of the world / And  
was departed fro the other appostles at  
the Resurrection Or thomas is sayde /  
as appered agayn / that is in the loue of  
god by contemplacion / he had thre thyn  
ges in hym / of whiche prosper saith in þ  
booke of the soule . contemplatyf: and de  
maūdeþ what it is for to loue nothing  
but to conceyue the brennyng of hym in  
his thought / and the talent of god / and  
hate of synne / and to forsake the worlde  
Or thomas is as moche to saye: as al  
Waye goyng in the loue and contempla  
cion of god / Or thomas is as moche to  
saye as my god by cause he sayd / Whan  
he touched the syde of our lord / My god  
and my lord /

**S**aint Thomas Whā  
he was in Cezaire: Our  
lord appered to hym and  
sayde / The kynge of ynde  
sondefor hath sente his  
prouost Albanes for to seche men that  
can well the crafte of masons / And I  
shal sende the to hym and saint thomas  
sayde / Syre sende me oueral / sauf to the  
of ynde / And our lord sayd to hym . goo



the waye theder surely for I shall be thy  
keeper: and whā thou hast conuerted the  
of ynde thou shalt come to me by the cro  
wne of martirdom / And thomas sayde  
to hym / thou art my lord . And I thy ser  
uaunt: thy wyll be fulfilled And as the  
prouost wente thurgh the market: Our  
lord sayd to hym / yong man what wilt  
thou bye: And he sayd my lord hath sen  
te me / for to bryng to hym somme that  
be lerned in the science of masonrye that  
they myght make for hym a palays af  
ter the werke of Rome And thenne our  
lord delyuered to hym saynt Thomas  
thapostle and tolde to him that he was  
muche expert in that werke / and they de  
parted and sayled tyll they came in a ci  
ty / where the kynge made a weddyng of  
his doughter / And had do crye that al þ  
peple shold come to this feste of this ma  
ryage / or ellis he wold be angry And it  
so happed that the prouost and thomas  
wente thyder: And an hebrewe hadde a



pype in her hande/ And preyed euery  
 che wyth somme lawde or prayng / &  
 whan she sawe the appostle / she knele  
 that he was an hebrewe / by cause he ete  
 not: but had alwaye his eyen ferme to-  
 ward heuen/ And as the mayde songe  
 to fore hym in hebrewe she said/ The god  
 of heuen is one only god: the whiche cre-  
 ated al thynges and founded the sees:  
 And thappostle made her to saye thys  
 wordes agayn/ And the botyller beselde  
 hym and sawe that thomas ete not: ne  
 dranke not/ but alwaye loked vppward  
 to heuen/ and he cam to thappostle . and  
 smote hym on the cheke/ And thappostle  
 sayd to hym/ that in tyme to come : it be  
 pardonned to the: and that now a wo-  
 de transitorie be gyven to the/ And said  
 I shall not aryse fro this place/ tyll the  
 honde that hath smytyn me be eten with  
 dogges/ And anone after the boteler we-  
 te for to fetch water at a welle/ and the-  
 re a Lyon cam and slewe hym and dra-  
 ke his blood: and the houndes drewe his  
 body vnto pyeces: in such wyse . that a  
 black doogge brought the right arme in  
 to the halle in the myddle of the dynet/  
 And whan they sawe this: alle the com-  
 panye was abasshed / And the mayde  
 remembred the wordes: and threw down  
 her pype or flopte/ and felle down at the  
 feet of thappostle: And this vengeauns-  
 ce blamed saynt Austyn in his boke of  
 faustyn: And sayth that this was sette  
 in of somme fals prophetes: For this  
 thyng myght be suspicious vnto many  
 thynges/ Whether it be trewe or no: it ap-  
 perteyneth not to me/ but I wote well yf  
 they shold be lyke as our lord tcheth:  
 whiche sayth/ yf ony man smyteth the on  
 that one cheke. shewe and offre to hym  
 that other/ And certaynly thappostle hel-  
 de wythin his corage the wyll of god: &  
 of dyleccion/ And without forth he requi-

red example of correction: This sayth  
 saint Austyn/ and thenne at the request  
 of the kynge thappostle blyssyd them yf  
 were new maryed and sayd/ Lord god  
 gyue to thys children the blyssyng of  
 thy ryght honde/ and sette in the myddes  
 the seed of lyf: And whan thappostle  
 was goon/ ther was founde in the hond  
 of the yonge man that was maryed a  
 braunche of palme ful of dates/ And  
 whan he & his wyf had eten of the fruyt  
 they fell a slepe and they hadde one sem-  
 blable dreame / For theym semed that a  
 kynge aourned wyth precious stones  
 embraced theym and said . myne apostle  
 hath blyssyd you in such wyse yf ye shall  
 be partyners of the glorie perdurable /  
 Thenne they awoke and tolde to eche o-  
 ther theyr dreame/ And thenne thappostle  
 cam to theym and sayd/ my kynge hath  
 apperid right now to you / And  
 hath brought me by the doores being shet-  
 te: so that my blyssyng may be fruytful  
 vpon you/ And that ye maye haue the  
 surenesse of your fleshe: The whiche is  
 quene of alle vertues/ and fruyt of per-  
 petuel helthe/ And aboue thangeles pos-  
 sessions of al good / Victorie of lecherie  
 lord of the sayth/ discomfiture of deuyll:  
 And surete of joyes perdurable/ le-  
 cherie is engendred of corruption/ and  
 of corruption cometh pollucion/ And of  
 pollucion cometh synne / And of synne  
 is confucion engendred: and he thus say-  
 yng two angelles appiered to theym &  
 sayd/ We ben the angeles deputed for to  
 kepe you/ And yf ye kepe well all thad-  
 monestemens of thappostle/ we shal of-  
 fre to god al your desyres/ And thenne  
 thappostle baptised theym/ And enfor-  
 med theym dyligently in the sayth/  
 And longe tyme/ after/ the wyf named  
 pelagene was sacred wyth a deyll and  
 suffred martirdom: And the husband na-  
 med Denys was sacred bysshop of that



## The lyf of saint thomas thappostle

Cite/And after this thappostle and al-  
bane cam vnto the kyng of ynde /

And the kyng deuyfed to thappost-  
le a merueyllous pallays / and deliue-  
red to hym grete tresour:

**I** And the kyng wente in to a nother  
prouynce/And thappostle gaaf all the  
tresour to poure people/And thappostle  
was alwaye in predicacions\*two yere  
or ther aboute er the kyng came And  
conuertyd moche people wythoute nom-  
bre to the sayth/ And whan the kyng  
cam And knele What he had done: he  
put hym and Abanes in the moste de-  
pest of his pryson. And purposed fully  
to slee them and brenne/

**I** And in the meane whyle Gaath bro-  
ther of the kyng deyd/ And ther was  
made for hym a ryche sepulcre/ And the  
fourth daye he that had ben deed / aroos  
fro deeth to lyf and alle men were abas-  
shed and fledde And he sayd to his bro-  
ther/this man that thou entendest to flee  
and brenne is the frende of god / And  
thangelles of god serue hym / and they  
brought me in to paradys:and haue shew-  
ed me a palays of golde and syluer /  
and of precyous stones.and is merueyl-  
lously ordeyned/And whan I merueyl-  
led of the grete beaute therof/ they sayde  
to me/this is the pallays that thomas  
hath made for thy brother / And whan  
I sayde that I wold be therof porter  
They sayd to me / thy brother is made  
vnrworthy to haue it/ys thou wylt dwel-  
le therein we shal praye god to reyse the  
so that thou mayst goo bye it of thy bro-  
ther/In gyuyng to hym the moneye: y  
he had supposed he had lost /

**I** And whan he hadde sayd this / he  
ranne to the pryson:and required of tha-  
postle that he wold pardone his brother  
that he had done to hym/And thenne de-  
liuered hym out of pryson:and prayed  
thappostle that he wold take and do on

hym a precyous besture/And thappost-  
le sayd to hym:knowest thou not that  
they whiche wene to haue powe in thin-  
ges celestiaall/Sette nought in no thing  
flesshely ne erthly And whan thappost-  
le yssued out of pryson: the kyng came  
agenst hym/and fell down at his feet/  
And requyred of hym pardon/ Thenne  
thappostle sayd to hym god hath gyuen  
to you moche grete grace / whan he hath  
shewed to you his secretes/ Now byleue  
in Ihesu crist: And be ye baptyfed/to  
thende y ye be prynce in the Royame per-  
durable/ And thenne the brother of the  
kyng sayd/I haue seen the palays y  
thou hast do made to my brother: And  
I am comen for to bye it/And thappost-  
le sayd to hym/ys it be the wyll of thy  
brother it shall be done/And the kyng  
sayd syth it playseth god it is shall be  
my/And thappostle shall make to the  
another / And ys perauenture he maye  
not this same shall be comyn to the and  
to me/ And thappostle answerde and  
sayde many palaises ben there in heuyn  
whiche ben made redy sith the beginning  
of the world/that ben bought bi pryce of  
the sayth:and by almes of your ry-  
ches / whiche may well goo to fore  
you to thysse palaysses: But they maye  
not folowe you /

And after this  
atte the ende of a moneth/thapostle ma-  
de to assemble all theym of the prouynce  
**I** And whan they were assembled/ he  
commaunded that the feble & seke shold  
be sette a parte by theym self/Thenne he  
prayed for theym And they that  
were well enseigned and taught sayden  
amen/And forthwyth came a clere by-  
ght fro heuen / whiche descended vpon  
theym and smote down alle the people &  
thappostle to the erthe.& supposed they  
had ben smytyn wyth thondre:and so la-  
ye by the space of half an houre . after  
thappostle aroos and sayd: Aryse ye



Sp. For my lorde is come as thonder & hath heled vs. And anone they aroos all hole/and glorified god and the appostle. Thenne began the appostle to teche them: and to shewe to them the degrees of Vertue/The fyrst is that they sholde beleue in god which is one essence: and treble or thre in persones/ And shewed to them examples sensible: how thre persones ben in one essence/The fyrst ensample in a man is wysdom/And therof cometh vnderstandyng/memorpe: and cūnyng/Connynge is of that thou hast lered the memorpe or mynde / And receyvet that thou sholdest forgete/ And the vnderstandyng is that thou vnderstandest this that is taughte to the and shewed. The seconde example is that in a vine ben thre thynges: the stook/the leef/ & the frute The thirde example is that thre thynges ben in the heed of a man/theyng seenge and tastynge or smellynge. The seconde degree. that they receyue baptysme/The thyrde that they kepe them from fornicacion/ The fourth that they kepe them from auarice/ The fyfth that they restrayne them fro glorie: The six that they kepe their penaunce The seuenth that they perseuere and atide in thise thynges The eyght that they loue hospitalite/ The nynt that in thynges to be done: they requyre the wyll of god/And that they requyre such thynges by werkes/ The tenth that they eschewe those thynges that ben not for to be done. The enleuenth that they doo charite to their enemies/and to their frendes/ The twelf that they kepe charyte/and to werke by diligence that they kepe thyres thynges

¶ And after his predicacion fourthi thousande men were baptysed wythout wimen and smale children. And incontynente he wente in to grete jnde/where he shone by myracles Jnnumerable. For he

enlumpned and made to see Syntice the frende of Nigdon which was wyf of carysien cosyn of the kynge of vnde/ And mygdone sayd to syntice/ Weneest thou that I maye see hym. Thenne mygdone chaunged her habyte by the counseill of Syntice / And put herselfe amonge the poure wommen. And came where as the appostle preached And he began to preche of the maleurte and vnhapenes of this lyf.

And sayd that this lyf is vnhappy: wretched/and subgette to aduentures/And is soo sleper and sleeng that whan one weneeth to holde it/it fleeth awaye/And after he began to shew to them by foure reasons/that they shold gladly here the worde of god And lyketh it to foure maner of thynges: First vnto a colour: which lighteth the eye of vnderstandyng: Secondly to a sproue or a purgacyon. For the worde of god poureth our affectyon from all fleschly loue. Thyrdly to an emplaster: by cause it healeth the woundes of our synnes / And fourthly vnto mete by cause the worde of god noryssheth vs and delyteth vs in heuently loue and in lyke maner lyke as all thyse thynges auaylle not to the seke man but yf he take and receyue them. In lyke wyse the worde of god prouffyth noo thyng to languyshe the seke man/yf he here it not deuoutly/ And as the appostle thus preached Mygdone beleued in god / and refused the bedde of her husbonde: Thenne Carysien dyde so muche that he made the appostle to besette in pryson / And thenne Mygdone wente to hym/ and ayed hym forgyuenes/ by cause he was sette in pryson for her sake. And he comforted her sweetly/And said he wolde suffre it debonaryly. And thenne Carysien prayed the kynge / that he wold sende the quene his wyues suster to her/for tassyng yf she myght turne her:



## The lyfe of saynt Thomas the apostle

calle her agayne fro the crysten fayth.  
 And the quene was sent thider/ And  
 whan she sawe and knew of soo many  
 myracles as the appostle dyde/ She said  
 they ben acursed of god that beleue not  
 in his werkes/ Thenne the appostle tau-  
 ght theym shortly that weren the foure  
 thynges fyrste that they sholde loue the  
 chyrche. honoure and worshippe the pres-  
 byters / Assemble theym ofte in prayers: &  
 ofte to here the worde of god/ And whan  
 the kynge sawe the quene/ he sayd to her  
 Why haste thou abyden there soo longe  
 And she thenne answered/ I had sup-  
 posed that Nigdone had be a fool but she  
 is right wyse/ For she hadde brought me  
 to the appostle/ which hadde made me to  
 knowe the waye of trouthe And they ben  
 ouermuche fooles that beleue not the wa-  
 y of trouthe/ That is to saye that they bi-  
 leue in Ihesu cryst. And neuer after wol-  
 de the quene lye wyth the kynge: And  
 thenne the kynge was abasshed and sa-  
 yd to his cosyn/ whan I wolde haue re-  
 uered thy wyfe/ I haue losse myne and  
 my wyfe in worse to me than thyne is to  
 the/ Thenne the kynge commaunded that  
 the appostle sholde be brought tofore him  
 his hondes and fete bounden. And was  
 commaunded that he sholde reconcile the  
 wyues to theyr husbondes And thenne  
 the appostle sayd to the kynge. In shew-  
 ynge to hym by thre examples/ that as  
 longe as he sholde be in the errour of the  
 fayth: they ought not obeye theim. That  
 is to wyte by example of the kyng/ by  
 example of the toun. And by example  
 of the fontayne/ And sayd to hym/ thou  
 that arte kynge/ wylte haue noo seruyce  
 soyled ne fowle: But thou hast clenly  
 seruauntes/ and nette chambriers: and  
 what weneste thou: god loueth chastyte  
 and clene seruyces: Am I thenne to bla-  
 me/ yf I preche to the to loue god/ & hys  
 seruauntes whom he loueth/ I haue ma-

de theym clene seruauntes to hym: I ha-  
 ue founded a towre: And thou sayst to  
 me that I sholde destroye it: Also I haue  
 dolyen in the depe erth: and haue broug-  
 ht forth a fontayne out of the abyssme  
 And thou sayst I sholde stoppe it Thenne  
 the kynge was angrie/ and commaunded  
 to brynge forth peces of yren brennyng  
 ge: And made to sette the appostle on the  
 ym all naked/ his fete bounden/ And a-  
 none by the wyll of our lorde: a fontay-  
 ne of water foured and sprange vpp/ and  
 quenched it all/ And thenne the kin-  
 ge by the counseyll of his cosyn made  
 hym to be sette in a furnays brennyng  
 which was soo made colde/ that the next  
 daye he yssued oute alle sauff wythoute  
 harme/ And thenne sayd Carpsion to  
 the kynge/ Make hym to offre sacrefyce  
 to one of the goddes oonly in suche wise  
 that he falle in the yre of his god that thy  
 delyuereth hym/ And as they constray-  
 ned hym thereto/ he sayd kynge thou arte  
 noo thyng more noble/ ne more myghty  
 than ben thy payntours/ And how des-  
 pycest thou very god: and worshippest  
 a payntyng/ whom thou weneste to be  
 thy god: lyke as carpsien hath sayd to þe  
 that my god sholde be angrie: wha I had  
 worshipped thy god: And yf he be an-  
 gred: it sholde be more to thy god than to  
 me/ For whan thou sholdest wene: that I  
 worshipped thy god/ I sholde worshyppe  
 myne: And the kynge sayd why spekes-  
 te thou to me suche wordes/ And thenne  
 the appostle commaunded in Ebreue the  
 deuyll that was wythin the ydolle that  
 as soone as he kneled tofore the ydolle he  
 sholde anone breke it in peces/

¶ And the appostle kneled and sayd.  
 Soo see ye that I worshyppe: But not  
 the ydolle I adour and worshyppe/ but  
 not the metalle: I worship But not the  
 false Image. But I honoure and wor-  
 shyppe my lorde god Ihesu cryste/



In the name of Whom/I commaunde the  
deuylle/whiche arte hidde wythin this I-  
mage/that thou breke this false Idolle:  
And a none he make it as wape/ And  
thenne the prestes came as bestes/ And  
the bysshop of p temple lyfte vp a glay  
ue/ And ranne the appostle through, and  
sayd. I shall auenge the iniurye of my  
god/ And the kynge and Carysien fled  
awaye/ For they sawe that the people  
wolde auenge the appostle/ and branne  
the bysshop all quicke: And the crysten  
men bare awaye the body of thappostle/  
And berped it worshipfully/  
Longe tyme after aboute the yere of our  
two hundred & xxx. the body of the ap-  
postle was borne in to Edysse the cytie  
whiche somtyme was sayd Rages cytie  
of Mede: And alysaunder the emperour  
bare it thowre, at the request of the Syry-  
ens/ And in this cyte noo man myghte  
haborough Jelwe ne payneme: ne tyraunt  
that sholde lyue/ After this Abager  
kynge of this cyte deserued to a pysle  
wreten wyth the honde of our lorde: For  
yf any men moued warre agenst this cy-  
te/ They toke a crysten chylde and sette  
hym on the pate/ and he sholde rede there  
the pysle/ And the same daye what for  
the vertue of the writyng of our sauour  
re/as for the merytes of the appostle/the  
enmyes fledde/or elles made peas/ Wy-  
dore in the boke of the lyfe of sayntes: sa-  
ith thus of this appostle. Thomas appo-  
stle and dyscyppe of our lorde Ihesu crist  
and lyke vnto our sauour preched the  
gospell vnto mescreauntes/ To theym of  
perce and of mede. To the hircyens/ and  
to the brachiens/ And he entrynge into  
the parties of the orient perced through  
the entraillies of the peple: There demenid  
his predicacion vnto the tytle of his pa-  
ssion. And there was he perced thorough  
wyth a glayue and soo deyed: And cri-  
sostomus sayth, that whan Thomas ca-

me in to the parties of the thre kyngees/  
whiche came to worshyppe our lorde / he  
baptysed theym: And they weren made  
helpers and Ayders of our lorde and of  
crysten sayth/ Praye we thenne to thys  
holy appostle/ saynt thomas that he will  
be moyn vnto our lorde that we haue  
grace of hym to amende vs in this pres-  
ent lyfe: that we maye come in to his e-  
uerlastynge blysse/ Amen/

Here foloweth the lyfe of saynt A-  
nastayle/



Saynt anastayle was  
doughter to a gentylman  
of the Romaynes/ but he  
was a paynem: her mos-  
ter whiche was crysten:  
was taught and enfour-  
med in the sayth by saynt Gryfogone.  
The forsayd saynt anastayle was mary-  
ed vnto a paynem named papillon/ but  
she seyned her allwaye to be seke: In sus-  
che that she came not in his companye/  
She went dyscuyng the crysten prysons  
re: that were in dyuers prysons in pos-  
uertee and in folble clothyng / And she  
admynistred to theym suche thynges as  
they needed of her good/ And therefore her  
husbonde made her to be straitly kepte in  
suche wyse that she had noo thynge to ete  
And soo wolde flee her/ and all by cause  
he wolde wyth her good make his pryde  
and jolytees/ Thenne the lady that wel  
supposed to haue deied/ sente ofte litters  
to saynt Gryfogone. And the holy sain-  
te recomforted her by his litters as well  
as he myghte/

Nowe it happed in the meane whyle  
her husbonde deyed/ Thenne she was deli-  
uered from pryson: She had thre damoy-  
selles whiche weren susters / that serued  
her/ Whom she had enfourmed and taug-  
ht/ that they shold not renge ne forsake  
theyr sayth/ nor yet theyr good lyfe/  
For ony menaces ne thretynges that



## The lyfe of saynt Anastayse

the prouost sholde doo: The prouost on a dape came to them for to drabe them to hym/ And saynt Anastase dyde doo them in her kythene: The prouost wente after for to accomplishe his rybaldrye And they kneled downe and praid the ir prayers / In such wyse that the prouost lost his wytt. And whan he supposyd to haue taken enbrased and holden them/ he enbraced pottes pannes and the caldrons/ and kyssed them in such wyse that he was soo fowle horrible & blacke/ that whan he yssued oute / his meynye that alwaynted his compng supposed that he had be oute of his wytt: & they bete hym welles and after fledde fro hym for fere: And lefte them allone/ and he went for to complayn hym to thempour/ And whan he came to the pate/ the sergauntes that sawe hym soo blacke & soo smotted: bete hym well wyth rodde: and cratched him in the bysage and helde hym for wood/ And the captyff knew not that he was soo foule & blacke/ and therfore he merueyled moche more / why they dyde to hym soo moche shame/ where tofore they dyde to hym soo moche honour/ And he had supposed to be claded in a whyte robe/ whā they tolde him how he was araped/ Thenne he supposed the maydens had enchaunted hym. And sente for them and wolde haue despoiled them all naked tofore hym/ by cause he myghte see and beholde them/ and ease hym of his lecherie/ But theyr clothes were anone soo fast glewed/ to theyr bodies: that in noo wyse they myght be take of ne despoiled. And thenne he fylle a slepe: and rolyted soo fast/ that no man myghte awake hym: And att the last thyse thre byrgines weren martyred and suffred deeth And saynt Anastayse was gyuen vnto a nother man a prouost/ vpon this condycōn/ that yf he might make her sacrefyce vnto the Idolles. he

sholde hane her vnto his wyse. And whan she was broughte vnto his chamber/ and wolde haue enbraced her/ he be came blynde And syth made his pilgrimage vnto his goddis/ for to knowe yf he myghte be heled therof/ And they sayd to hym: By cause that thou hast angred saynt Anastayse/ thou arte gyuen to tumentes/ And shalt be allway with vs/ And whan he returned and was come home vnto his house: he deyd sodeynly amonge the handes of the sergauntes. Thenne the emperour delyuered saynte Anastayse to an other prouost. He came to the saynt/ and sayd to her/ I wote well: that thou arte crysten / And yf thou wylt doo as thy god sayth/ I shalle lete the goo/ and doo what thou wylt: for thi god saith: But yf one renounce alle that he hathe: maye not be my dysciple/ Thenne renounce and giue to me al that thou hast/ and goo thy waye. Saynt Anastayse answered/ Ihesu cryst sayth yf we sholde giue vnto the poure/ and not to the ryche: Thenne yf I gaue to the/ I sholde doo ayenste the commaūdemēt of god/ Thenne the prouost dyde doo sett her in prison/ And defended that ony man sholde giue to her ony mete Thenne god sente to her substaunce of mete fro heuen two monethes durynge: After that she was sent in to exyle wyth two hundred byrgines in to an yle/ where as many cristenes weren exyled: After that/ it was not longe tyme but the prouost remained and sente agayne for saynte Anastayse/ And dyde her to be brenned: In yere of the incarnacōn of our lorde two hundred and foure score/ And made the other to deye: by dyuerse tumentes/

**A**monge whom there was one/ fro whom was taken moche good/ And al waye she sayd: At leest the maye not take fro me ihu crist/ Appolli which was a cristen woman toke the body of saynte



Anastase/and beried it in her gardyne  
And there dyde doo make a fayr chyrche  
Let vs praye theſe vnto almighty god  
that by the prayer & merytes of saynt a  
naſtaſe that we maye come vnto his e  
uerlaſtyng blyſſe/ **A M E N**  
Here foloweth of ſaynt Eugene.

**E**ugenia the noble vi  
rgine: whiche was doug  
hter to philyppe duke of  
Alyſaundre/ whiche for  
themperour of Rome go  
uerned all the londe of e  
gipt/ Eugene yſſued preuely out of her  
fader palays wyth two ſeruañtes And  
he wente in to an abbaye in the abyſſe  
and aſape of a man / In whiche abbeye  
ſhe ledde ſoo holy a lyfe/that at laſt ſhe  
was made abbot of the ſame/ It happed  
ſoo that noo man knele that ſhe was a  
woman/ Yet there was a lady that accu  
ſed her of aduoultrie tofore the iuge whi  
che was her owne fader. Eugene was  
put in pryſon for to be juged to deſth/

At laſt ſhe ſayd to her fader moche thyn  
ge for to drawe hym to the fayth of Ihe  
ſu cryſt/ She rente her coſe and ſhewed to  
hym that ſhe was a woman/and dought  
er of hym that helde her in pryſon/ And  
ſoo ſhe conuerted her fader vnto ꝑ cryſten  
fayth/ And was after an holy byſſhop/  
And at the hour that he ſonge his maſſe  
he was beſed for the fayth of Iheſu cry  
ſt/ And the lady that had faulſely ac  
cuſed eugene/ was brent with fyre of hel  
le wyth all her partie/ And after that  
Claudya & her childerne came to Rome:  
And moche peple were by theim conuer  
ted/ And many byrgynes by Eugene  
whiche Eugene was moche tourmented  
in dyuerſe maners: And att laſt by the  
ſwerd accompliſhed her martyrdom/and  
thus made ſhe offryng of her propre bo  
dy/ to our lorde Iheſu cryſt Qui eſt bene

dictus in ſecula ſeculorum: Amen  
Here foloweth the life of ſaynt ſte  
phen prothomartir



**S**tephen  
is as mo  
che to ſa  
ye in greke: as  
crowned/ & in e  
brewe/ example  
to offer for to ſu  
ffre. Or ſtephen  
is as moche to  
ſaye/ as nobly  
and truely ſpe  
kyng/ techyng  
& gouernynge

or as a frende & hole comẽ/ And he was  
deputed of thapostles to kepe the wido  
wes/ Thene he was crowned, for he bega  
ynst to be a martyr/ Example/ for then  
ſample of his patience & good lyfe: No  
bly ſpekynge/ for right noble predycacõ  
and well gouernynge for the good enſe  
gments & techyng of wyddowes:



**S**aynte Stephen was  
one of the viij dekenes in  
the myſterie of thapostles  
For whan the nobre gre  
we of peple conuerted/ ſo  
me began to murmur agens the jewes  
that were conuerted/ by cauſe that the wi  
dowes and wyues of theym weren refu  
ſed to ſerue/ Or by cauſe they weren mo  
re greued euery day/ than the other in ſer  
uſe/ For the appostles dyde this bi cau  
ſe they ſholden be the more redy to preche  
the worde of god / Whan the appostles  
ſawe theyr grete murmur & grutchyng  
they aſſembled theim all togider/ and ſa  
yd/ It is not right that we leue the wor  
de of god/ for to admyñiſter and ſerue at  
the tables/ & the tables & the gloſe ſayth  
that the fedynge of the ſoule is better thã  
the mete of ꝑ body: And conſider ye ſaie



## The lyfe of saynt Stephen

brethern men of good renomme amonge  
you that ben replenysshed wyth the holy  
goost & of wysdom/what we shalle esta-  
blysshe vpon this werke/soo that they mi-  
nyster & serue/And we shall be in pray-  
er & prechynge/And this worde pleased  
to them all/And they chaas vii men/of  
whom blessed stephen was the fyrst and  
the mayster/And syth he broughte them  
to thapostolis: And they set theyr hon-  
des vpon them & ordered them/And ste-  
phen full of grace & of strength made gre-  
te demonstrances & grete signes to the pe-  
ple/Then the ielwes toke hym/and wol-  
de surmounte hym in disputynge/and as-  
sayled for to ouercome hym in thre ma-  
ners/ That was by bringynge wytnes-  
se/by dysputacyones/and by tormentes  
And in eueryche of them: was ayde and  
helpe gauen to hym fro heuen/In the first  
the holy goost admynystrered his wor-  
des/ In the seconde the flyghte of angel-  
les sered the fals wytnesses/ In the thir-  
de he salve ihesu cryste redy to helpe hym  
whiche comforted him to his martyrdom  
In euery bataylle he had thre thynges:  
thassault in bataylle.. the ayde gauen/ &  
the victorie/ And in aduysing and be-  
holdynge shortly the historpe / We maye  
well see all thyse thynges/As the ble-  
syd stephen dide many thynges and pre-  
ched ofte to the people: the Ielwes made  
the fyrste bataylle to hym. For to ouerco-  
me hym by dysputacyones/And some a-  
moos of the Synagoge callyd lybertynes  
of a Eegyon so named Or of them that  
were the sones of them that had ben in  
bondage.. and were made free. And th9  
they that fyrste repugned agens the fa-  
yth weren of a bonde and thralle lygnas-  
ge/ And also they of Cyrenence and a-  
lexandrynes: and of them that weren  
of cilice and Asye: alle thyse dysputed  
wyth Stephen:

**T**his was the fyrste bataylle / And  
thenne he putteth the victorie after: and  
they myghte not resyst his wysdom: for  
the holy goost spake in hym/And thenne  
they salve that by this maner they myg-  
hte not ouercome hym/they returned ma-  
liciously/And at seconde tyme by caus-  
se they myghte ouercome by false wytnes-  
ses: they broughte two fals wytnes-  
ses/ for to accuse hym of four blames/ &  
broughte hym to the iugemente/ And  
thenne the fals men accused hym of fou-  
re thynges/that was of blasphemynge of  
god/in the lawe of moyses: In the taber-  
nacle: and in the temple: And this was  
the seconde bataylle/And thenne all thei  
that were in iugement salve the face of  
saynt stephen lyke the face of an angell  
and this was by the helpe of god/ And  
this was the victorie of the seconde bata-  
yлле: For whan the fals wytnes had al-  
sayd: the prynce of the prestes sayd to  
hym/what sayst thou: Thenne saynt ste-  
phen excused by order of all that/whycher  
the fals wytnesses had sayd. And fyrst  
of the blasphemynge of god sayeng/god  
that spake to our faders and prophetes  
that is god of glorie: And praysed him  
in thynges after this worde glorie/why-  
che is expownded right swetely/The god  
of glorie is gauer of glorie/as it is sa-  
yd in the booke of kyngis/ Who someuer  
shall see my name. I shall glorifye hym  
The god of glorie maye be sayd: contem-  
nyng glorie.. as is sayd in the prouer-  
bes: the eyghte chapitre: Rycheesses and  
glorie ben wyth me the god of glorie:  
that is to whom glorie is due/And th9  
praysed he god in thre maners / In that  
he is glorious/glorifyenge. And to be  
glorified/And after he excused hym in  
the blame of Moyses. In praysynge  
hym moche/and especyally in thynges:  
That is to witte of feruour of loue



For he slew the egypcen that smote the  
ebriew: And of the myracles that he dy  
de in egypce or desert: And of the fami  
liarite of god/whan he spake to him ma  
ny tymes amply / And after this he  
excused hym of the thirde blame þ was  
in the lawe/In preysing the lawe in thre  
maners/ fyrste by cause of the gyuer/þ  
was god/the seconde of the mynyster whi  
che was Moyse that was a grete pro  
phete/And the thyrde by cause of thende  
For it gyueth lyfe perdurable/And af  
ter he purged hym of the blame of the ta  
bernacle/and of the temple: In preysin  
ge the tabernacle in foure maners/ One  
was by cause he was comaunded of god  
to make it. And was shewd in byson  
it was accomplysshed by moyse/ And  
that the arke of wytnesse was there in  
And he sayd that the temple succeeded þ  
tabernacle/And the blessyd stephen pur  
ged him of that whiche was laid to him  
Of whiche the Jewes sawe that they my  
ght not ouercome hym in that manere  
And thene they toke the thirde bataylle  
ayens hym / that they sholde surmounte  
hym by turmentes/And whan the blef  
sed saynt stephen sawe this/he wolde ke  
pe the commaundement of our lorde/and  
enforced him to refreigne them in thre ma  
ners. That was by shame: by drede/ &  
by loue/ fyrste by shame in blamyng  
the hardnesse of theyr hertes: And sayd  
to them / ye contrarpe allwape the holy  
goost bi your harde hertes/and hertes not  
pytous/lyke as your faders that perse  
cuted the prophetes and slew them that  
shewd the comyng of our lorde/ And þ  
glose sayth that in thre maners they we  
re malycious/The fyrst that they contra  
ryden the holy goost/The seconde that they  
persecuted the prophetes/The thyrde that  
by theyr euill malycie/they slew Ihesu  
criste but by cause they were lyke the co

myri woman/they wolde haue noo shas  
me to leue their malycie: But whan they  
had herde thes thynges/they wytsayd  
it in their hertes/and gremmed theyr teth  
ayens hym: After this he corrected the  
ym by drede: by cause that he sayd: that  
he sawe Ihesu crist on the right side of god  
lyke as redy to helpe hym and condemp  
ne his aduersaryes/ For saynt stephen  
whiche was full of the holy goost loked  
vp/ and behelde the heuen/ and sawe the  
glorie of god: And sayd. loo I see the he  
uenes open. And the sone of the mayde  
stondyng on the right syde of the vertue  
of god/ And holwe be it that he corrected  
them by shame & by drede: yet they left  
not theyr malycie/ but were more woors  
than tofore/ & stopped their eeres/to then  
de that they wolde not here hym. Wherof  
he blamed them/ And they cryed wyth  
an hye voyce/and made a grete assaulte  
ayens hym/And cast hym oute of the ci  
te all togider/and stonyd hym/And thei  
supposed to haue done after their lawe as  
a blasphemour in comaundyng that he  
sholde be stoned out of the castelles/And  
thes two fals wytnesses. whiche after  
their lawe ought to cast the first stone/to  
ke of their clothes by cause that thei shol  
de not be towdhid of god: And to thende  
that they myghte bette & lightlyer bewel  
de them to stone him/And they left hym  
at fete of a chylde that thenne was cal  
led saulus and after he was called paus  
le. And thus he kepte the clothes of the  
ym that stoned hym. and he was stoned  
of them all/ And whan he myghte not  
wythdraue them fro their malycie: ne bi  
shame. ne by drede/ he toke the thirde ma  
ner: soo that he wold wythdraue them  
by loue/ And the loue that he shewd the  
ym was not lityll/whā he praid for him  
& for them that his passyon might not  
be dyffered. And that the synne sholde



## The lyfe of saynt Stephen

not imputed to them that stoned hym :  
 And sayeng lord ihesu cryst receyue my  
 spiryte/ And whan he was on his knees  
 he cryed wyth an hie voyce/ and sayd  
 Lorde establissh not to them this synne  
 and this was a merueyllous loue. Whā  
 he pray on his knees for them that ston-  
 ed hym. Lyke as yf he had prayed mo-  
 re for them than for hymselfe/ For he de-  
 sired to be more empeessed for them than  
 for hymselfe/ And as the glose sayth/ he  
 kneled: for by cause he oughte the more  
 humbly to praye for them/ of whom the  
 Iniquyte was grete. And in this he dide  
 as dyde ihesu cryste/ For in his passon  
 he prayed for hymselfe & sayd. Fader I  
 comaunde my spiryte in to thy hondes. &  
 he said for them that stoned hym. Fader  
 forgyue it them / And whan saynt ste-  
 phen had soo sayd he slepte in our lorde  
 and was not dede. for he suffred sacrefy-  
 ce of dyleccion/ And after he slept in ho-  
 pe of resurreccyon/ And the stonyng of  
 saynt steuen was made in the same yere  
 that our lorde asce nded vp in to heuen in  
 the nexte moneth of August / the thyrde  
 daye entrynng: And saynt gamalyell &  
 nyphodemus whiche were amonge the co-  
 nsepyles of the ielwes for the cristen men  
 beried him in the felde of gamalyell/ and  
 made grete wepyng for him/ And then  
 he was grete persecucion of cristen men  
 that were in iherusalem / For whan the  
 blessed saint stephen whiche was one of  
 the prynces was slayne / they began to  
 persecute the cristen men: In so moche that  
 thapostles whiche were stronger than the  
 other in the fayth: departed oute of all the  
 prouynce of the ielwes: after that/ whiche  
 our lorde had comaunded to them/ Vt  
 they persecute you in one cyte fle you in  
 to a nother/ And the blessed doctour sa-  
 ynt austyn reherceth/ that the blessed sain-  
 te stephen was noblyssed by many my-

racles/ For he wysed by his myrcles  
 by dede bodyes. and heled them that we-  
 re seke of dyuerse maladies & langoure  
 And wythout this reuoceth he other my-  
 racles worthy to be remembred: For as  
 he sayth in xxiij boke of the cyte of god  
 p floures that were put on thalwater of sa-  
 ynt steuen: weren put on the seke men. &  
 anone they were heled/ And the clothes  
 taken fro thalwater and layd on them  
 were seke/ were a medycyn to many.

For as it is sayd in the xxiij chaptyr  
 of the cronycles of god. thise floures tak-  
 en vpon thalwater of saynt stephen we-  
 re laid on the yen of a woman that was  
 blynde/ & anone she had apen her syghte

**C** And also sayd he in the same booke  
 that a man that was mayster of a cyte  
 and was named marcyall/ and was a  
 paynem & wolde not be conuerted/ And  
 it happed that he was strongly seke: and  
 his sone in lawe/ that was a right god-  
 man and came in to the chyrche of saynt  
 stephen & toke of the floures: and layd  
 vnder the heed of his lorde / And anone  
 whan he had slepte thereupon. on the mor-  
 nyng he cryed that the bysshop shold be  
 broughte to hym: And the bysshop was  
 not in the towne/ but p preest came to hi  
 And bad hym to byleue in god & bapti-  
 sed hym: And euer as longe as he lyued  
 after he had allwage in his mouth/ ihesu  
 cryst receyue my spiryte/ And yet he wis-  
 te not that thoo wordes were the wordes  
 that saynt stephen spake last/

And also he reherceth a nother myracle  
 in the same place: that a lady called pa-  
 stone had be seke greuously/ and had so-  
 ughte many remedies for to be heled of p  
 maladye: but she felte none hele/ But in  
 thende she had counseyle of a ielwe/ whi-  
 che gaaf to her a ryng wyth a stone: and  
 that she sholde bynde this ryng wyth a  
 laas to her flesshe/ and by the vertue of p



stone she shold be hool. And whā she sawe that this helped her not / she went to the chyrche of the prothomartir / and prayed the blessed saynt steuen for her helthe. and anone wythout brekynge of the laas or of þe rynges þe rige fil doū to þe ground. And she felt her self anone al hool. Item the same recounteth another myracle not lesse merueylous / that in Cesaree of Capadocce was a lady moche noble of whom the husband was deed: but she had x children vij sones and iij daughters / And on a tyme whan they had angered theyr moder: she cursed theym. And the dyuyne vengeance enspelled sondaynly the malediction of the moder. So that alle the children were smitten of one semblable and horryble syknes on all her membres: For whiche thyng they myght not dwelle in the contree for shame and for the sorowe that they had & began to goo folgly thurgh the world. And in what someuer contree thei went eueryche man behelde theym. And it happed that two of them: that is to wite a brother and a suster cam to Protopencia. And the brother was named poul. and the suster pauladye. And there they founde Austyn the bysshop and told to him and recounted what was happed: Thēne they haunted the chyrche of saynt stephe by the space of xij dayes / and it was to fore ester. and they prayed strongly the saynt for theyr helthe / and on ester daye whan the people was present / poul entered sodaynly within the chauncell. and put hym to prayer by grete deuocion / & wyth grete reuerence to fore the altir / & as they that were there abode vpon thende of the thyng. he aroos vp apertly alle hool of his tremblng. Thēne saynt Austyn toke hym and shewed hym to þe people / and sayd þe on the morn he wolde telle them the cause / And as he spake to

the people the suster was there tremblng on all the membres / and she aroos vp and entred in to the chauncell of Saynt stephen. and anone she slept. And after aroos sondaynly all hool / and was shewed to the people: as was done to fore of her brother. And thēne graces and thankynges were gyuen to saynt stephe for the helthe of them bothe / whan Orosius cam fro Iherusale he brought to saint austin the reliques of saynt stephen / of whom many myracles were shewed and doon. It is to wyte that the blessed saynt stephen suffred not deth on the day of his feste / but it was on the daye that his inuencion is on in the moneth of august. And yf it be demaunded why the feste is chaunged it shal be said whā his inuencion shal be said. And this may suffyse yow for this present. For the chyrche wyll also ordeyne the festes whyche folowen the natyvyte of ihesu cryst / for two causes / The fyrste is to ihesu cryst whiche is hee and spouse to thende that thacompanyes be joynd to hym / For ihesu cryst spouse of the chyrche in this world adiopyneth to hym thre companyes of whiche companyes is sayd in the canticles / my whyte sowle & rudy chosen of thousandes / The whyte is as to saint iohan the euangelist a precious confessor: & the rudy or red is as to saynt stephen the fyrst martir / And chosen of thousandes / is to the virginall companye of thynnocentes / The seconde reason is that the chyrche assembleth also to gyde the maners of the martirs / the some by wyl & by werke / the seconde by wyl & not by dede: the thirde by dede & not by wille. The first was blessed stephen / the iiij was in saint iohā the euangelist / The iij was in saintes & glorio9 innocētis whiche for god suffred passyon /

And next foloweth of saint iohā the euangeliste /





**I**ohā is expounded the grace of god: or he in whom grace is/ or to whom it is giuen of our lord And therefore ben vnderstonden iij preuileges that ben in the blessed Johan / The first

was the noble loue of ihesu crist/ For he loueth hym more than the other/ and the wed to hym of greter loue and therof he is said the grace of god also as gracious god: and to hym he was more gracious than to peter / For he loued hym moche/ but he is loue of corage and of signe And this that is of signes is double/ that one is for to shewe samplaryte/ and that other is in gpyung benefyces As to the first he loued that one & the other egally/ As to the seconde he loued more johā. and as to the thirde / he loued more peter/ The seconde was virginite whā he was chose virginite of god And therefore it is said in what is p grace For grace of virginite is in a virgin And whā he wold marpe he was called of god/ The thirde is the reuelacion. of the secretes of our lord: Therefore it is sayd to whom grace is gpyen For to hym was gpyen to knowe many secretes and profound/ as of the dyuinite of the sone of god And of the ende of the world The fourth is the recomendacion of the moder of god/ which gyft of grace was gpyen of our lord For this gyft was giuen to him/ whā the moder was gpyen to hym in to kepyng / And myghte bysshop of lyege wrote his lpf / the which Psodome abredgyd and sette it in the booke of the natyuytes: of the lpf: &

the deth of holy faders/

**S**aynt Johan the apostle and euangelist was sone of zebodee: which had maryed the thyrde suster of our lady to wyf and was brother to saint James of galycce This sayd Johā spgnespeth as moche as the grace of god: And wel myght he haue such name For he had of our lord iij graces aboue the other appostles/ the first is that he was byloued of our lord The seconde was that our lord kepte to hym his virginite/ Lyke as saynt Jerome saith/ For he was at his weddyng/ and he abode a clene virgin: The thirde is that our lord made hym to haue moche grete reuelacion & knowleche of his dyuynite/ and of the syngsshpyng of the world/ lyke as it appereth in the begynnyng of his euangelyes/ and in thapocalypse/ The fourth grace is that our lord commysed to hym in especiall the keypyng of his swete moder He was after thascencion of our lord in iherusale/ wyth thapostles and other/ And after that/ that they were by thordynatice of a holy ghoost consermed in the crysten sayth by the vnyuersall world/ Saynt Johan came in to grece where he conuersid And conuertyd moche people and founded many chyrches in the Crysten sayth As wel by myracles as by doctryne: In this time demycien was Emperour of Rome which made ryght grete persecutions vnto Crysten men/ And dyde do take saynt Johan/ and brought hym to Rome/ And made hym to be caste in to a fatte or a tonne full of hote oyle in the presence of the senatours: of which he yssued out by the helpe of god / More pure/ and more sayr/ wythout felnyng of



ony herte or chafyng/ than be entred in.  
 After that this thempour salve that he  
 cessed not to preche the crysten sayth: he  
 sente hym in exyle vnto an yle called  
 pathmos/ There was saynt Johan al-  
 lone/ and was vsited of angelis and  
 gouerned/ there wrote he by the reuelaci-  
 on of our lord thapocalypse. Whiche con-  
 teyned the secretes of the holy chyrche/  
 And of the world to come/ In this sa-  
 me yere was domycien thempour. for  
 his euyllis put to deth: And alle that he  
 had don was reuoked bi the senatours  
 and deffeated: And thus was saynt Jo-  
 hā brought agayn from his exyle with  
 grete honour in to Ephesyn: And alle  
 the people of Ephesyn cam apenst hym  
 syngyng and sayng: blyssed be he/ that  
 cometh in the name of our lord: In that  
 wyse he reysed a womā whiche was na-  
 med drufiana: whiche had moche loued  
 saynt Johan and well kepte his com-  
 maundementis/ And her frendes brou-  
 ght her tofore saynt Johan all wepyng  
 and sayng to hym: Loo here is drufy-  
 ne whiche moche loued the and dyde thy  
 comandementis/ and is deed and desy-  
 red nothyng so moche as thy retorne / &  
 that she myght see the to fore her deth/  
 Now thou art comē hether/ and she may  
 not see the/ Saynt Johan had grete py-  
 te on her that was deed/ and of the peple  
 that wepte for her: And comaūded that  
 they shold sette down the byere and bry-  
 nde and take awaye the clothes fro  
 her/ And whan they hadde soo doon. he  
 sayd heryng alle. wyth a lowde voyce/  
 Drufyane my lord god Ihesu cryste a-  
 ryseth the drufyane arysse and goo in to  
 thy hows: and make redy for me some /  
 refeccon. Anon she aroos and wente in  
 to her hows for to do the commūdemēt  
 of saynt Johan/ And the people made  
 there hows longe a grete noise and crye

sayeng ther is but one god/ and that is  
 he whom saynt Johan precheth/ It hap-  
 ped on an other day that craton the phy-  
 losophre made a grete assemble of peple  
 in the myddes of the Cyte For to shewe  
 theym how they ought to despyse the wo-  
 rld/ And he had ordeyned two yonge mē  
 brethern/ whiche were moche ryche/ And  
 had made theym to selle theyr patrymo-  
 ny and ther wyth to bye precyous sto-  
 nes the whiche thise two yonge mē bra-  
 ke in the presence of the people. For to  
 shewe howe thise precyous and grete ri-  
 chesses of the world ben sone destroyed /  
 That same tyme saint Johan passed  
 by/ And sayd to Craton þ phylosophre  
 This maner for to dyspyse the world þ  
 thou shewest is vayne and folysshe de-  
 monstraunce. For it secketh to haue the  
 presyng of the world & god reprooueth  
 it. My good maystre Ihesu Cryste sayde  
 to a man that demaunded of hym howe  
 he myght come to euerlastyng lpf / that  
 he sholde goo and selle alle his goodes:  
 And gyue that he receyued of it to the  
 poure people / And he sholde synde tre-  
 four in heuen/ Craton said thenne to hym  
 the pryse and valewe of thise precyous  
 stones is destroyed in þ presēce of al mē  
 here: but yf thy maystre be veraye god  
 and he wyl that the goodes of the world  
 be gyue to poure mē/ take thēne the pye-  
 ces of thise precyous stones brokey / &  
 make theym hole stones as they were to-  
 fore by cause yf I haue shewed thys by  
 vayne glorie/ make thou them to the ho-  
 nour of thy maystre/ Anone saynt Jo-  
 han toke the pyeces of the precyous sto-  
 nes/ And after that he hadde made hys  
 prayer to god/ he shewd to theym the sto-  
 nes as hool as euer thei were or had be  
 whan Craton the philosopher salve this  
 Anone wyth his two men and his dis-  
 ciples/ fell down to the feet of saint Johā



and receyued the sayth and baptisme of Ihesu Criste: And solde the precious stones and gaue the money therof for the loue of god/ And begonne to preche: the sayth of our lord Ihesu cryste: Thene the two bretheren moche ryche and honoured in the Cite of Ephesym/ anone they solde all theyr patrymony/ And gaf it for the loue of god/ But after whā they cam in to the Cyte of pergama/ and sawe theym that had ben theyr seruantes/ clothed in sylke. and in grette honour of the world and them self haupnge but a poure mantill/ or perauenture a poure coate/ Anone they repented them that they had gyuen awaye theyr goodes in almes to poure people/ This apperceyued saynt Johan and said to theym/ I see ye be ben heuy and sorowfull/ of this that after the doctryne of Ihesu cryste ye haue giuen your good/ for goddys sake/ wherfore ye ye wyll haue agayn the valewe of your goodes/ brenge to me roddees of fytrees and stones of the Ryuage of the see/ And soo they dyde/ And whā saint Johan had theym anon by his prayer he chaunged the roddees in to fyne golde/ And the comyn stones in to precyous stones: And saint Johan bad them to take theym and shewe to the mayster that had knowlege in such jelvelles: yf the Roddees were gold and the comyn stones precyous stones/ After they cam agayn and said to saint Johan/ Syre the maystres saye that they salve neuer soo fyne gold ne soo precyous stones: saynt Johan thenne said to them/ goo ye and bye ye agayn your clodes that ye haue solde/ For ye haue lost the rewarde of heuen/ Be ye ryche temporelly for to be beggars perpetuelly/ Thene began he to preche in despytyng the rycheesses/ and to shewe by causes why we ought to restrayne vs for to loue rycheesses/ First the

scripture lerneth vs to hate Rycheesses/ And reciteth in the gospel/ howe the ryche man that was clad in purpyle/ and ete euery daye delicio9 metes glotonously was lost and dampned/ But the poure man at his gate that deyde full of sorowes and hongery was saued/ Secondly/ nature teacheth vs to hate rycheesses: For we born poure and naked/ and poure we muste departe and deye: Thyrde/ the crea9ure teacheth vs/ for the sonne the mone and the sterres the rayne and the ayer ben comynere: and departe theyr Influences and theyr benefices largely/ Fourthly the man is not oft in one estate/ For Johan he weneth to be ryche plentyuous/ and free: he synned hym self bounde and captyf/ For the ryche man aduerse/ is bonde and seruauant to the peny and to the deuyll/ A maior pecunie seruus est mammonē/ Firstly: for to be and care/ For by daye and nyght he hath grette labour in getyng and in keepyng of it/ And grette drede to lose that/ whiche he hath so dere and with grette payn goten/ Secondly/ auauyng & praysyng/ For the rycheesses gyuen occasion to be vayne glorious and to prayse and gloryfye hymself: And by this it appereth that presently is losse the wele of humylyte: wythout whiche the grace of god may not be had/ And thus is goten for the world come to payne and torment by our grette pryde: Scripture thenne/ creature/ fortune/ besynes and care & aduauyng and praysyng ought to make vs wythdrawe for to loue rycheesses/ Saint Johan approued to thies two men his doctryne wyth hym myracles to be trewe/ and ye in the name of hym dyde myracles/ to fore that ye were sorry and repented you of that/ that ye had gyuen poure rycheesses to poure people/ Now is that grace from yow



departed And ye ben bycome meschaunt  
and wretches/ Whiche were in the fayth  
strong and myghty. And to fore the e  
upl spryres had fere and drede of you  
And by your commaundement they yf  
sued out of bodyes humayne/ Now ha  
ue ye fere and drede of theym/ And ben  
bycome theyr seruauntes: For who soo  
loueth the rycheesses of this world / he is  
seruaunt vnto the deuyll named mam  
mona And is bonde & serue in keping  
the rycheesse. In which he setteth his af  
faunce/ And herof sayth the holy gooste  
by the prophete Dauid/ In imaginem  
pertransit homo &c. Baynly is the man  
distroubled whiche assembled tresour in  
this world/ and knoweth not for whom  
it is: For whan he shall deye/ he shall be  
re nothyng wyth hym And he wote not  
who shall despende it/ For naked we ca  
vpon therther: and all naked shall we re  
entre in to it/ And to a meschaunt man:  
it suffiseth not whan he hath ynought/  
But he is besy day and nyght to gete  
more wythout reste: For the rycheesses  
make hym ferdull to lese that he hath  
goten/ And bryngeth to hym many be  
synnesses and euill reste/ In makynge:  
worldely delytes/ And he dyspourecyd  
deth cometh whiche taketh all fro hym &  
bereth nothyng wyth hym sauf his pro  
pre sinnes/ Whan saint Johan had said  
all this/ ther was brought to fore hym a  
ponge man deed/ whiche only had he in  
marpage xxx dayes/ And his moder &  
frendes wepte fore/ whiche to fore saynt  
Johan kneled down on theyr knees pra  
yng hym that he wold reyse hym to lyf  
Saynt Johan had grete pyte/ and whā  
he had longe wept/ he badde to lose and  
vnbrynde the body. and sayd: O satheus  
whiche were blynded wyth flesshly loue  
Soone thou lost thy soule/ And by cau  
se thou knewest not thy maker ihesu crist

thou art fallen Ignorauntly in to the  
laas of the ryght euill sendes wherfore  
I wepe/ and praye that thou mayste be  
releuyd fro deth to lyf/ And shewe thou  
to thyres theyne: Actio and Eugenio./  
What grete glorie they haue lost / And  
what payne they haue deserued/ Anon  
Satheus releued hym in yeldyng than  
kynges to saynt Johan: And blamed  
moche the two disciples in sayeng. I sa  
we your two angellys wepe. And the  
deuylls demenejoye of your perdyceyon  
Also I salve the Royame of heuen ma  
de redy for you / And full of al delices  
And ye haue folily goten / for you the  
places of helle derke and tenebrous ful  
of dragons and of all paynes. And  
therfore it behoueth you to praye to thap  
posle of god: that he remyse and brenge  
you agayn to your sauacion lyke as he  
hath reysed me goodly. And emong all  
other paynes This satheus recyteth thy  
se that ben conteyned in two verses folo  
wyng/ Vermis & Umbra/ flagellum/ fri  
gus/ & ignis. Demonis aspectus celerū  
confusio luctus/ that is to saye wormes  
derkenes: scourges/ colde hete syght of de  
uyllis/ confusion of sinnes: & wayling  
Anon thenne thise two men: by ryght:  
grete repentaunce prayed to saint Johan  
that he wolde praye for them / To whom  
saynt Johan answerd/ that they sholde  
doo penaunce xxx dayes longe / And  
praye to god that the Roddes of golde  
and the precious stones myght retour  
ne to theyr fyrst propre natures: After  
thise xxx dayes they cam to saint Jo  
han and sayd to hym sayr fader/ ye ha  
ue alwaye preched/ miseryorde and mer  
cy/ and comaūded that one shold pardo  
ne another his trespasses/ We ben contri  
te and repentaunt/ of our synnes/ & wep  
te wyth our eyen for this euill worldly  
conetpse the whiche we haue by theym



## The lif of saint Johā the angeliste:

receyued/ And therefore we praye you that ye haue mercy on vs And saint Johā answered our lord god/whā he had mencion on the synnar: he sayd I wyl not the deth of the synnar but that he be conuertyd and lyue/ For grete joye is in heuen of a synnar repentaunt/ And therefore knowe ye that he hath receyued/ your repentaunce/ Goo ye forth / & bere the roddes and stones thyder. Where ye/ toke them / For they ben returned to theyr fyrst nature. Thus they receyued the grace that they had lost: so that after they dyd grete myracles in the name of our lord Ihesu cryst/ And thenne after this whā the blessed apposile saint Johā had prechyd thourgh all asye and so wen the worde of Ihesu cryst/ They that worshypped ydolles/moued the people / ayenst saynt Johā And cam and drowe hym vnto the temple of Dyane for to constrayne hym to do sacryfice. Vnto that ydolle/ To whom saynt Johā sayde/ syth that ye byleue that your goddes/ se haue soo grete powver calle ye vpon/ her and requyre her by her powver she subuertē and ouerthrowe the chyrche of Ihesu cryst and yf she soo doo I shall do to her / sacryfice And yf she doo it not/ thenne late me praye vnto my god Ihesu cryst/ that he ouerthrowe her temple: And yf he so doo thenne byleue ye in hym/ to this sentence the moost parte of the people consentyd/ and soo they prayed: and nothyng they coude not doo ne preuayle agayn the chyrche of cryst /but saynt Johā made his prayers/ And anon the temple of dyane fyll down: and was ouerthrowen/ soo that the foundement turned vp so down And thymage of dyane all to daffed and dystroyed/ And that same day were couerted to crystes faith vii M. men of the gentyles besyde wynnemen and chyldren. Thenne aristodemus

bysshop of the ydolles styred & meued / sedycion emonge the people in such wyse that one partye made them redy to bataylle ayenst that other partye: thenne sayde thapposile to hym / what wylt thou that I doo/ that thou mayst be pleyed/ to whom the bysshop sayde yf thou/ wylt that I byleue in thy god: I shall gyue to the venym to drynke And yf it hurte not the/ thenne thy lord is very god Thenne sayd saint Johā. doo as thou hast sayd/ thenne the bysshop sayd I wil fyrst thot thou se other deye therof to fore by cause that thou sholdest the more drede it Thenne wente aristodemus to the proconsull of the cyte/ And demaunded of hym two men juged to deth for to haue ben kyled/ And to fore them alle he gaf to them to drynke the venym/ whyche men assone as they had drunken it: incontynent deyed: Thenne saynt Johā toke the cuppe wyth the venym / And blessed it wyth the sygne of the crosse & dranke it of euery dele/ And had ne felt none hurte ne harme/ wherefore all the people gaf laude and prayyng to god/ Aristodemus sayde yet haue I a doubt/ but and yf thou reyse to lyf agayn/ ydede men that dranke the venym: wythout doubt thenne shall I byleue Thenne thapposile deliuered hym his cote/ To whom he sayde why gvest thou to me thy cote: and saynt Johā sayd by cause that thou affhamed & confused shalt: goo fro and forsake thy Inyde lyte/ To whom he sayd Trowest thou that thy cote shall make me byleue: and thapposile sayd goo and lyepe it vpon the bodies of the dede men sayeng. thapposile of crist hath sent me to you/ that ye aryse in: the name of crist/ whiche whā he had don anon they arose fro deth to lyf/ Thenne thapposile baptysed the bysshop & the proconsul belyuynge in cryst wyth alle /



theyr kynne & frendes whiche anon bra-  
ke all theyr symylacres/and in the same  
place edefyed a chyrche in the worschype  
of god and of saint Johā & holi saint ele-  
ment reherceth in the fourth book of histo-  
ria ecclesiastica /that one a tyme saint io-  
han theuangelist conuerted to the fayth/  
a goodly ponge man wel sauoured .&  
stronge/And comaunded hym vnto the  
kepyng rule & gouernaunce of a bysshop  
And wythin a lytyll whyle after this  
pong man forsoke the bysshop .and fyl  
in to euyll compaigne emonge theyus:/&  
became and was made mayster & pryn-  
ce of them Anon after thapostle came/  
to the bysshop/& demaunded of this pong  
man/And the bysshop was sore abas-  
shed/whā saint Johā sawe his conenaū-  
ce he demaunded more besely after hym/  
And where he had lest he hym For I aske  
hym of the whom I delueryd to the/ &  
gaf the so grete charge wyth hym: Then  
he sayd the bysshop to hym/ Fader tru-  
ly he is ded in his soule/And is in pon-  
der montayn wyth theyus/and is theyr  
mayntener:and prynce/ & whan he her-  
de that for sorowe he rente his clothes/ &  
sayd to the bysshop:thou art a feble ke-  
par for to suffre thy brother to lese his so-  
ule/Anon he made an hors to be made:  
redy for hym/& rode fast to the montayn  
And whan the ponge man espyed and  
knelwe hym he was so sore ashamed / p  
he fled from hym/Thenne thapostle for-  
gate his age.and prycked after.and cri-  
ed after hym that fledde My moost swe-  
te sone why fleddest thou fro thy fader/  
feble and olde: We thou not aserd sone  
for I shal yelde accountes for the to Ihesu  
cryst/And trueky I shall gladdely de-  
ye for the lyke as Ihesu cryst deyed for  
vs/Corne agayn my sone torne agayn  
Ihesu cryst hath sent me vnto the/ & herde  
hym thus speke/he abode wyth an heuy /

chyer & wepte repentynge hym bytterly:  
and fell down to the feet of thapostle: &  
for penaunce kyst his hand:

And thapostle fasted and prayed to  
god for hym And gate for hym  
remysyon of his synnes and foryeue-  
nesse:And lyued so vertuously after p  
saint Johā ordeyned hym to be a byf-  
shop:Also it is redde in theystorpe / that  
saint Johan on a tyme entred in to a  
bath for to wasshe hym:and ther he fou-  
de cheryntū an here tyke:whome assone  
as he sawe he eschewed & wente out of it  
sayng/Eate vs slee and goo hens.. leest  
the bayne falle vpon vs/in whiche cheri-  
tus thennemie of trouthe wasseth him  
And assone as he was out:the bayne /  
fyll doyn/Cassiodor sayth p a man had  
gyuen to saynt Johan a partrych lyuig  
And he helde it in his honde strokyng &  
playeng wyth it othter while for his recre-  
ation: And on a tyme a ponge mā pas-  
syd by wyth his felawshyp and sawe /  
hym playe wyth his byrde:whiche said  
to his felawes lawhyng/ See how the  
ponder olde man playeth wyth a byrde /  
lyke a childe whiche saint Johan knelwe  
anon by the holi goost what he had said  
and called the ponge man to hym/And  
demaunded hym what he helde in his hō-  
de and he sayd a bolwe/what doost thou  
wyth all said saint Johan : And the  
ponge man sayd we shote byrdes & be-  
stes therwith to whom thapostle demaū-  
ded how and in what maner:Thenne p  
ponge man bente his bolwe/ and helde it  
in his honde bente/And whan thapost-  
le sayd nomore to hym he vnbente hys  
bolwe agayn. Thenne said thapostle to  
hym why hast thou vnbente thy bolwe &  
he sayd/by cause pf it shold be longe ben-  
te it shold be the weyker for to strete with  
it/Thenne said thapostle/Soo sone it/  
fareth by mankynde and by frelyte In



## The lif of saint Johan theangeliste:

contemplacion/ If it sholde alle waye  
be bende it shold be the weyker And ther  
fore otherwhyle it is experient to haue /  
recreation/ the eygle is the byrde that fle  
eth hys / and moost clerly beholdeth the  
sonne/ And yet by necessity of nature /  
hym behoueth to descende lowe. Right so  
whan mankynde wythdraweth hym a  
lytyl fro contemplacion/ he after putteth  
hym selfe by a renewed strengthe/ &  
he brenneth thynne more feruently in he  
uently thynges: Saint Johā wrote his  
gospellis after the other euangelistes/ y  
pere after the ascencion of our lord Ihu.  
after this that the venerable bede sayth/  
And whā he was requyred and prayed  
of the bysshops of the contre of ephese/ to  
wryte theym saint Johan prayed also  
to them that they sholde faste & praye in  
theyr dyoces in dages for hym to then  
de that he myght truely wryte them/  
Saint Jerome sayth of this glorious  
apostle saint Johā that whā he was so  
olde: so feble: & so vnmynghy/ that hys/  
disciples susteyned and bare hym in go  
yng to churche: And as of tymes as he  
restyd he said to his disciples/ I sayr ch.  
dren loue ye to gydre:

And eche of you loue other /  
And thenne his dysciples demaunded:  
why and wherfore he said to them so ofte  
suche wordes/ he answered to them & sayd  
our lord had so comaunded: And who  
someuer accomplysshed well this comaū  
dement/ it shold suffyre hym for to be sa  
ued: And synably after that he had fou  
ded many churches/ and hadde ordeyned  
bysshops and prestes in them/ and con  
fermed theym by his predycacion in the  
cryste sayth y pere Ihu. after the resur  
rection of Ihesu cryst: For he was xxxi  
pere olde whā our lord was crucyfyed  
And liued after Ihu. pere & thus was  
alle his age lxxxix pere: Thenne came

our lord wyth his dysciples to hym &  
sayd/ Come my frende to me: for it is  
tyme that thou come/ etc and be sedde at  
my table wyth thy brethern: Thenne  
saynt Johā arose vp and sayd to our  
lord Ihesu cryst/ that he hadde despyred it  
longe tyme: And began to goo Thenne  
sayd our lord to hym: On sonday next/  
comyng thou shalt come to me: that son  
daye the people came alle to the churche/  
whiche was founded in his name & con  
secrate on that one syde of Ephese: and  
fro mydnyght forth he ceassed not to pre  
che to the people that they shold establis  
he them & be stedfast in the crysten sayth  
& obeysaunt to the comaūdemēs of god  
And after this he sayd the masse & holy  
selyd & comuned the people and after y  
the masse was synysshed/ he had taken  
his leue/ and comaūded the pepole to /  
god: he descended down in to the pytte or  
sepulture/ And helde vp his handes to  
heuen & said Sweete lord Ihesu cryst I  
yelde me into thy desyre: & thanke the  
that thou hast vouchsaf to calle me /  
vnto the/ yf it please the / receyue me for  
to be wyth my brethern / wyth whom y  
hast somoned me. Opene to me the yate  
of the lyf permanable: And lede me to  
the fest of thy well & best dressed metes /  
thou art crist the sone of the lyuynz god  
whiche by the comaūdemēs of y fader/  
hast saued the world/ to the I rendre and  
yelde grace & thankynges world wyth/  
outen ende/ thou knowest well that I ha  
ue despyred the wyth all my herte. After  
that he had made his prayer moche ame  
rousfly & pyteously/ anon com vpon him  
grette clerenes & lyght/ And so grette bry  
ghtnes that none myght see hym/  
And whan this lyght and bryghtnes  
was goon and departed/ There was no  
thyng founde in the pytte or graue/  
But manna: whiche came spryngyng



from vnder vprwarde Pyke as sonde in  
a fountayne or sprynginge well where  
as moche people haue ben deliuered of  
many dysseases and syknesse / by the  
mercyes and prayers of this glorious  
saynt / Some sayen and afferme that he  
deyed wythout payne of deeth: And that  
he was in that cleynes borne in to heuen  
body and soule. wherof god knoweth þ  
certayntee: And we that ben yet here in  
this myserie: oughte to praye deuoutely  
to hym that he wolde impetre and geue  
to vs the grace of our lorde whiche is ble  
ssid in secula seculor. **A M E N**  
**T**here was a kynge an holy confesso  
ur and vyrgine named saynt Edward  
whiche had a spycial deuocyon vnto sa  
ynt Johan euangelist. And it happed  
that this holy kynge was at halowing  
of a chyrche / dedycate in thonour of god  
and of this holy appostle / And it was  
that saynt Johan in lyknes of a pylgri  
me came to this kynge / and demaunded  
his almes in the name of saynt Johan  
And the kynge not hauynge his amo  
ner by hym ne his chāberlayne: of whō  
he myghte haue somwhat to geue hym /  
But toke his ryng whiche he bare on  
his fynger: and gaaf it to the pylgrym  
**A**fter this many dayes it happened  
two pilgrymes of Englonde for to be in  
the holy londe And saynt Johan appe  
red to theym / And badde theym to bere  
this ryng to theyr kynge. And to grete  
hym wel in his name / And to telle  
hym that he gaaf it to saynte Johan in  
lyknesse of a pilgryme And that he shol  
de make hym redy to departe out of this  
worlde / For he sholde not longe abyde  
re / but come in to euerlastynge blysse  
And so vanysshed fro theym / And ano  
ne as he was gone: they had grete luste  
to slepe / And layed theym downe & slep  
te: and this was in the holy londe. And

whan they awoke: they loked abowte  
theym / And knewe not where they we  
re / And they salde flockes of shep and  
shepheardes keepynge theym / To whō  
they wente to know the waye and to de  
maunde where they were: And whan  
they awoke they spake englyssh / And sa  
yd that they were in Englonde / in kent  
on beram downe And thenne they than  
ked god: and saynt Johan for thei  
r good speche / And came to the holy kynge sa  
ynt Edward on Crystmas daye: and  
deliuered to hym the ryng and dyde the  
yr errande. wherof the kynge was abas  
shed / and thanked god and the holy sa  
ynt / that he had warnynge for to departe  
And on the vyrgyle of the exphange  
nexte after he deyed / and departed holy  
ly out of this worde / And is buryed in  
the abbay of westmestre bi london / whe  
re as is yet in to this daye the same ryng  
ge /

**T**he p̄dore in the booke of the lyfe and de  
the of holy sayntes & faders sayth this  
Saynt Johan the euangelyst transfor  
med & turned woddes of trees in to fyne  
golde / The stones and grauell of the see  
in to preycous gemmes and oolches / the  
smale broken peces of gemmes he refo  
rmed vnto thei  
r fyrst nature. He reysed  
a wydowe fro deeth / And broughte aye  
the soule of a yonge man in to his body  
He dranke venym wythout hurte or pe  
ryll / And theim that had ben deed by the  
same / he reuouered in to the state of lyfe /

Here endeth the lyf of saynt Johan  
the euangelyst /

Here foloweth thistorpe of the  
Innocentes /



## The hystorie of the Innocentes



**T**HE Innocentes ben called Innocentes for iij reasons. First by cause and reason of lye/and by reason of payne / and by reason of Innocence. By reason of lye they ben sayd Innocentes by cause they had an innocent lye. They greued noo body. nother god by Inobedience/ne theyr neyghbours by Entrouthne by conceyvinge of ony synne. And therefore it is sayd in the psaulter Thy innocentes and rightwys haue joynd them to me. Thy innocentes by theyr lye & rightwys in sayth by reason of payn. For they suffred deth innocently & wrogefally / Wherof dauid thus sayth they haue shedde the blood of innocentes/by reason of Innocencie that they had. by cause that in this martyrdom they were baptised & made cleane of the origynall synne/of which Innocence/is said in the psaulter/kepe thou Innocence of baptisme And see equyte of good werkes:

**O**ly chyrche maketh feest of the Innocentes/ whyche were put to deth by cause of our lorde

Jhesu cryste / For herode Ascalomer for to fynde & putte to deth our lord whiche was born in bethleem. he dyde doo slee al the childern in bethleem & theraboutes fro thage of two yere & vnder vnto a dage/ vnto the some of a C xliij m chyldeerne. For to vnderstonde whiche herode it was that soo cruelly dyde put soo many chyldeern to deth. It is to wete that there were thre herodes/& all thre were cruell tyrantes. And were in their tyme of grette fame:& moche renomed for their grette malice. The fyrst was herode ascalamer/he reined in Iherusalem whan our lord was borne. The seconde was herodes antipas to whom pylate sende Jhesu crist in the tyme of his passyon and he dide doo smyte of saynt john baptyst heed/ The iij was herodes agryppa whiche dyde doo smyte of saynt James heed: sayd in galysce/& set saynt peter in pryson. But now lete vs come to this fyrst herode that dyde doo slee thinnocent chyldeern/his fader was named antypater as historie scolastique sayth/& was kyng of ydumee & painim. he toke a wyfe whiche was nyce to the kyng of arabe of whom he had thre sons & a daughter: of whom that one was named herode ascalomer/this herode seruyd so well to julysen theperour of rome that he gaaf to hym the reame of Iherusalem. Thenne loste the jewes kinge of theyr lygnage. And thenne was shewed the prophesye of the byrtte of our lorde. This herode Ascalomer had syxe fones. Antipater Alexander Aristobolus Archelaus/Herode Antipas & Philippe. Of thises chyldeerne Herode sent Archelaus and Aristobolus to scole to Rome. And Alexander became a wyse and a right subtyll aduocate. And whan they were comen from scole agayne they began to entre in to wordes agenst herode her fader/to who he wold leue his reame



after hym: wherefore their fader was a n-  
gry with them/ and put tofore them an  
typpar their broder for to come to the re-  
me/ upon that/ Incontynent they treated  
of the deth of their fader/ wherefore their fa-  
der enchaseth them alway/ And they wen-  
te agen to Rome . and complayned of  
their fader to the Emperour/ Anone after  
this came the thre kyngis in to Iherusa-  
lem/ And demaunded where the kyng of  
Jewes was that was newe borne/ He-  
rode whan he heerde this/ he had grete dre-  
de/ lest any were borne of the true ligna-  
ge of the kynges of Jewes/ and that he  
were the very true kyng: And of whom  
he myght be chased out of his reame/ And  
whan he had demaunded of the thre kyn-  
gis how they had knowleche of the new  
kyng: They answered by a sterre in thair  
er which was not naturally fynyed in the  
heuen as the other were/ Therfore he prayed  
the y they wold retorne to him after they  
had worshipped & seen this new kyng  
that he myght goo & worshippinge the chyl-  
de: This sayd he fraudulently/ for he thou-  
ght to slee him/ After that the thre kyn-  
ges were gone/ without brynging hym  
any tidynge/ he thoughte that anone he  
wold doo slee all the childerne: newly  
borne in bethleem and there aboutes/ Al-  
monge whom he thoughte to slee Ihesu  
crist/ but his thoughte was enpesshed &  
lette/ For the Emperour sent to hym a sy-  
tacyon/ that he shold come to Rome for to  
answere to the accusacyon that aristobo-  
lus & alixander his two sones had ma-  
de agens hym/ And therefore he durst not  
put thence the childern to deth/ to thende  
that he shold not be accused of soo cruell  
a dede wth his other trespasses/ Soo he  
was in goyng to Rome and abidinge the-  
re and in comyng more than halfe a yere  
And in that while Ihesus was born in  
to Egypte/ Whan herodes came to Rome

the Emperour ordeyned that his sones  
shold doo hym honour and obeye hym/  
And he shold leue his reame after his de-  
the where it beste pleased hym/ Upon  
this whan he was comyng agayn and fel-  
te hymselfe conformed of the Reame . he  
was more hardy to slee the chylde-  
ren than he had tofore thoughte/ Therfore he sent in  
to Bethleem: and dyde doo slee alle the  
chylde-  
ne that weren of the age of two  
yeres/ Bi cause it was passed more than  
a yere: that the thre kynges had tolde him  
tidynge of the kyng of Jewes newe  
borne/ But wherefore thence dyde he doo  
slee the chylde-  
ne that weren but one ny-  
ghte olde/ Hereto saynt Austyn sayth  
that herode doubted that Ihesus to whom  
the sterres served myghte make hym selfe  
yonger than he was/ After this came  
upon Herode a right vengance: For li-  
ke as he disseuered many moders fro the-  
re chylde-  
ne/ In lyke wyse was he dysse-  
uered fro his childerne/

**A**fter that he had suspencion  
on his two sones Alixander and Aris-  
tobolus / For one of his seruaunt sayd  
to hym that Alixander had promysed  
to hym grete gyfte/ yf he wold gyue to  
his fader to drynke poyson or be myn  
And the barbour sayd to the kyng that  
he had promysed to hym a grete thyng if  
whan he made the kyngs berde/ wold  
cutte his throte/ And for this cause hero-  
de dyde slee thym bothe/ And ordeyned  
in his testament that Antypater his so-  
ne shold be kyng after hym/ Upon this  
Antypater his sone had grete desyre to  
come to the Reame of his fader / And  
was accused that he hadde made re-  
nyng/ for to enpoyson his fader / For a  
mayde seruaunt afterwarde shewed the  
same renyng to the kyng/ And for that  
cause he dyde doo putte his sone Antipa-  
ter in prison/ Whan augustus the Emperour



## The hystorie of the Innocentes

of Rome herde saie that herode ruled thus his children. he thenne sayd I had leuer be the swine or hogge of herode than his sone. For he whiche is straunge in his lyving spareth his swyne. and he putteth to deth his sones: Herode whan he was lxx yere olde: he fylle in a greuous maladye by right vengauce of god/for a stonde feuer toke hym wythin/ & wythout he had his flesh hotte & dyde chauffed/his feet swelled and became of a pale colour: The plantes of his feet began for to rotte/in suche wise that vermyne yssued out of/ And a stench yssued soo grete out of his breeth & of his membres wythout forth that noo persone myghte suffre it: On that other side he had grete greet and annoye of the angre that he had for his sones. whan the maysters & physiciens saide that he myght not be holpen by no medycine/thenne they said that this maladye was a vengauce of god/ And for asmoche as he herde saie that the iewes were gladd of his maladie & siknes Therefore he dyde doo assemble the mooste noble of the iewes oute of the gode towncs and dyde doo put them in pryson And said to salamon his suster/and to alexander her husband. I know well that the iewes shall be glad of my dethe/ but yf ye wyll doo my counseyll and obeye to me: I shall mow haue grete playnte and waylynge of many that shall beweepe my deth in this wyse that I shall shew you/ Anone as I shall be deed doo ye to be slayne alle the noble iewes that ben in pryson/ And thus shall be no hows of the iewes/ but that they shal apenst their wyll beweepe my dethe: And he had a custome to ete an apple last after mete/ On a tyme he demaunded a knyfe for to pare thapple/ And one deliuered hym a knyfe/ And shortly he toke it as all dyspayred/ And wolde haue slayne

hymselfe/ But anone aciabus his neigbour caughte his honde/ and cryed loudlye/ that it was supposed that the kynge had deyed/ Antypas his sone whiche was in prison had herde the crye and wende his fader had be deed: he was gladd And promysed to the keepers of the pryson soo grete pectes for to lette him oute whan herode knele this by his seruaut he traueylled the more greuously by cause his sonne was more gladd of his dethe than of his seknes/ And anone dyde doo flee hym/ And ordeined in his testament archellaus to be kynge after hym/ And he lyued but v dayes after. And deyed in grete myserye of annoye: Salomone his suster dyde not/ his commaundement of the iewes that were in pryson/ but lette them goo oute And archelaus became kynge after herode his fader: whiche as to strangers in the bataylle he was fortunate & happy. but as to his owne people he was right vnhappy/ These I retorne agayn after that Joseph was gone wyth our lord in to egipt/ & was there vij yeres vnto the deth of herode/ And the prophesie of ysaye at entryng of our lorde in to egipte/ the Idolles fylleyn downe For lyke as at departyng of the children out of egipte: In every hous the eldest sone of the egyptiens laye one deed In lyke wyse at comynge of our lorde laye downe the Idolles in the temples

**C**assiodore sayth in the historye trypartite: In hermopolyn of Thebayde there was a tree callyd Persidis/ whiche is medecynable for all syknesses/ For yf the leef or kynde of that tree be bounde to the necke of the seek persone/ it healeth the pacient anone: And as the blessed virgin marye fledde wyth her sone that tree holwed downe and worshipped Ihesu Cryste And macrobius sayth in a cronicle: that a yonge sone of herode



was norished at that tyme/and was slayn/among the other childern/And the ne was fulfilled the prophetic sayenge. The boys is herde in rama of grete wepyng & wayling that the sorowfull mothers wept for the deth of their childerne/ And myghte not be comforted by cause they were not a lyue/

**H**ERE foloweth the lyfe of saynt Thomas marter of Caunterbury/ and first therposicion of his name

**T**homas is almoche to say: as abyfme/or double or trenched & helwen / He was an abyfme/profoude in humylite/ as it appeered in the hayer that he wore/and in wayshing of the fete of the pour peple/double in prelacion/that was in worde/ & in example/ And helwen and trenched in his passion/



**S**aynt Thomas the marter was sone to Gilberd bequet a bo surgeys of the cytie of London/ And was born in þe place where as now stodeth the churche callid saynt thomas of

akire/ And this gilberd was a gode deuout man & toke the crosse vpon hym & went on pilgremage in to the holy londe and had a seruaunt wyth hym / And when he had accomplyshed his pylgremage/ he was taken homward by the then men/ and brought in to prysoun of a prynce named Amerant/ Where longe tyme/ & his felshipp suffred moche payne & sorowe/ And the prynce had grete affection towarde this gilberd/ and had ofte comunycacion wyth him of the crysten fayth and of the reame of englonde/ bi whiche conuersacion/ It fortunied that the daughter of this prynce had especyall loue vnto this gilberd/ & was samplier wyth hym / And on a tyme she dysclosed her loue to him: sayenge yf he wolde promyse to wedde her/ She sholde forsake frendes/ herytage and countree for his loue: and become crysten/ And after longe comunycacion betwene theim/ he promysed to wedde her/ yf she wold become crysten/ And tolde to her the place of his dwelling in englonde/ And after by the purueaunce of god: the sayd gilberd escaped and came home/ And after this it fortunied soo/ that this pryncis daughter stode alwaye and passed many a wylde place & grete aduerture/ And by goddis purueaunce at last came to london: demaunding & cryeng. beket/ beket/ for more englysshe colde she not: Wherefore the peple drew about her/ what for the straunge aray of her: as for that they vnderstode not her/ & many a shrewed boye/ So longe she went tyll she came afore gylberts dore/ And as she there stode/ the seruaunte that had be wyth gilberd in prysoun whiche was named rycharde salwe her/ And knewe anone that it was the prynces daughter that had theim in prysoun/ he shewed it to his mayster / And tolde to hym howe this mayde stode at his dore. And anone he wente forth to see her. And



## The lyfe of saynt Thomas of Caunterbury

as soone as she sawe hym: she felle in a swoone for joye / And gilbert toke her by: & comforted her & brought her in to hous / and syth went to the bysshops why the theene were by at poulis & refreced all the mater / And after they cistened her & forthwith wedded her unto gilbert beke. And within tyme resonable & accustomed was brought forth betwene them a sayr sone named Thomas. And after this yet the sayd gilbert went agayn to the holy londe / and was there yere or he came again: And this childe grew forth tyll he was set to scole. and lerned well & became vertuous / And whan he was xliij yere olde his moder passed out of this worlde / And after this he served a marchaunt of london a while in keeping his charge & accomptes: And fro hym he went to Steygand archbysshop of caunterbury. And he was in soo grete favour with hym that he made him archdeken & chiefe of his counseyle / And well executed he his officer: In punysshinge the cupable & cherysshynge the good peple / And dyvers tyme went to Rome for to supporte and helpe holy churche. And after this Henry the seconde that was the emperesse sone / was made kyng of england. and he ordered this thomas chaunceler / and had grete rule: & the londe stode in prosperite. And saint thomas stode so grete in the kyngis favour that the kyng was content with all that he dyde / And whan the kyng went in to normandye / he betoke the gouernaunce of his sone & the reame into the rule of saynt thomas / which he wysely gouerned tyll his retorne agayn / And anone after deyed Thymbaulde tharchbysshop of caunterbury / And the kyng gaaf his nomy nation to saynt thomas / And by the chapitre was elect in the yere of his age

xliij. And was full looth to take that grete charge on hym / And so at last his bullis had / he was sacred & stalled / and became an holy man / sodenly chaungen in to a newe man doing grete penance as in Werynge hayre with knottes / & a breche of the same downe to the knees / & on a trinyte sondaye receyued he his dignyte / And there was atte that tyme the kyng with many a grete lorde & xviij bysshops / And fro thenes was sent the abbot of Euesham to the pope with other clerkes for the palle which he gate & brought to him / and he full mekely receyuid it: And vnder his habyt he wore the habyt of a monke: And soo was he vnder withinforth a monke / & outward a clerke: And dyde grete abstinence makynge his bodi lene & his soule fatte / And he used to be wel served at his table / & toke but a litell refecton therof. and lyued holily in giuyng good ensaple / After this many tymes the kyng went ouer in to normandye / and in his absence alwaye saynt thomas had the rule of his sone & of the reame: which was gouerned soo well / that the kyng coude hym grete thanke / And thene abode longe in this reame. And whan soo was that the kyng dyed ony thyng agens the fraunchises & liberties of holy churche / Saynt thomas ever withstode it to his power / And on a tyme whan the sees of london & of Wynchestre were vacant & void / the kyng kepte the both long in his hond: for to haue þe prouffites of theym. Wherefore thomas was heuy & came to the king & desired to haue the bifshoppriches to some vertuous men. And anone the kyng graunted him his desire And ordered one maister Roger bysshop of Wynchestre / and the erle of glocesters sone bifshop of Eddon named sire robert / & anone after saynt thomas



halowed thabbepe of Redynge: whiche  
 the first henry fouDED And that same ye  
 re he translated saynt edwarde kyng &  
 confessor at westmynstre where he was  
 layed in a riche shryne: And in short ty  
 me after by the dyssement of the deuill fyl  
 grete debate variance & stryfe: betwene  
 kyng & saynt thomas: And the kyng  
 sent for all the bysshops to appere tofore  
 hym at westmester at a certen daye/ At  
 whiche daye they assembled tofore hym/  
 whom he welcomed. & after sayd to them  
 how that tharchebysshop wolde destroye  
 his lawe / And not suffre hym teniope  
 such thynges as his predecessours had  
 vsed tofore hym: Where to saynt thomas  
 answered that he neuer intended to do thi  
 ge that shold displese the king: als feare  
 as it touched not the fraunchise & lyberte  
 of holy chirche: Thene the kyng reuerced  
 how he wolde not suffre clerkes that we  
 re theues haue the execucion of the lawe.  
 To whiche saynt thomas sayd that he o  
 ght not execute them: but they longen  
 to the correccion of holy chirche/ & other dy  
 uers poyntes. to whiche saynt Thomas  
 wolde not agree To whiche the kyng sa  
 yd now I see well thou woldest fordo o  
 lawes of this londe whiche haue be vsed  
 in the dayes of my predecessours/ but it  
 hall not lye in thy power/ & soo the kyng  
 se byng wroth departed/ Thene the bys  
 hops all counseilled saynt thomas to fo  
 olwe the kyngis entent. or elles the lon  
 e shold be in grete trouble/ And in lyke  
 wyse the lordes tēporall that weren his  
 frendes counseilled him the same/ And sa  
 ynt thomas said I take god to recorde it  
 was neuer myn entent to displese þ kin  
 ge/ or to take ony thyng þ longe to his  
 right or honour/ & thene the lordes were  
 glad & brought him to the kyng to open  
 ord/ And the king daynid not to speke  
 to hym: And thene the kyng callid all þ

lordes spirituel & tēporall tofore him/ and  
 sayd he wold haue all the lawes of hye  
 forsfaders there newe consermed. And  
 there thei were consermed bi al the lordes  
 spirituel & tēporal/ And after this the ki  
 ge charged them for to come to hym to  
 Clarindon to his parlement atte a cer  
 ten daye assigned/ on pain to rene in his  
 indignacō/ & at that tyme soo departed  
 And this parlement was holden at cla  
 rindon the ix yere of the kyngis reygne  
 & the yere of our lord vi C lxiii/ At this  
 parlement were many lordes/ whiche al  
 were agensst saynt thomas: And thene  
 the kyng siting in his parlement in the  
 presence of all his lordes: demaūded the  
 yf they wolde abyde & kepe the lawes þ  
 had be vsed/ in his forfader dayes Thē  
 ne saynt thomas spake for the parte of  
 holy chirche & sayd: All olde lawes that  
 ben gode & rightfule: & not agensst our mo  
 der holy chirche I graūt wyth good wyll  
 to kepe them/ And thene the kyng said  
 that he wolde not leue one poynt of his  
 law & wexid wroth with saynt thomas  
 And thene certen bysshops requyred sa  
 ynt thomas to obeye to the kyngis desy  
 re & wyll/ And saynt thomas despyed  
 respite to knowe the lawes/ & thene to gi  
 ue him an answer And whan he vnder  
 stode them alle: to some he consented/ but  
 many he denyed & wolde neuer be agreea  
 ble to them/ Wherefore the king was wro  
 the/ And sayd he wolde holde & kepe the  
 ym/ lyke as his predecessours had done  
 before him. and wolde not mynysse one  
 poynt of them Thene saynt thomas sa  
 yd to the kyng wyth full grete sorow &  
 heuy chere / Now my moost dere lorde &  
 gracypous kyng haue pyte on vs of holi  
 chirche your bedemen/ And gyue to vs  
 respite for a certen tyme/ And thus de  
 parted eche man / And saynt Thomas  
 went to Wynchestre: And there prayed



## The lyfe of saynt Thomas of Caunterbury

our lord deuoutly for holy chyrche / and  
to gyue him ayde & strength for to defen  
de it / For vntyl he determyned to aby  
de by the libertees & fraunchise / and fille  
downe on his knees full sore wepyng  
& sayd / O good lord I knowleche that  
I haue offended / and for myne offence &  
trespace this trouble cometh to holy chir  
che. I purpose good lord to goo to Ro  
me for to be asspylled of myne offences  
and departed towarde caunterburie And  
anone the kyng sent his offycers to his  
manors & despoyled theym / by cause  
he wolde not obeye the kyngis statutes /  
And the kyng commaunded to sease all  
his londes & goodes in to his honde /  
And thenne his seruantes departed fro  
him and he went to the see side for to ha  
ue gone ouer the see / But the win  
de was ayenst hym / And soo threys he  
toke his shippe & myght not passe: and  
thene he knele that it was not our lor  
dis wyll that yet he sholde not departe /  
and returned secretly to caunterbury / of  
whos compynge his meyne made grette  
ioye / & on the morne came the kyngis  
offycers for to haue seased all his goodes  
For the noyse was that saynt thomas  
fledde the londe / Wherefore they  
had despoyled all his manors / & sea  
sed theym in to the kyngis honde: And  
whan they came they fonde hym at caun  
terbury / wherof they weren sore abashed  
and returned to the kyng enfourmyng  
hym that he was yet at caunterbury and  
anone after saynt thomas came to the  
kyng to woodstok for to praye hym to  
be better disposed towarde holy chyrche  
And thene sayd kyng to hym in scor  
ne / May not we two dwelle both in this  
londe / art thou of soo sturde & hade of  
hert / to whom saynt thomas answered /  
Syr that was neuer my thoughte but  
I wolde fayne please you / & doo all / that

ye desyre: soo that ye hurt not the lyberte  
es of holy chyrche For theim wyll I ma  
yntene while I lyue / euer to my powe /  
wyth whiche wordes the kyng was so  
re moued / and swore that he wolde haue  
theim kept: And in especiall yf a clerke  
were a theef / he shold be iuged & executed  
after the kyngis lawe / & by noo spiritu  
ell lawe / And sayd he wolde neuer suffe  
re a clerke to be his mayster in his ow  
ne londe / And charged saynt thomas  
to appere tofore him at Norhampton / and  
to bryng all the bysshops of this londe  
with him: & so departed. Saynt thomas  
besoughte god of helpe & socour: for þ bys  
shops whiche oughte to be wyth him we  
re moost ayenst hym / And after this sa  
ynt thomas went to norhampton / wher  
e the kyng helde thenne his grette counsey  
lle / in the castell wyth all his lordes.  
And whan he came tofore the kyng / he  
sayd / I am come to obeye your comma  
ndement. But byfore this tyme was  
neuer bysshop of caunterburie thus en  
treated / for I am heed of the chyrche of eng  
londe: And am to you / syr kyng / your  
goosly fader / and yet was neuer god  
dis lawe: that the sone sholde destroe þ  
fader / whiche hath charge of his soule /  
And by your sterpyng hath made all þ  
bissops that sholde abyde by the ryght  
of the chyrche to be ayenst holi chyrche and  
me / And ye know well that I may not  
fichte / but I am redy to suffre deeth: rather  
than I sholde suffre to lese the ryght of ho  
ly chyrche / Thene sayd the kyng thou spe  
kest as a proude clerke / but I shall aba  
te thy pryde or I leue the. For I muste re  
kene wyth the / Thou vnderstondest well  
that thou were my chaufeler many yeres  
And ones I lent to the B & Li / whiche þ  
neuer yet hast repaid / whiche I wyll that  
thou paye me agayn / or elles incontynen  
te thou shalt goo to pryson / And thene



saynt Thomas answered ye gaaf me that  
3 £ pounde: and it is not sittynge to de-  
maunde that whiche ye haue gyuen/ not  
wythstandyng he founde surete for that  
ayd 5 £. pound/ and departed for that  
daye/ And after this the next daye the  
kyng demaunded xxx M. pound that  
he had surmysed on hym to haue stolen/  
he beyng chaunceler/ wher vpon he desy-  
red day tanswer/ at whiche tyme he said  
that whan he was archbysshop he sette  
hym fre therein wythout ony clayme or  
dette by fore good recorde/ wherfore he  
ought not tanswere vnto that demaunde  
And the bysshopps despyed saint tho-  
mas to take the kyng: but in noo wyse  
he wold not gree to suche thingis as shol-  
de touche agens the lyberties of the chir-  
che/ And thenne they came to the kyng  
and forsoke saint thomas & agreed to  
alle the kynges desyre/ And the propre  
seruauntes of saint thomas fledde fro  
hym and forsoke hym/ And thenne pou-  
re people came and accompanied hym.  
And on the nyght cam to hym two lor-  
des: and tolde to hym that the kynges  
meyne had enprysed to slee hym/ And  
the next nyght after he departed in tha-  
byrte of a brother of Symprynham and  
so cheupssyd that he went ouer see: And  
In the meane whyle certayn bysshops  
wente to Rome/ For to complayne on  
hym to the pope/ and the kyng sente let-  
tres to the kyng of fraunce not to recey-  
ue hym/ And the kyng lowys say-  
de that though a man were bannysshyd  
& had commysed there trespasses/ Yet he  
shold be free in fraunce. And so after  
whan this holy saynt thomas came / he  
receyued hym well and gaf hym lycen-  
ce to abyde there and do what he wolde/  
In this meane whyle the kyng of eng-  
land sente certayn lordes vnto the pope  
complaynyng on tharchebysshop Tho-

mas. whiche made greuous complayn-  
tes/ whiche whan the pope had herde. sai-  
de he wold gyue none answer tyl that/  
he had herd tharchebysshop thomas speke  
whiche wold hastely come thider/ But  
they wold not abyde his comyng/ but de-  
parted wythout spedynge of theyr enten-  
tis/ and came in to Englonde agayn/  
And anone after saint thomas came to  
Rome on saint marcus day at after no-  
ne: And whan his Catour shelde haue  
brought fyssh for his dyner/ by cause it  
was fastyng day: he coude gete none for  
noo money/ and cam and tolde his lorde  
saint thomas so/ And he had hym bye  
suche as he coude gete: & thenne he bought  
fleshe and made it redy for theyr dyner  
& saint thomas was seruyd wyth a ca-  
pon rostyd and his meyne wyth boyled  
mete: & so it was that the pope herde that  
he was come & sende a cardynall to wel-  
come hym: & he fonde hym at his dyner/  
etyng fleshe/ whiche anon retourned / &  
tolde to the pope how he was not so par-  
fyght a man as he had supposed: For  
contrarie to the rule of the chyrche/ he eted  
this day fleshe/ The pope wold not byle-  
ue hym but sente another cardynall whi-  
for more euydente toke the legge of the  
capon in his keuerchysse/ & affermyd the  
same/ And opened his keuerchysse to fo-  
re the pope & he fonde the legge tourned/  
in to a fyssh called a carpe/ And whan  
the pope saw it: he sayd they were not tre-  
we me to saye suche thingis of this goo-  
de bysshop: They sayd saythfully that it  
was fleshe yf he ete/ And after this saint  
thomas came to the pope & dyd his reue-  
rence & obedience whom the pope welco-  
med/ & after certayn comunicacion/ he de-  
maunded hym what mete yf he had eten. &  
he sayd fleshe as ye haue herd to fore bi-  
cause he coude fynde no fyssh: & very ne-  
de compelled hym thereto/ thenne the pope



## The lif of saint Thomas of caunterbury

Understode of the myracle: þ the capons  
legge was touned in to a carpe of his  
goodnes graūted to hym & to all theym  
of the dyocese of Caunterbury lyece to  
ete flesche euer after on saynt Marcus  
daye whan it falleth on a flesche daye / &  
pardon wyth all whiche is kepte & acuf  
tomed vnto this day / And thenne saint  
thomas enfourmed the pope how þ king  
of england wold haue hym consente to  
dyuerse artycles ayens the lyberties of  
holy chyrche & what wronge he dyde: to  
the same / & that for to deye he wolde ne  
uer consente to them / & whā the pope had  
herde hym he wepte for pyte / & thanked  
god that he hadde such a bysshop Under  
hym that had so wel defended the lyber  
ties of holy chyrche And anon wrote out  
lettres & bulles comaūdyng alle the bis  
shopsis of crystendom to kepe & obserue þ  
same / And thenne saint thomas offred  
to the pope his bysshoprike vpon in to the  
popes honde & his mytre wyth the crosse  
& ryng / & the pope comaūded hym to kepe  
it styll: & said he knele noman more a  
ble than he was / & after saint thomas  
said masse to fore the pope in a white che  
sible / & after masse he sayd to the pope þ  
he knele by reuelacion that he shold suf  
fre deþ for the ryght of holy chyrche / and  
whan it shold falle that chesible shold be  
touned fro whyte to rede / And after he  
departed fro the pope / & came down in to  
fraunce / vnto thabbaye of ponteneye: &  
there he had knowleche that whā the lor  
des spirytuel & temporel whiche had ben  
at Rome weren comen home & had told  
the kynge / that they in noo wyse myght  
haue thyr entent / that the kynge was  
gretly wroth / And anone bannyssed all  
the kynnesmen þ were longyn to saint  
thomas / that they shold incontynent Voi  
de his londe & made them to sweye þ they  
shold goo to hym / & telle to hym that for

his sake they were exyled / And so they  
went ouer see to hym to pountnepe and  
he byng there was full sorow for them &  
after there was a grette chapytre in eng  
lond of the monkes of cisteaus: & there  
the kynge despyred them to wryte to pou  
nepe that they sholde no lenger kepe ne  
susteyne thomas tharchbysshop / For  
þ they dyde he wold destroye them of þ  
ordre byng in england. And for seue  
therof they wrote so ouer to pounepe þ  
he must departe thens wyth his kynnis  
men: And so he dyd / & was thenne full  
seuyr: & remytted his cause to god / And  
anon after the kynge of fraunce sente to  
hym that he shold abyde where it plesyd  
him & dwelle in his royaume / & wold pa  
ye for the costes of hym & his kynnes  
men / And he departed and went to sep  
nes & thabbot brought hym on the way  
& saynt thomas tolde hym / how he kne  
we by a vysyon / that he shold suffre deþ  
& martirdom for the ryght of the chyrche  
& prayd hym to kepe it secrete durynge:  
his lyf After this the kynge of england  
came in to fraunce / & there told the kynge  
how saint thomas wold destroye his ro  
yaume / & thenne there tolde how he wolde  
fordo such lawes as his oldres hadde  
vsed to fore hym: wherfore saint thomas  
was sent fore & they were brought to ge  
dres & þ kynge of fraunce laboured so  
re to sette the at accorde / but it wold not  
be: For þ one wold not minisshe hys la  
wes & accustomes & saint thomas wolde  
not graūte þ he shold not do contra ye þ  
libertes of holy chyrche / & thenne the kyn  
ge of fraunce helde wyth the kynge of eng  
lond ayens saint thomas: & was wroth  
wyth him & comaūded hym to voyde his  
Royame wyth al his kynnesmen: and  
thenne saint thomas wyste not whither  
to goo / but confortd his kinnesmen as  
well as he myghte / & purposed to haue



## The lyf of saynt Thomas of Caunterbury    folio lvi

goon in to prouynce: For to haue begged his brede: & as he was goynge the kynge of fraunce sente for hym agayn/ And whan he came he cryed hym mercy & said he had offended god & hym/ And bad hym abyde in his Poyame/ Where he wold. And wold paye for the dispensis of hym & his kynne: And in the meane whyle the kynge of england ordeyned his sone kynge/ And made hym to be crowned by tharchebysshop of yorke & other bysshoppis whiche was ayenst the statutes of þe londe: For tharchebysshop of Caunterbury shold haue consentyd/ & also haue crowned him wherfore saint thomas gate a bulle for to do accuse the that so dyde ayenst hym/ & also on them that occupyed the goodes loggng to him And yet after this the kynge laboured: soo moche that he accorded the kynge of england & saint thomas/ whiche accorde endured not longe/ For the kynge varied from it afterward/ but saint thomas vpon this accorde cam home to Caunterbury/ where he was receyued worshypfully & sente for them that had trespassed ayenst him & by thauctoryte of the popes bulle openly denouced the accursed vnto the tyme they came to amendement/ and whā they knelwe this: they cam to hym & wold haue made hym to assoylle the by force. & sente word ouer to the kyng how he had don: wherof the kynge was moche wroth/ and sayd yf he had men in his londe: that loueth him thei wold not suffre suche a trayttre in his londe alque And forth with iij knyghtes toke thei counseyl to gydre/ & thought they wolde doo to the kynge a plasyr & emprisid to sle saynt thomas/ & sodenly departed & toke theyr shyppyng toward england/ And whan the kynge knelwe of theyr departyng he was sorpy & sente after the but they were on the see & departed er þ

messagers cam wherfore the kyng was heuy & sorpy/ Thys ben the names of the iij knyghtes/ Syr reynold bareson/ Syr hugh moruele: syr wylliam tracpy & Syr Rycharde bryto/ On crystmas day saint thomas made a sermon at Caunterbury in his owen chirche: & wepyng praid the peple to praye for hym/ For he kne we well his tyme was nyghe/ & there executed the sentence on them that were ayenst the ryght of holy chirche/ & that same daye as the kynge sat at mete all þe brede þe they handled wayed anon mowly & hoor that noman myght ete of it/ & the brede that they towded not was fair & good for to ete: & thys iij knyghtes a fore sayd cam to Caunterbury on the tuesday in crystmasse weke. aboute euē song tyme: & cam to saynt thomas/ and sayd that the kynge comaunded him to make amendes for the wronges that he had don/ & also that he shold asoille al the that he had accursed anon/ Or ellis they wold flee hym: Thenne sayd thomas al that I ought to do by ryght that wyll I wyth a good wyll do/ But as the sentence that is executed I may not vndoo but that they wyll submytte them to þe correction of holy chirche/ For it was don by our holy fader the pope & not by me: Thenne said syr Reynold but yf þe assoylle the kynge & as other stondyng in the curse it shall coste the thy lyf And saint thomas sayd thou knowest well: ynough that the kynge and I were accorded on Marye magdaleyn daye/ and that this curse shold goo forth on them þe had offended the chirche: Thenne one of the knyghtes smote him as he kneled before the aulter on the heed/ And one syr Edward gryme that was his crosyer: put forth his arme wyth the crosse to bere of the stoke & the stoke smote the crosse on sonde & his arme almoste of wher



## The lif of saint Thomas of caüterbury

fore he fledde for fere/ And so dyd all þ  
monkes that were that time at complin  
And thenne smote eche at hym that they  
smote of a grette pece of the skulle of hys  
heed that his brayne fyll on þ pauemēt/  
And so they slewe hym & martrid hym  
and were cruelle that one of them brake  
the point of his swerd/ apens the paue-  
ment/ And thus this holy archebysshop  
saint thomas suffred deth i his owne chi-  
rche. for the ryght of all holy chirche and  
whan he was deed they styred his bray-  
ne & after wente in to his chambre and  
toke awaye his goodes: & his horse oute  
of his stable/ & toke away his bullys &  
wrytyngees and deliuered them to syre  
Robert broke to bere in to fraunce to the  
kyng/ & as they serchyd his chābre they  
fonde in a chest i shertes of heire made  
full of grette knottes/ And thenne they  
sayd certaynly he was a good man / &  
comynge down in to the chirche ward they  
began to drede & fere that the ground wol-  
de not haue born the & were merueylous-  
ly agaste but they supposed that therthe  
wold haue swolowed them all quyeck / &  
thenne they knele that they had don a-  
mys/ And anon it was knowen alle a-  
bout how that he was martyrd / And  
anone after toke this holy body/ & vnclo-  
thyd hym and fonde bysshops clothynge  
about & thabyt of a monke vnder And  
next his flesshe he werdyd an hard byre:  
ful of knottes whiche was his sherte / &  
his breche was of the same: & the knot-  
tes styked fast wythin the skynne/ and  
all his body ful of wormis/ he suffred gre-  
te payn. And he was thus martred the  
yere of our lorde vi C lxxi/ & was lix ye-  
re old/ And sone after tydyngees cam to  
the kyng how he was slayn wherfore  
the kyng toke grette sorowe: & sente to  
Rome for his absolucion/ Now after þ  
saint thomas departed fro the pope /

the pope wold dayly loke vpon the why-  
te chesyle that saint thomas had sayd  
masse in/ and the same day that he was  
martred he sawe it tored in to Rede /  
Wherby he knewe wel that: that same  
day he suffred martirdom: For the right  
of holy chirche/ And comaūded a masse  
of requiem solempnly to be songen for  
his soule/ & whā the quer began to syn-  
ge Requiem/ An angelle on hye about  
began thoffyce of a martir: Letabitur  
iustus And thenne alle the buere folo-  
wed syngynge forth the masse of thoffy-  
ce of a martir: And the pope thanked  
god that it plesed him to shewe suche mi-  
racles/ for his holy martir/ at whos tyme  
be by the merytes & prayers of this ho-  
ly martir/ our blessyd lord hath shewde/  
many myracles/ the blynde hath recou-  
red ther theyr syght/ the dombe theyr spe-  
che/ the deaf theyr heyrng/ the lame theyr  
lymes/ & the dede theyr lyf: yf þ here shold  
expreffe all the myracles that it hath ple-  
syd god to shewe for this holy saint/ It  
shold conteyne an hole Volume/ therfore  
at this tyme I passe ouer vnto the feste/  
of his translatiō wher I purpose with  
the grace of god to recyte some of theym  
Thenne late vs praye to this glorious  
martir to be our aduocate þ by his pety-  
ciō we may come to euerlasting blisse  
Amen/

Here foloweth the lyf of saint sil-  
uestre/

The interpretaciō of his name/

**S**iluestre is sayde of  
sylue or sole whiche is ly-  
ght & of terra the erthe  
as who saith the lyght of  
therthe that is of the chir-  
che or Syluestre is sayd of syluas: & of  
trahens that is to say he was drawing  
wpld men and hard vnto the fapth Or



as it is sayd in glosario: Syluester is to saye grene/that is to wyte grete in contemplacion of heuently thynges/and Attylar in labouryng hym self/ He was Embrouse or shadeuous/that is to saye he was colde and refrygerat fro all concupyscence of the fleshe/full of bowes amonge the trees of heuen: Eusebe of Cesaree compyled his legende / Whiche the blyssyd Gelagius in the counseyll of lxxv bysshops recordeth lyke as it is hadde in the decrete:

**S**yluestre was soone of one Justa/ And was lerned and taught of a prest named Cyrene whiche dyd merueylously grete almeses and made hospitalytes. It happed that he receyued a crysten man in to his holws named thy mother whom noman wold receyue for the persecution of tyrauntes/wherefore he sayd thy mother suffred deeth and passio after that yere whyles he preched justly þe sayth of Ihesu Cryst: it was soo that þe prefecte tarquynus supposed that Thy mother had/had grete plente of riches which he demaunded of syluestre/thretynyng hym to the deeth: but yf he deliuerid them to hym. And whan he founde certynly that thy mother had noo grete riches/he comaunded to saint syluestre to make sacrefyse to the ydollys: and yf he dyde not he wolde make hym suffre dynerse tormentis: Saynt syluestre answered: Fals euyl man thou shalt depe this nyght and shalt haue tormentes þe euer shall endure And thou shalt knowe whethers thou wylt or none that he whom we worshyppe is very god/Thenne saint syluestre was put in pryson & the prouoste wente to dyner. Now it happed/ þe as he ete a bone of a fyssh torned in his throte and stacke faste/ So that he coude

neither haue it doune ne vp/ And after at mydnyght deyed/lyke as saint Syluestre had sayd: And thenne saint syluestre was deliuered oute of pryson: he was so gracious that all crysten men & paynems loued hym/ For he was faire lyke an angell to loke on: a fayr speker hool of body/holy in werke/good in counseyl pacient and charytable / & fermyly establysshed in þe faith: he had in writing the names of al the wydowes / And orphanes that were poure and to them he admynystred theyr necessitye/he hadde a custome to faste al frydayes and saterdayes/ And it was so that melchpades the bysshop of Rome deyed/ And all the peple chose saint syluestre For to be the hye bysshop of Rome/whiche fore aenst his wyll was made pope / he instytued for to be fasted wednesday/ fryday and saterday/ And the thursday for to be halowed as sonday/ Now it happed that thempour Constantyn dyde doo flee al the crysten men ouerall where he coude fynde them/ And for this cause saint syluestre fledde out of þe town wyth his clerkes: and hyd hym in a montayn/ And for the cruelte of constantyn God sente hym such a sakenesse that he becam lazar and mesell: And by the counseyll of his physiciens he gate thre thousande children yong for to haue cut their throtes for to haue theyr bloode in a bayne all hoot/ And therby he myght be heeled of his meselye And whan he shold ascende in to his chare for to go to the place where he shold be bayned the moders of the chyl dren: camen cryeng and brayeng for sorowe of theyr chyl dre n /

And whan he vnderstoode that they were moders of the chyl dren he had grete pyte on theym and sayde to his knyghtes and them that were aboute hym/The dygnyte of thempyre of Ro



## The lyfe of saint Syluester

me is brought forth of the fontayne of /  
 pyte the whiche hath stabliffed bi decree  
 that who that sleth a childe in a bataylle  
 shal haue his heed smeten of / Thenne  
 shold be grete cruelte to vs for to doo to  
 oures / such thinge as we desede to straū  
 ge nations: for þ shold cruelte surmoūte  
 vs / It is better that we leue cruelte / &  
 that pyte surmoūte vs And therfore me  
 semeth better / to saue the lyues of thys  
 innocētes thā by theyr deth sholde haue  
 again my helthe / of the whiche we be not  
 certayn Ne we may recouer nothing for  
 to see them. For yf it so were that shol  
 de therby haue my helthe / that shold be a  
 cruel helthe that shold be brought wyth þ  
 deth of soo many innocētes Thenne he  
 commaunded to rendre & delyuere again  
 to the moders theyr chyldren / and gaue  
 to eueryche of them a good yeste And  
 thus made them to retourne to theyr hou  
 ses wyth grete ioye. Fro whens they de  
 parted wyth grete sorowe / And he hym  
 self retourned agayn in his chare vnto  
 his palays. Now it happed / þ the next  
 nyght after / saint peter & saint poull ap  
 piered to this emperour Constantyn sa  
 yeng to him: by cause that thou hast had  
 ourour to shede & to spylle the bloode / of  
 innocētes / Our lord Ihesu Cryste hath  
 had pyte on the And comaundeth the to  
 sende vnto suche a montayne where syl  
 uestre is hyd wyth his clerkes / And sa  
 ye to hym that thou comest for to be bap  
 tised of hym / and thou shalt be heled of  
 thy maladye: And whan he was awa  
 ked / he dyd do calle his knyghtes / And  
 comaunded them to go to that montayn  
 And brynge the pope syluestre to hym /  
 courtoously & sayr for to speke wyth him  
 Whan saint syluestre salde from ferre the  
 knyghtes come to hym / he supposed that  
 they sought hym for to be martirid And  
 began to saye to his clerkes þ they shol

de be ferme and stable in the fayth for to  
 suffre martiridom. Whan they knyghtes  
 cam to hym / they sayd to hym moche cur  
 toously / that Constantyn sente for hym .  
 and prayed him þ he wold come & speke  
 wyth hym / And forthwyth he came: And  
 whan they had entres akyded eche other  
 Constantyn tolde hym his visyon: and  
 whan syluestre demaunded of him what  
 men they were that so appyered to hym /  
 Thempour wist not ne coude not name  
 them saint syluestre opened a book wher  
 in the ymage of saint peter & saint poull  
 were pourtrayed / & demaunded of hym yf  
 they were lyke vnto them / Thenne Con  
 stantyn anone knewe them & sayd that  
 they had seen them in his slepe / Thenne  
 saint syluestre preched to hym þ sayth of  
 Ihesu cryste and baptised hym / and whā  
 he was baptised a grete lyght descended  
 vpon hym soo þ he said / that he had seen  
 Ihesu cryste & was heled forthwyth of his  
 meselerpe / And thenne he ordeyned Bish  
 opes vnto holy churche / The fyrst was  
 that al the cyte sholde worshyppe Ihesu  
 cryste as very god. The secunde thyng  
 was that who someuer sholde saye ony  
 vylonye of Ihesu cryste / he sholde be pur  
 nysshed / The thyrde who someuer sholde  
 doo vylonye to crysten men / he shold lose  
 half his goodes: The fourthe that þ bys  
 shop of rome: sholde be chiefe of alle holy  
 churche / Lyke as thempour is chiefe of  
 all the world: The fyfthe that who þ had  
 doon or shold do trespass / & fledde to þ  
 churche / that he shold be kept there free fro  
 al iniuries: The vi. þ nomā shold edefie  
 ony churche wythout lycece of holy chir  
 che & consēt of þ bysshop: The vii. þ the  
 dyeme & tenth part of the possessyons /  
 shold be gauen to the churche: After this  
 thempour came to saint petres churche &  
 confessed mekely alle his synnes to for  
 re all people / And what wronge he had



don to crysten men/ And made to dyg-  
ge and caste out to make the foundemē-  
tis for the churche: and bare on his shol-  
dres viij hottis or baskettis fulle of erthe  
whan helayne the moder of Constantyn  
dwellyng in betange: herd saie. that the  
emperour was becomen crysten: she sente  
to hym a lettre: In whiche she preyed  
mo: she her sone/ of this that he had renou-  
red the false ydoles but she blamed him  
moche/ that he had renounced the lawe of  
the Jewes/ and Worshpped a man cru-  
cified: Thenne Constantyn remaunded.  
to his moder that she shold assemble the  
grettest maystres of the Jewes & he shol-  
de assemble the Grettest maystres of the  
crysten men: to thende that they myght.  
dyspute & knowe whiche was þe trulwest  
lawe/ Thenne helayne assembled viij  
maystres whiche she brought wyth her:  
whiche were they wysest that they might  
fynde in that lawe/ And saint syluestre  
and his clerkes were of that other par-  
tye. Thenne the emperour ordeyned ij pay-  
nemes gentyles to be theyr Iuges: Of  
whom that one was named Eraton & þe  
other zenosilus whiche were proued wy-  
se and expert/ And they to gyue senten-  
ce: & the Iuge of the disputation. Thene  
began one of the maystres of the Jewes  
for to maynteyne & dyspute his lawe &  
saint syluestre and his clerkes answerd  
to his dysputation and to them all: alle  
waie concludynge them by scripture/ the  
Iuges whiche were trwe & iuste helde mo-  
re of the partye of saint syluestre than of  
the Jewes/ Thenne said one of the may-  
stres of the Jewes named zambry: I mer-  
ueille sayd he that ye be so wyse and en-  
clynne you to theyr wordes/ Late vs leue/  
al this wordes and goo we to the thef-  
fecte of the dedes/ Thenne he dyde doo co-  
me a cruell bulle/ and sayde a worde int:  
his eer and anon the bulle deped/ thenne

the people were alle agens syluestre/  
Thenne sayd syluestre/ helpe not thou/  
that he hath named in the eere the name  
of Ihesu cryst/ but the name of some de-  
uyl knowe ye verely. it is no grette stren-  
gthe to slee a bulle/ For a man/ or as a  
lyon or a serpent may wel slee hym/ but  
it is grette vertue to reyse hym agayn to  
lyf: thenne yf he may not reyse hym it is  
by the deuyl/ and yf he may reyse hym a-  
gayn to lyf/ I shal helpe that he is deed  
by the power of god/ And whan the iu-  
ge herde this: they sayd to zambry: that  
had slain the bulle þe shuld areyse hym  
agayn/ Thenne he answerd that yf syl-  
uestre myght reyse hym In the name of  
Ihesu cryst of galylee/ his maystre: then-  
ne he wold helpe in hym: And the to  
bonde them all the Jewes that were there  
And saint syluestre fyrst made his ory-  
sons and prayers to our lord/ and syth  
cam to the bulle & said to him in his eere  
Thou cursed creature that art entred in  
to this bulle and hast slayn hym/ go out  
in the name of Ihesu cryst: in whos na-  
me I comaunde the bulle/ aryse thou vp:  
& goo þe wyth the other bestes debonarly  
& anone the bulle aroos: and wete forth  
softly/ Thenne the quene and the Iuges  
whiche were painemes were conuerted to  
the sayth/ In this tyme It happed that  
there was at Rome a dragon in a pytte  
whiche euery daye slewe wyth his breth-  
more than thre C men/ Thenne came the  
bysshoppis of thyddoles vnto the empe-  
rour and said to hym/ O thou most holy  
emperour syth the tyme that thou hast re-  
ceyued crysten sayth: the dragon whiche  
is in yonder fosse or pytte sleeth euery  
daye wyth his breth moo than thre hon-  
dred men/ Thenne sente the emperour for  
saynt syluestre: and asked counseyle of  
hym of this matter. Saint syluestre an-  
werd that bi þe myght of god he promised



## The lyf of saynt Siluestre

to make hym ceasse of this hurte & ble-  
churc/ of this people/ Thenne saint Syl-  
uestre put hym self to prayer: and saint  
peter appered to hym and said/ go sure-  
ly to the dragon/ and the ii prestes that  
ben wyth the/ take in thy company/ and  
whā thou shalt come to hym/ thou shalt  
saye to hym in this manere/ Our lord Je-  
su cryst whiche was born of the Virgine  
marie/ crucyfyed/ buryed and arose/ &  
now sitteth on the ryght syde of the fa-  
der this is he that shal come to deme and  
Juge the lyvynge and the deed/ I comaū-  
de the sathanas: that thou abyde hym in  
this place tyl that he came/ thenne thou/  
shalt bynde his mouth wyth a threde / &  
sealed wyth thy seal wherin is the mprin-  
te of the crosse: Thenne thou and the ii.  
prestes shal come to me hool and sauf &  
suche brede as I shal make redy for you  
ye shal etc/ Thus as saynt peter hath  
sayd/ saint syluestre dyde/ And whā he  
came to the pytte: he descended down an-  
d/ and fyste stappes beryng wyth hym  
two lanternes/ and founde the dragon /  
and sayd y wordes/ that saint peter had  
sayd to hym and bonde his mouth wyth  
the threde/ and sealed it/ and after retour-  
ned/ and as he came upward agayn: he  
mette wyth two enchauntours/ whiche/  
folowed hym for to see yf he descended/  
whiche were almoost deed of the stence/  
of the dragon / whom he brought wyth  
hym hool and sounde: whiche anon were  
baptysed wyth a grete multytude of pe-  
ple wyth them/ Thus was the cyte of ro-  
me delyvered fro double deth/ that was/  
fro the culture and worshyppynge of fal-  
se ydolles: and fro the benyng of the dra-  
gon/ At laste whan saynt syluestre ap-  
proched toward his deth/ he called to him  
the clergye: and admonestred them to ha-  
ue charyte/ And that they shold dyligēt-  
ly govern: their chirches. and kepe their

flock fro the wulues: And after the ye-  
re of thyn carnation of our lord thre hon-  
dred & twenty he departed oute of this  
world and slept in our lord/  
Here folowed the lif of saint poul  
the first heremite/



**P**aynt Poul Whyche  
was the fyrst heremite as  
saint ierome writeth was  
in the tyme of decius and  
Valerianus emperours  
yere of thyn carnaciō of our lord ihc xij /  
This hō i man saint poul sawe men for  
Cristen sayth cruelly tormented wherfor  
he fledde in to the deserte/ Emōge who-  
me he sawe two cruelly tourmented: the  
fyrst for that he abode fermly in his faith  
The Juge dyde do enoynte all his body:  
wyth hony/ And dyd doo binde his hon-  
des by hynde hym on his backe. And so  
dyde hym be sette in the hete of the sonne  
for to be byten & stongen of flies / and  
waspes/ That other was yonge he mas-  
de hym to lye in a ryght softe bedde/ by-  
twene ii saxes/ emonge floures and de-  
lectable roses and herbes swete smeling  
And therin he was bounden soo that he:  
myght not meue hym/ After made an  
harlot a Rybaulde come to hym alone/  
for to touche his membris and his body  
to moeve to lecherie/ Synably whā the  
Voluptuosyte of his fleshe surmonted:  
hym/ and myght not defende hym self ne  
his membris. he boke of a preece of hys  
tongue and spytte it in her Ryfage/ whi-  
che allwaye entyred hym to lecherie by-  
touchyng and by kyssynges/ And soo  
he voyded the temptation flesshely:  
And the Rybaulde also/ and despyred to  
haue laude and byctorye/  
In this time saint poul tofore said was  
yong aboute xviij yere of age: and dwel-  
lyd in the bayde. whiche is a partye of e-  
gipte with his suster maurpce & whan



he departed and became an heremyte soo longe and soo many yeres. that he was olde an hundred & xij yere/ In this tyme saynt anthony was an heremyte in an other deserte. & was thene lxxxv yere of age. And on a tyme he thought in hymselfe: that in the worlde was none so good ne soo grete an heremyte as he was hymselfe. Whereupon came to hym a reuelacion as he slepte/ that byneth all alowd olone in that deserte was an heremyte better than he/ And that he ought to goo and see this holy man: And none after the nexte daye he toke his staffe: by whiche he susteyned hym/ and began to goo thowgh that deserte: And it happed that he mette a persone/ whiche was halfe aboue in horse, and byneth a man: whom the ables of the poetes calle centaure And none made tofore hym the sygne of the crosse And demaunded of hym where he was man theremyte dwelled. And he shewyd to hym the waye on the right syde and anone waynt off alway/ from him It is not certaynly knowen yf this best was a best of the deserte/ or the deuyll in fygure of a best: After this saynt anthony mette wyth a monstre in a vale peeryng the frute of a palmyer croked/ and in his forked hornes and his legges feet lyke a ghoot of the wooddes. And none he made tofore him the signe of the crosse/ This bestyall man gaaf to saynte anthony the fruyt of the palmyer: And saynt anthony demaunded what he was And he answered I am mortall & dwell in deserte / And the sarasyns calle vs acraws. I am the messenger of our conyng: we praye the that thou praye the orde for vs/ we knowe well that the sayntour is comen: And his renomme is predded thorough the worlde/ And by cause herof noo man sholde haue doubtaunce All men knowe that in the tyme of con

stantyne the emperour suche a man was brought in to the cyte of Alexandre to fore the peple. And whan he was ded his body was fylled wyth salte agensie the heat of the sonne/ And was sente to the emperour to Antioche for a merueyll But retourne we to our mater/ Saynte anthony had grete labour in goyng by the deserte: where as was noo waye/ Finally he fonde a she wulfe/ whiche broughe him by the wyll of god vnto the hermytage of saynt poul/ But assone as he knewe that saynt anthony came/ hastily he shytted his dore. And saynt anthony prayed hym for charyte. that he wolde opene it to hym/ And sayd he woldest well who & wherefore I am come/ I knowe well I am not worthy to tender & gyue to the any thyng for thy labour/ Neuentheles I shall not depart froken vnto the tyme that I haue seen the / At the laste he opened his dore/ & sith embraced ech other and ech of theym dyde reuerence ech to other: And saynt poul demaunded of the state of the worlde and of the gouernance/ And yf crysten fayth were spredde & vsed ouerall. And whiles they were thus talkyng/ A crowe came fleyng/ & broughe to theym two loues of brede/ And whan the crow was gone/ saint poul sayd be thou ioyeful and gladd. For our lord is debonaire and mercifull. he hath sente vs for to ete It is xl yeres passed that euery daye he hath sente me halfe a loaf/ But now at thy comyng he hath sente two hole loues & double prouende/ And they had questyon togyder vntyll euensong tyme/ whiche of theym bothe sholde ete or begyne to take of the brede/ At the laste the brede departed euy/ be twene theyr bondes/ And thenne they ete and dranke of the well or fountayn After graces sayd: they hadde alle that nyght collacyon togyder. On the moine



## The lyfe of saynt Poule

sayd saynt poul Broder it is longe sith  
that I knew/that thou dwelledest in this  
regyon and in this countrey: And god  
hath promysed to me thy companye/ I  
shall shortly deye/ and shall goo to Ihesu  
cryst for to recyue the crowne to me pro  
mysed thou art come hyther for to burye  
my body: Whan saynt Anthony herde  
that/ anone he began tenderly to wepe/ &  
waylled: prayenge that he myghte deye  
wyth hym/and goo in his companye  
Saint poul sayd it is nede yet that thou  
lyue for thy brethren/ to thende that they  
by the ensample of the be made ferme &  
taught: Wherfore I praye the retourne to  
thy abbeye/ And bringe to me the ma  
ntell/whiche athanasius the bysshop gaff  
to the//for to wrappe in my body/ Thene  
saynt anthony merueilled: of this that  
he knew of this bysshop and of this ma  
tell: And after durst noo thyng say/ but  
dyde to hym reuerence/lyke as god had  
spoken to hym/ And wepyng kyssed  
feet & his hondes: & came agayn to hys  
abbeye/ wyth grette traueyle and labou  
re/ For he had fro that one parte to that  
other many journeyes & fowle way tho  
rough hayes & hegges/woodes stones hi  
lles/and Dalayes/ And saynt anthony  
of grette age & feble of fastyng/and not  
stronge ne myghty/ Whan he was come  
to his abbeye/ij of his dyscyples to hym  
moost secretly demaunded of hym sayen  
ge. Sayr fader where haue ye ben so lon  
ge/and he answered. Alas I wretched sin  
ner/whycher bere falsely the name to be a  
monke/I haue seen hely the prophete/I  
haue seen Johan the baptyst in deserte/ &  
certes I haue seen saynt poul in parady  
ce/Thus spekyng and beryng his bres  
te/he broughthe the mantell out of his cell  
And all styll wythoute moo wordes/he  
went agayn the longe way all allone  
thruough the deserte/ And saynt poul there

myte/haupngre grette desyre to see hym  
For he was aferde lest he sholde deye or  
he myghte come agayne to hym/It hap  
ped the seconde journeye where saynt an  
thony went thruough the deserte/the thyrde  
hour of the daye/he sawe the soule of say  
nt poul shynng ascendyng in to heuen  
amonge a grette companye of angelles:  
of prophetes/ and also of appostles/ &  
anone he felle downe to the erthe wepin  
ge and waylling/And cryed wyth a hie  
voys/alas poul wherfore leuest thou me  
soo soone:whiche haue soo lityll seen the/  
Thene he had soo grette desyre to see the  
corps or body that he passed all the reme  
nant of his waye as soone as a byrde  
fleyng/lyke as he was wonte to telle &  
reherce And whan he came to the cell of  
saynt poul: he founde that the body was  
right vp on his knees: and the dysage  
& hondes adressed vp toward heuen/and  
supposed that he had be a lyue & had ma  
de his prayers. But whan he had adyug  
sed it/he knewe well that he was passed  
oute of this worlde: What wepynges &  
what waylynges he made vpon the bo  
dy/ it were a pyetous thyng to here: a  
monge all other he sayd/O holy soule thi  
body sheweth to be deed/this that thou di  
dest in thy lyf/ After this he was moche  
abasshed how he shold berye the body/for  
he had none instrument to make his se  
pultur. Thene came two lyons/whi  
che moche debonaryly made a pytte after  
the quantyte of his body And saynt an  
thony beryed his body therein: And he to  
ke wyth hym the coate of saynt poul whi  
che was made & fastned toggyder wyth  
leues of a palmyer/in maner of a mat  
te/And afterwarde for grette reuerence/  
saynt Anthonye ware this coate. And  
cladde hym wyth all/in grette and solem  
pne feestes/Thus this holy man saynt  
poul deied in the yere of thyncarnacion of



our lorde ij C lxxxij & diij/ Lete vs theñe praye to hym : that he Impetere and gete vs remission of our synes/that after this lyfe/we maye come to euerlastyng Joye & blysse in heuen Amen/

Here foloweth of saynt Remyge/ And fyrst the Interpretacō of his name/

**R**emigius is said of remi/that is to say of redyng:and goos that is erthe/ as who sayth/se/ dyng therdly peple with doctrine. Or of geon/p is a wraister. He sedde his flocke wyth the worde of prechyng/with suffragres of prayer/and wyth example of couer/sacōn/ There is thre maner of armour/p is for the defence/the shelde for to fyght The swerde for his sauacōn & helthe/the habergeon & helme. He wraistled ayenst the deuyll wyth the shelde of fayth/ wyth the swerde of the worde of god and with helme of hope: Ignacius archebisschop of Raynes wrote his lyfe/

**R**emigius an holi doctor and confessour glorious of our lorde was to fote his byrthe prouped of our lorde: and forseen of an holy hermyte/whan the persecucō of the wandles had almost wasted & destroyed nyghe all fraunce: There was a man recluse holi & vertuous which had lost his sighte/whiche ofte prayed to our lorde for peas & welfare of the chyrche of fraunce/He had on a tyme a vpsion/and hym semed an angell came to hym & said/Knowe thou that the woman that þ knowest named Alyne shall brynge forth a sone/that shall be named Remige whiche shal deliuer this countrey fro this persecucōn/ And whan he awoke,he ca

me to the holuse of this Alyne/ and tolde to her this vpsion. And she wolde not beleue it by cause of her age/ The Recluse sayd/it shall be soo as I haue sayd And whan thou haste gyuen thy chylde souke/thou shalt gyue to me of thy mylke to put vpon myne eyen/ And there wyth I shall be made scol. and recouere my sighte agayn/ And lyke as he sayd all thyse thynges happennd: And this woman had a chylde named Remyge/whiche whan he came to the age of discrecyon. He fledde the worlde: and entred in to a reclusage: And sith after for the grette renomme of his holy lyf/whan he had be xxij yeres therein:he was elect and chosen to be archebisschop of Raynes He was soo debonair that litill byrdes came and ete at his table/and toke mete of his honde:

**I**t happed on a day that he was lodged in an hous of a good woman whiche had but a litill wyne in her tonne or vessell. And saynt Remyge wente in to her celer/and made the signe of the crosse vpon the tonne/And prayed a while. And none the tonne was soo full/that it leped ouer/by the merites of the good saynt Now it happed that clodomus kyng of Fraunce whiche was a paynemyght not be conuerted for ony preching that his wyfe myghte doo. whiche was a cristen woman. Vnto the tyme þ a grette host of alemans came in to fraunce theñe bi the admonyement of his wife made a bolle/that yf the god that his wyfe worshipped wolde gyue hym vyc torpe he wold be baptised at his retorninge fro the batayll Thus as he demaunded he baynquissed the batayll.and after came to raynes to saynt remyge & prayed hym þ he wold cristen him: & whan saint remige baptised hym he had no crisme redy/Therñe a doune descended fro heuen



## The lyfe of saynt Remyge

Whiche brought the crisme in an Apple of whiche the kyng was enoynted/ and this appull is kept in the chyrche of saint Remyge at raynes/ of whiche the kinges of Fraunce ben enoynted whan they ben crowned/ Saynt Remyge had a nyete whych was maryed to a clerke named genebaldus: whiche by deuotion left his wyse for entre in to Religyon/ Thenne saynt remyge salwe that the see of Raynes was ouer grete/ And ordeyned a see of a bysshoprache at Laon/ and made genebald first bysshop of that place: whan genebald was bysshop his wyfe cam thider to see him: And remembred of the preuite that they were wont to haue togider/ and laye on a nyght with her and engendred on her a chyld/ whā his wyf saw she was grete: & lette hym haue knowleche therof/ And whan he wyf saw it was a sone. he comaunded that it sholde be named theef/ bicause he had engendred it by theefte: And for to quenche the wordes & suspencion of the peple/ he suffred þ his wyfe sholde come to hym as she dide tofore: And anone after she conceived a doughter whom he commaunded to name a foxes whelpe/ And after came to saint Remyge & confessed hym of his synne. and toke the stroke of his necke & wold leue his bysshoprache/ But saynt Remige after he had confessed hym confortd him and gaaf hym penaunce. And shytte him in a lityll selle seuen yere longe: and gaue to hym brede & water And in the meane while he gouerned the chyrche himselfe/ At ende of seuen yeres an angell came to the pryson and sayd to hym that he had done well his penaunce. And bad hym goo out of the pryson. To whom he sayd I maye not goo out/ For my lord saint Remyge hath closed the dore and sealed it And thagell sayd to hym/ know thou that the dore of heuen is opened to þ

I shall opene this dore wythout brekynge of the seale. whiche saynt Remige hath sealed/ And anone the dore was opened: Thenne Genebald fylle dowlne in the myddes of the dore in maner of a crosse/ And sayd yf our lorde Ihesu cryste come hither: I shall not goo out/ but yf saynt Remyge whiche shitte and closed me herin come and brynge me out/ And thenne the angell went anone and fette saynt Remige and brought him to laon/ And he deliuered him out of pryson/ And remysed hym and set hym agayn in his see there. Where he lyued after all the dayes of his lyfe holily/ After his dethe theef his sone was made bysshop after him/ whiche is also a saynt in heuen/ And at laste saynt Remyge after that god had shewed mani miracles for hym/ he departed oute of this lyfe vnto euerlastynge ioye/ the yere of thynear nation of our lorde 8. hundred/

Here foloweth the lyfe of saynte Hilayre/

Chinterpretacion of his name/

**H**ilayre is sayd of ioyous. For he was ioyous in the seruyce of god. Or hilayre is sayd Textuous & hie. For he was hye & stronge in scyence / and vertuous in his lyf. Or hilayre is sayd of ylle/ whiche is to saye deike mater. For he had in his dictes grete obscurete & profoundnes:

**S**aynt Hilatre whiche was bysshop of poitiers was born in the cōtre of Guian. he had a wyf wedded: & a doughter/ And where he was in habite secular he liued after the lyf of a monke/ he puffed somoch in holy lif & sciēces þ he was chose archbishop of poitiers/ A maner.



of an heresye reigned in his countree and through all fraunce: Whiche was the secte of Arryans / the whiche he destroyed to his powber / Neuertheles by the commaundement of the emperour whiche was of the partye of the heretikes / by the suggesty on of two bysshops of that secte / he was exyled. Wyth whiche ii bysshops he disputed & ouercam them afterwarde / for they myghte not gayne saye the trowth of the matter / ne coude not bere ne answer to his eloquence / soo that he was constrainy ned to come agayn to poytiers And as he passed by an yle of y see / whiche was full of serpentes / he chased them awaye by the vertue of his commaudemēt: and by his spghte only. And pighte a staf fe in the mydle of the yle / and gaaf to y serpentes lybertie to come to that staf fe / and not to passe fether: And the serpentes obeyed him / whiche parte is noo longe nold but see / Whan saynt hylaire came to poytiers / he mette a chylde dede borne for to be buryed: and the chylde was not baptysed: Whiche childe by the vertu of his prayer he ressed to lyfe / For he lay longe in the dust in prairie / And whā he awos out of his prayer / the chylde arose fro deeth to lyf: Saynt hylaire had a daughter named Apra and wolde haue be maryed / but saynt hylaire preched to her soo moche of the astate of Virgyny te / that she chaunged her purpose / And whan she was confermed in this wyll and purpoos / Saynt hylaire doubted y she sholde chaunge / And prayed our lord for to take her whyles she was in good purpose: And anone she deyed / And saynt hylaire buried her: And whan the moder the wyfe of saynt hylaire sawe y her daughter was ded / she prayed to her husbande that he sholde Impetre and gete for her / lyke as he had done for his daughter: And anone as saynt hylaire had

made his oryson she deyed / And by this manere he sent tofore his wyfe & his daughter / ¶ In this tyme the pope lyō whiche fauoured heresye called a counseyle of bysshops / but he sent not for saynt hylaire that he shold come therto: Notwith / stondyng saint hylaire came thider / Whā the pope sawe hym comen he comaunded that noo man sholde ryse ayens hym / ne gyue hym noo place / Therē sayd the pope to hym / thou arte hylaire the cocke: & not the sone of an henne / And saynt hylaire answered / I am hylaire & noo cocke but a bysshop in gallia / that is in fraunce Therē sayd the pope thou arte hylaire gallus and I am leo of the papal see Juge To whom hylaire sayd yf thou be leo: yf et art thou not of the tribe of juda / Then ne the pope had grete indignacyon & sayd to hym: Abide thou a litell / & I shall paye to the thyng hyer: And saynt hylaire answered & sayd yf thou come not ayē who shall pay me for the / And the pope answered / I shal come ayen & shall betedo ne thy pryde. Therē the pope went downe in to the lowe chambre for to ease him And by the conduyte of his netter part voyded out al the entrayles of his body and soo deyed sodenly Thus therē as he abode the pope / saynt hylaire fonde noo place to sytte on / ne none wolde remeue to make hym place And whan he saw that he sayd: Domini est terra. Therē he longeth to our lorde. And satte downe vpon therē / And therē arose vp by myracle by the wyll of our lorde: In suche wyse that he satte as highe as the othter / And anone after worde came that the pope was deed: Therē saynt hylaire confermed all the other bysshops that were there in the saythe / And soo confermed / eche wente in to his countrey / In thende whan saynt hylaire had Impetred of god many myracles / to be shewed



## Of the Inuencion of saynt Fremyn

by his prayer/ he became seke/ and salwe his deth approche/ Thene he called to him one his chapelayn whom he moche loued and sayd to hym/ Soo thou oute & bringe to me worde what thou heresse/ Whan he had be longe wythout he came in/ and tolde to saynt hylare that he had herde a grete noyse in the cytee And whan it was nyght he sent his chapelayn agen to herken/ as he had done tofore/ & whan he came agayn in the chambre for to tell that he had herde noo thyng/ A grete cleere lyght entred in that the prest myghte not beholde it/ And whan the lyght departed saynt hylare deyed/ that was yere of grace in hundred xl/ Lete vs pray to hym that he praye for vs: Amen/

And next foloweth thynuencion of saynt Fremyn/



In the tyme of thynuencion of saynt Fremyn the martyr/ was saint Sauue bysshop of ampanis/ and salwe that tofore hym in y tyme of saynt honoure our lorde had done to take vp the bodys of saynt fulcyen saynt byctoryce/ & saynt gencyen/ & thoughte all an hole nyght vpon the body of saynt Fremyn the martyr/ And whan it was daye this holy man saynte sauue/ somoned the clergy & the peple to fast/ And make prayers thurgh the cytee of ampanis: to thende that our lorde wold shewe theym the place where the body of saynt fremyn the martyr lay And on the thyrde daye our lorde sente suche miracle that he sent a raze of the sonne/ which perced the walle of the monastery on the same place where the body laye: Thene they began to dygge & delue there: And whan they came nygh the body/ there issued oute soo grete a swetnes oute of the pytte that all they that weren

there. wende they had ben in paradys: & it semed that yf all the spices of the worlde had ben stamped togyder/ it shold not haue smellyd so well ne soo swete/ And this swete odour spredde thurgh the cite of ampanis & dyuers cytees aboute: that is to wete turlbane/ cambrage/ & noyon And the peple of thies cytees meued theym eche from his place wyth candelles & offrynges/ wythout sayer or commaunder but for thodour that soo spredde: and came vnto this gloriouse saynt/ And as the body was borne in the cytee of ampanis: there were shewed suche myracles y neuer none were lyke fouden ne seen tofore of ony saynt/ For the elemetes moued theym by the myracle of this saynte The snowe y was that tyme grete on the erthe was torned in to poulder & dust: by the hete that was thene. And the yse that henge on the trees/ became flowres & leues/ & the medowes aboute ampanis flowered/ & became grene: And the sonne which bi his nature shold goo low that daye ascended as he is on saynt Johis daye at none in the somer/ And as men bare the body of this saynt/ the trees enclined & worshipped y body/ and all maner seke me of what malady they had: they receyued helth in the Inuencion of the blessid body of saint fremyn/ And the burgeyses that were in their goldnes and mantelles/ hadde soo grete hete that they called theyr seruantes and bonde men/ Of whom there weren many that daye in ampanis And affraue hysed theym to bere theyr clothes in the cytee of ampanis. Our lorde dyde soo shewe suche myracles and soo ferre sente the odour that the lorde of baugensy/ which was at a wyndolwe/ and was seke of lazare & he smelled the odour/ and was anone guarysthed and hole/ And he toke his



golde and came and dyde homage vnto  
the body of saynt fremyn in the cyte of a  
myens Our lord hath shewed many mi  
racles for this glorious saynt/ And as  
moche he ought to be honored in this wor  
ld/ And thenne praye we vnto this bli  
ssed saynt Saynt Fremyn/ that he may  
praye for vs to our lorde: that he wylle  
pardonne vs our synnes: and ottrope &  
graunte to vs the glorie of heuen. Amen  
**H**ere foloweth the lyf of saynt  
Machaire And fyrst the Interpre  
tacion of his name/



Machaire is sayd of  
Maca which is asmoche  
to saye as engin/ and of  
Achis/ which is to saye  
Vertue / Or Machaire is  
said of amatham/ that is  
to saye smytynge: and of Rys: that is to  
saye mayster. For he was ingenpousa  
pist the fallace of the deuyll. Vertuous of  
lyfe/ Smytynge in chastysing his body:  
And mayster in the gouernaunce of the  
premisses:

**S**aint Machaire was in a de  
serte and entred in to a pytte or  
sepulchre where as had ben buried  
many bodies of paynims for to slepe:  
And he drewe out of thies bodies & lay  
ed vnder his hed/ In steede of a pylowe  
Thenne came theder deuylls for to ma  
ke hym aghaist & a ferde/ And sayd one  
to a nother: come wyth me to bayne the  
And the bodi that laye vnder his hedde sa  
yd/ I maye not come/ For I haue a pyl  
grim vpon me lieng that I may not me  
ue/ For all this saint machaire was not  
aferde/ but he bete the body wyth his fyst  
And sayd aryse & goo yf thou mayste  
Whan the deuylls sawe that they myght  
be not make hym aferde/ they cried wyth  
a grete voyce/ Machaire thou hast vayne

quysshed & ouercome vs thyres/

On a tyme as machaire was nyghe his  
hous/ the deuyll came with a grete syghe  
in his necke/ & wold haue smeten there/  
with saynt machaire/ And the deuyll sa  
yd to hym thou doost to me grete vyolen  
ce & force/ For I may not preuaylle agē  
ste p To what thou doost I doo/ thou fast  
est/ & I ete/ not: thou wakest & I neuer sle  
pe/ But there is one thyng in which p  
ouercomest me And machaire said what  
is that: to whom the deuyll sayd. that is  
humylite & thy mekenesse/ by which I  
may not preuaille agēst the/ It hap  
ped on a tyme that a grete temptacōn ca  
me vpon saynt machaire & moche temp  
ted hym: and anone he filled a sacke ful  
of stones & layed it on his necke & bare  
it many journeis togider thugh the des  
serte/ Thenne an other hermyte mette hym  
& demaūded hym why he bare soo grete a  
burthen/ and he answered I traucylle my  
body/ by cause it suffreth not me in peas  
And thus I deceyve him that deceyved me.  
This holi abbot saynt machair salwe pa  
senge tofore him a deuyll in thabyte of a  
man: which was the clothyng of an her  
mitte all lyeuen full of holes: & in euery  
hole henge a spolie and he demaūded him  
wheder he went: the deuyll answered hym  
I goo for to gyue drynke vnto thies her  
mytes/ Thenne demaūded him saynt mas  
chaire wherfore he bare soo many fyollis  
And he answered I shal offre to hem one  
and yf they may not drynke of p one: I  
shal prouffre hem a nother / and soo the  
thyngde/ And of all the other. ech after o  
ther. vntyll they maye fynde some thyng  
plaisaunt to theym for to falle in to tēp  
tacōn/ And whan he came agayn saynt  
machaire called him/ and demaūded him  
what he had fōūden/ & he answered that  
he had euyl spedde/ For they were all so  
holy and blessid that they retched not of



## The lyf of saynt Machaire

his drinke/ sauf one only which is na-  
med theodysus/ Thene saynt machay-  
re arose & came to thies hermytes and fo-  
lde theym alle in good poynte/ sauf hym  
whom the deuyll had tempted/ Thene sa-  
ynt machaire dyde somothe by his exhor-  
tacōn/ that he brought hym agayne to þ  
right way/ A nother tyme saynt ma-  
chayre mette the deuyll/ & demaūded hym  
whens he came/ and the deuyll answerde  
I come fro bysityng thy brethren/ Thene  
sayd saynt machayre/ howe done they þ  
deuyll answerd euill: and he asked wher  
fore: for they ben all holy/ And that wer-  
ste is there was one that was myne/ & I  
haue lost hym/ For he is now made holi-  
er than the other/ Whan saynt machayre  
herde this/ he gaaf lounynges & thankyn-  
ges to god:/ It happed on a tyme sa-  
ynt machayre fonde in his waye the he-  
ed of a deed man/ And he demaūded of it  
whose heed it was/ and the heed answer-  
de of a paynem/ And machayre sayd to  
hym. where is thy soule. he answerde in  
helle. And he demaūded if it were depe in  
helle. and he said depar than is fro heuen  
to erthe: And after he demaūded yf there  
were ony byneth hym/ & he sayd the jew-  
es bene lower than he was: He asked yf  
there were ony lower or binethe the jew-  
es/ to whom he sayd that the fals crysten  
men ben yet lower & deper in helle than þ  
jewes: For asmoche as they haue despi-  
sed & bylonped the blood of ihesu cryste  
of whiche they were redemed / soo moche  
the more ben they tormented/

**I**n a tyme saynt machayre went in  
a deserte/ & at ende of euery myle he set a  
rodde in the erthe for to haue knowleche  
therby to torne agayn/ And went forth  
ix dayes journey/ And after he slepte/  
And the deuill toke all thies rodde and  
bonde theim & layed theym at his heed  
wherfore he had grete labour for to come

agayn in his hous. **A**n hermyte whi-  
che was in deserte was moche tēpted for  
to goo agayn to the worlde/ And he tho-  
ughte in his herte that he sholde doo more  
gode to be among the peple than he shold  
doo in his hermytage/ Thene he tolde all  
this to saynt machayre/ And saynt ma-  
chayre sayd to hym/ thus shall thou save  
to thy thoughtes/ that for the loue of ihe-  
su cryste I kepe the walles of this cello.  
It happed on a tyme that saint machai-  
re kylde a flee that botte him/ And whan  
he sawe the blood of this flee/ he repented  
hym: And soo repentaūt of that wold re-  
uenge it/ and anone Enclofthed him and  
went naked in deserte by monthes & suf-  
fred himselfe to be byten of flies. After  
this saynt machaire whan he had longe  
liued/ & god had shewed many miracles  
for hym/ and had flowred in many ver-  
tues / he deped & rendred his soule into  
our lord ihesu cryst qui est benedictus in  
secla seculorum/ Amen:

Here begynneth the lyfe of saynt  
felix sayd enppces/

**F**elix was surnamed  
enpieces: and it is said of  
the place where he resteth/  
or of the pointelles of gre-  
effes/ a greffe is properly  
called a poyntell to wyrtē in tables of  
wayne by which he suffred deth: And so  
me sayen that he was a scolemayster &  
taughte chyldey/ and was to theym mo-  
che rygorous/ After he was knowen of  
the paynems/ And bi cause he confessed  
playnly that he was crysten: And byle-  
uyd in our lorde ihesu cryste: he was deli-  
uered to be tourmented/ in to the hondes  
of the chyldey / his escolers whom he  
had taughte and lerned. Whiche scolers  
flew hym wyth theyr poyntelles: pry-  
kes and greffes/ And yet the chyrche



holdeth hym for noo martyr/ but for a co-  
fessour/ And the paynems sayd to hym/  
that he shold do sacrefyce to ydolles/ but  
he blew on them/ and anon they fyl to  
therthe/ It is redde in a legende y whā  
mechene bysshop and Valerian fledde y  
persecucion of the paynems/ the bysshop  
was tourmented wyth hongre and thurst  
so moche that he fyl down to the grounde  
wherefore felix was sente of an angell  
to hym/ And he bare nothyng with him  
for to gyue to hym and he salve by hym  
a clustre of reysens hangyng on a tree/  
whiche he leyed on his sholdres hastily &  
bare it wyth hym/ And whan the bys-  
shop was deed/ felix was electe and  
chosen to be bysshop/ And as he preched  
on a tyme/ the persecutours soughte him  
And he hydde hym in the clystes of a  
broken walle and incontinēt By the  
wyll of god cam spynoppes and ma-  
de theyr werke and nettis afore hym/ y  
they myght not fynde hym/ And whā  
the tyrauntes coude not fynde hym they  
went theyr waye/ and he went thens/  
and came to the hous of a wydowe/ &  
toke there his refeccon of her thre mone-  
thes/ And yet he salve her neuer in the  
vysage/ And after whan the peas was  
made he wente hym in to his churche/ and  
there he deped and rested in our lord and  
was buryed by the cpte in a place that  
was called pynces/ And this felix  
had a brother/ whiche was in lyke wyse  
uamed felix/ And whā this felix was  
constrayned to adoure thydolles/ he sayd  
ye be enmyes vnto your goddes/ For  
yf ye brynge me to theym I shal blowe  
on them lyke as my brother dyde/ & he  
shall falle to therthe/ and breke/ On a tyme  
me this felix dyde do labour his garden  
where he had sette coles and wortes for  
his vse/ and somme of his neyghbours  
wolde haue stolen awaye thys coles/

and wortes/ and hewed in the gardyn al  
the nyght and dygged/ and on the morn-  
nyng saint felix salwed them/ And a  
none they confessed theyr synne And he  
pardoned them. And thenne they went  
theyr waye And a ltyll whyle after/ y  
paynems came for to take saint felix  
And anone so grete dolour and payne  
toke them y they began to howle as dog-  
ges/ And he said to them/ Pseue ye in  
god and saye ye that ihesu cryst is very  
god/ and do you to be baptysed And ye  
shal be hool and your payne shal cease  
And so they dyde/ and anone they were  
all hool/ and after the bysshop of thydol-  
les came to hym and sayd/ Syre assone  
as our god salve the/ he fledde/ and whā  
I sayd why fleest thou/ He sayd I maye  
not suffre the vertu of felix/ And whan  
my god doubteth the moche more I ought  
to doubt the And whan felix hand con-  
fermed hym in the faith he baptysed him  
And felix sayd to them that adoured ap-  
pollyn yf appollyn be very god/ Late him  
saye what I holde in my honde/ And he  
had in his honde a cedula/ wherein was  
wretton the oryson of our lord that is the  
pater noster/ And he myght not answe-  
re/ wherefore the paynems were conuer-  
ted to our lord. And at laste whan he  
had songe his masse and the peas gyue  
to the people/ he fyl down in prayer vpon  
the pauement of the churche/ and passed  
out of this world vnto our lord/

Here foloweth the lif of saint  
marcel / And thinterpretacion of  
his name/



Marcel is as moche to  
saye as denyng to do e-  
uyl/ or it is said as smy-  
tyng the sees/ that is to  
saye/ the aduersytes of  
the world For the world assembleth the  
see For lyke as Crisostome sayth/



## The lyf of saint Anthonie

Upon mattheu / contynuel drede in his  
confuse / And alwaye in the see is conty  
nuelly drede: thymage of deth and perpe  
tuel dysforydunaun: e wythout ceasyng /

### Of saint marcel /

**S**ynt Marcel / Was  
chepf bysshop of Rome.  
he went to chastice & repre  
ued maxime thempour  
of this: that he was ouer  
cruel to crysten people And thempour  
had of hym soo grete despyte that he ma  
de of the hows of a good womā of whis  
saint marcel had made a chirehe. the say  
de emperour made it a stable for horses /  
and in the place where saint marcel had  
songe masse thempour made hym to ke  
pe his horse in whiche serupce saint mar  
cel was all his lyue after / And in that  
serupse saint marcel deyed holpli the ye  
re of thyncarnation of our lord two hon  
dred and foure score: /

Here endeth the lyf of saynt /  
Marcel pope:

Here folowed the lif of saint An  
thonie / And first thinterpretacion  
of his name /



**A**nthonie is sayd of a  
na / whiche is as moche to  
saye as hpe and tenens /  
that is holdyng whiche is  
as moche to saye as hol  
dyng hre thynges / and dyspyssyng the  
worl / he dispiced þ world and said it is  
decepyng / transporye / and bytter:  
And Athanase wrote his lyf :

**S**aint Anthonie was  
born in / egypte of good &  
nlogys fader and mo  
der / And whan he was  
but xx yere olde he herde  
on a tyme in the chirehe rede in the gos  
pel / that said ys thou wilt be perfyght:  
goo & selle all that thou haste : & gyue it  
to poure men And thenne acordyng ther  
to he solde al that he hadde & gaf it to the  
poure peple & becam an hermyte / he had  
ouer many temptacions of the deuyll / the  
ne on a tyme whan he had ouercomen þ  
spyrte of fornicaciō whiche tempted him



ther in by the Vertu of his fayth / the deuyl cam to hym in þe fourme of a lytyll chylde all black: & fyl down at his feet: & confessed that he was the deuyl of fornicacion whiche saint anthouye had desyred & prayed to see hym / for to knowe hym: that so tempted yonge peple. Then he sayd saint Anthouye syth that I haue perceyued that þu art soo foul a thyng I shal neuer doubt the. After went in to an hool or caue for to hyde hym / & anon he fonde there a grete multitude of deuylles that so moche bete hym / that his seruant bare hym vpon his sholdres / in to his hows as he had ben deed / whā the other heremytes were assembled & wept his deeth and wold haue don his seruyse sodenly saint Anthouye reuiued & made his seruant to bete hym in to the pytte agayn / where the deuylis had so euyl bete hym / And began to somone the deuylis agayn whiche had beten hym to batayles / And anon they came in fourme of / dyuerse bestes wyld & sauage / of whom that one howled: another sylled: & another cryed: & another brayed: and assayed saint Anthouye that one wyth the hornes: the other wyth theyr teth And another wyth theyr palles and byngles & dystournd & all to rente his body that he supposed well to deye. thene came a clere byghenes. And all the bestes fledde awaye / & saint Anthouye vnderstode þat in this grete lyght our lord came: and he sayd wyth / who art thou / the good ihesu answered / I am here anthouye: Thenne sayd saint anthouye / O good ihesu where hast thou ben so longe / why were thou not here at the begynnyng: to helpe me / & to hele my woundes / thenne our lorde sayde I was here: but I wold see & abyde the bataylle. And by cause thou hast manly foughten and wel mayntened / thy bataylle I shal make thy name to be

spread thurgh al the worlde / saint anthouye was of so grete seruour & branning loue to god / that whan maximus themperour selde & martyrd crysten men / he folowed the martres that he myght be a martir wyth them / and deserue it / And was for þe martirdom was not gyuen to hym / After this that saint anthouye wente in deserte he founde a plater of siluer in his waye: thene he thought whes the plater shold come / seeng it was no waye for ony man to passe And also if it had fallen fro ony man he shold haue herde it folowen: in the fallynge: Thenne sayd he wel that the deuyl hadde layde it there for to tempte hem / & sayd: Wa deuyl thou weneest to tempte me: & deceyue me but it shal not be in thy powder / thene the plater vanissed awaye: as a litel smoke. And in lyke wyse it happed hym of a masse of gold that he fonde in his waye / whiche the deuyl had caste for to deceyue hym whiche he toke & caste it in to þe fyre & anon it vanyssed awaye: After it hapned that saint anthouye on a tyme was in prayer / & salwe in a bysio all the world ful of snares & grynnes / Thenne cryed saint anthouye & sayd / O good god who maye escape fro thises snares: And a Vois said to hym veray humylite shall escape them wythout more Whan saint anthouye / on a tyme was lyfte in the ayer: the deuyls cam agensst hym & layde to hym al the euilles that he had don fro his chilhode tofore the angelis / Thenne sayd thangelis thou oughst not to telle þe euylis that ben defeted but saye yf thou knowe ony euyl sith he was made amonke thene the deuylis cōtrpyed many euylis / And whan they mygh not preue them: the angelis bare hym hyer than to fore / And after sette hym agayn in his place / Saint anthouye recordeth of hym self that he hadde seen a



## The lyf of Saint Anthonye

man so grete and so hye/that he vaunted:  
hym self to be the vertue and the prouy-  
dence of god/and sayd to me demaunde  
of me what thou wylt:and I shal gyue  
it to the / And I spytt in the myddes  
of his bysage And anone he armed me  
wyth the sygne of the crosse . and ranne  
vpon hym . and anone he banysst alwa-  
ye / And after this the deuyll appered  
to hym in soo grete a stature that he tol-  
ched the heuen / And whan saint antho-  
ny had demaunded hym what he was /  
he answered I am the deuyll/and demau-  
de the why thysse monkes and thres cry-  
sten men doo me thus moche shame.  
Saint anthonye said they do it by good  
ryght / For thou doost to me the worst þ  
canst: And the deuyll answered I doo to  
hem no harme . but they trouble eche other  
I am destroyed and comen to nought bi  
cause that ihesu cryst regneth oueral / A  
yonge man passed ouer by saint antho-  
nye and his bolue in his honde & behelde  
how that saint Anthonye played wyth  
his felowes: and was euyl apayd / the-  
ne saint anthonye sayde to hym: that he  
shold bende his bolue/and so he dyde and  
shotte ij or iij shottes to fore hym: and a-  
none he vnbente his bolue: Thenne demau-  
ded saint anthonye why he helde not his:  
bolue bente and he answered that it shold  
be thene ouer weak and feble/thene said  
to hym saint anthonye/ in lyke wyse pla-  
ye the monkes: for to be after more stro-  
ge to serue god / A man demaunded of  
saint anthonye what he myght do to ple-  
se god/and he answered ouer all where þ  
shalt be/or shal go:haue god to fore thin  
eyen and the holy scripture / And holde  
the in one place all styll . And walke  
not ne roylle not aboute in the contree/do  
thysse thre thynges / And thou shalt be  
sauf / An abbot came to saint anthonye  
for to be cōsepylled of hym what he might

doo for to be saued / Saint anthonye ans-  
werd to hym/haue none affpance in the  
good that thou hast don / Ne that thou  
hast kept thy bely and thy tongue wel so  
brelly / And repente the not of penaunce  
that thou hast doon: I saye For lyke as  
fysches that haue ben longe in the water  
whā they come in to drye londe thei mus-  
te deye / In lyke wyse the monkes that  
goon out of theyr clostir or selles/þ thei  
longe conuerse longe wyth seculyers /  
they muste nedes lese theyr holynesse / &  
leue theyr good lyf / It behoueth the mon-  
kes that they be solytarye and that they  
haue thre bataylles that is of heeryng:  
of spekyng: and of seeyng / And yf he  
haue but one of thysse bataylles/ that is  
of the herte/þ he hath ouermoch / Som-  
me heremytes came to saint anthonye for  
to byspite hym / & thys abbot was with  
them Thenne sayd saint anthonye to the  
heremytes/ye haue a good wife mā with  
you/ and after he sayd to thabbot / Thou  
hast founden good brethern . thenne ans-  
werd thabbot . Truly I haue good bre-  
thern but ther is none dore on their hous  
eche body may entre that wylle and go  
in to the stable and vnbynde the asse of  
wythin/ & this sayd he by cause that the  
brethern had ouer moche theyr moltothes  
open to speke / For anone as they haue:  
thought on a thyng: it come to the mow-  
the/thene saint anthonye said/ ye ought  
to knowe that: ther be thre bodely meun-  
ges/þ one is of nature . another ouermo-  
che plente of metes . & the thyrde of the de-  
uyll / Ther was an hermyte that had re-  
ced the world: and not persygghily / For  
he hadde somwhat propre to hym self/  
whom saint anthonye sente to the mar-  
ked to bye fleshe / And as he was com-  
myng and brought the fleshe : the dog-  
ges assaylled hym and al to tare hym/  
and toke the fleshe from hym / and whā



he cam to saint anthonye/He tolde hym what was happed to hym And thenne saint anthonye sayd: Thus as the hou des haue doo to the/ so do the deuplis to monkes that kepe money and haue some proppe to theym self/ On a tyme as saint Anthonye was in Wyldernes in his prayer and was wepy: he sayde to our lord/ Lord I haue grete desyre to be sauyn/ but my thoughtes lete me: Then ne appered an angell to hym and said dooo as I doo/ and thou shalt be sauf / And he wente oute and saw hym other whyle labourer: and another whyle praye/ doo thus & thou shalt be saued / On a tyme whā the brethern hermytes were assembled to fore saint anthonye / they demaunded of him of the state of sowles whan they be departed fro þ body: and the next night after/ a boye called saint Anthonye/ and sayd aryse and goo out and see þp on hye / he sawe one longe & terrible: whos hede touched the clowdes which kepte people haupng wynges þ wold haue fledde to heuen/ And this grete man retyned and caught somme and other he myght not retyne ne lette for they flew forthw þp/ Thenne he herde a noyse full of joy & a nother ful of sorow And he vnderstode that this was the deupl/ that retyned some soules that wente not to heuen: and the other he myghte not retyne ne holde: wherfore he made sorow. and for the other he made joy And soo he herde the joye & sorowe medled to gyder: It happed on a tyme that saynt anthonye laboured wyth his brederi the hermytes and he sawe a vylion moche sorowfull/ And therfore he kneled down on his knees & prayed our lorde þ he wolde emposshe the grete sorowe that was to come/ Thenne the other hermytes demaunded what thyng it was/ and he sayd that it was a grete somtow For I

sawe grete plente of bestes/ which enuiouued me. which fered all the colitree / And note well that this is to saye that there shall come a grete trouble of men like vnto bestes: that shall defoylle the sacramentes of holy chyrche/ Thenne came a boye fro heuen to saynt anthonye/ that sayd/ that grete abhomygation shall come to myne aulter / And anone after þ herespe of arypens began/ and moche troubled holy chyrche and dide many euylis They bete monkes and other all naked/ tofore the peple: and slew crysten men ly sheep vpon thaulders/ And in especyalle one balachyn dyde grete persecucion/ To whō saynt anthonye wrote a lettre: whyche sayd / I see the grete & male talent of our lorde comyng vpon the. yf thou suffre not the crysten lyue in peas / Thenne I comaunde the that thou doo to them/ no more vylonny: or thou shalt haue a mechaunce shortly The vnhappy man receyued this lettre/ and began to mocke saynt anthonye & spyte on it: and bete wel hym that brought the lettre: And sent a gayn to saynt anthonye these wordes/ if thou hast soo grete charge of thy mockes come to me & I shall gyue to the my dyscipline / But it happed that the xv day after he moued vpon his horse ouer debonayr/ And neuertheles whan thorse felte hym/ he bete hym on the legges & thyes and he deyed on the thyrde daye:

¶ It happed an other tyme that the hermytes were comen to saynt anthonye/ & demaunded of hym a collacyon Thenne sayd saynt anthonye / Doo ye this that is wreten in the gospel / Yf one gyue to the a stroke of that one chek shew to him that other: And they answered we maye not doo soo: Thenne sayd he suffre ye it ones debonayrly/ They answered we maye not/ Thenne sayd saynt Anthonye/ to his seruantes/ gyue them to drynke



## The lyf of Saint Sebastian

good wyne/ For thise monkes ben ouer  
delicious: If any britherne put your selfe  
to prayer: for ye haue moche grette nede  
At last saynt anthonye assembled ther  
mytres/ And gaaff to theym the peas/ &  
deped and departed oute of this worlde  
holily/ Whan he was of the age of an hū  
dred and fyue yeres: Praye we to hym  
that he praye for vs/

Of saynt fabyan/ And the Inter  
pretacion of his name/

**F**abyan is as moche  
to saye: as makynge so  
uereyne beatytude or ble  
ssydnes/ that is to wete  
in getyng in thre maner  
wyse or maners. First  
by right and reason of adopcyon: of by  
enge in a chate/ and by byctory/

**S**aint Fabian was aci  
tyzen & bourgeys of rome  
And it happed that whā  
the pope was dede/ that the  
peple assembled for to che  
se a nother pope/ And saynt Fabian ca  
me to election/ for to knowe who sholde  
be electe/ & chosen to that dygnyte/ And  
anone a whyte donue descended from he  
uens/ & rested vpon his hede/ And whan  
the peple sawe that they merueylled mo  
che And all they by comyn accorde cho  
es him for to be pope. This holy man fa  
byan after whan he was pope/ he ordey  
ned thurgh out all the countrees seuen de  
ken/ and to theym senen subdekens/ for  
to wryte the lyues of martyrs: There  
was an Emperour in his tyme named  
philyppe: whiche was moche sinful/ and  
came boldely in the bigylle of ester in to  
the chyrche for to be housled & commyned  
whom the pope droof a alwe/ and denye  
ed to him the comunyon/ vntyll he had  
shauen hym of his synnes and lette him

stonde amonge the seculyers/ This holy  
pope also ordeyned the crysme in the chir  
che: Thenne at last whan he had ben pope  
xiiij yere/ Decius the emperour commaū  
ded to smyte of his heed And so he was  
crowned with the crowne of martyrdom  
the yere of our lorde CC liij/

Of saynt Sebastian / And fyrste  
thyn terpretacion of his name/

**S**ebastian is said of seques  
and beatitudo/ and astin & ana  
that is to saye folowynge the ble  
ssidnes/ of the heuenly cytee/ And this  
he gate fyue maner of wyse after saynt  
austyn: That is to say/ he gate by pouer  
te the regne/ wyth sorrowe Joye/ wyth la  
bour rest/ wyth trouble glorie/ and with  
deth lyfe: Or sebastianus is sayd of bas  
to/ For by the helpe of cryste he flowered  
in the chyrche: And had a custome to co  
forte the martyrs in their tormentes.

**S**aynt sebastyan was  
a man of grette saythe: a  
good crysten man/ And  
was borne in Nerbon/ &  
after taughte & endoctr  
ned in the cyte of melan  
and was soo well beleued of dyoclesian  
& maximian emperours of Rome: that  
they made hym mayster & duke of theyr  
mayne/ & polwer And alway wolde ha  
ue hym in theyr presence/ and he was al  
waye wyth theym in thabyte of a knygh  
te. and was girde with a girde of gol  
de aboue: like as was vsed And al this  
dyde he not for jolyte/ ne for cause that  
he drad deth/ or to deye for the loue of ihsu  
cryst/ but he dyde it for to comforte the  
crysten men in their bileue. Whā they we  
re in distresse for to renie the faith for dre  
de of torment of their bodies. It happed  
that iherodern germains were cristen men  
and noble of lignage named marcus &



marcellianus were taken and constrain-  
ned by themporous for to worshyppe &  
doo sacrefyse vnto thydollys/ And ther  
was gyuen to them respyte of xxx da-  
yes to be in pryson wythout to receyue  
deth for theyr crysten fayth/ wythin whi-  
che tyme they myght counseyl & aduise  
theym self whether they wold doo sacre-  
fyce to thydollys: or to leue/ & theyr fren-  
des were suffred in this tyme of respyte  
to come to theym in pryson/ for tenrete/  
& reuoke them fro theyr fayth for to saue  
theyr lyues. Thenne came theyr paren-  
tis and frendes to them & began to saye  
whens cometh this hardnes of herte that  
ye despyse the old age of your fader and  
moder whiche ben now olde: ye gete vn-  
to them newe sorowes/ the grete payne  
that they had in your byrthe/ was not  
so grete as the sorowe that they haue no  
we and þe sorowe that your moder suffred  
is not to reherce: wherefore ryght dere fren-  
des we praye you that ye wylle to thys  
sorowes put somme remedye: And de-  
parte you and leue the errour of the cry-  
sten men: And anon after thys wordes  
theyr moder cam and entred in/ in cry-  
eng and terpyng the heeres of her hede: in  
shelwpyng her pappees & sayd all wepin-  
ge/ Alas I am meschaunt and vnhap-  
py that lese my two sones/ that I haue  
gyuen souke and nourysched so swetely  
Thou sayr sone thou were swete and de-  
bonayre to me: and to that other she said  
thou were lyke and semblest wel thy fa-  
der: Alas to what mescheyf and sorowe  
am I delyuerd: for you my sayr sones  
I lese my sones whiche by theyr owen/  
wyl goon so to deye My moost dere chil-  
dren haue ye merci on your sorowful mo-  
der that am in soo grete mesease and in  
so grete wepyngys for you/ O pour cap-  
tyf that I am what shal I doo that lose  
my two sones and to the deth I see them  
goe. by theyr fre wyl. Alas this is a

newe maner of deth: for to despyre the deth  
to fore it come. The moder hath vnnethe  
said her complaint/ But that theyr fader  
was brought by twene two seruauntes  
whiche at thet tyme shelde to his sones dust  
vpon the pouerte of his hore hede/ And  
cryed Alas I sorowful captyf come to þe  
deth of my two sones/ whiche by theyr  
owen agreement wyl deye. O my ouer-  
derest sones that were the sustynance &  
staf of my olde age/ swetely nourysched  
and taught and lerned in the sciences:  
what is this open folishnes & rage þe is  
comen on you and causeth you to loue  
and despyre so the deth: ther was neuer su-  
che folye ne rage seen in the world/ O  
ye my frendes come forth and helpe me/  
to bywepe my children/ ye that haue her-  
tes of pyte: And ye olde and yong we-  
pe ye: And I wyl wepe so moche: that I  
see not the deth of my sones: In the why-  
le that the fader thus wepte and sayde.  
cam the two wyues of thys two sones/  
whiche bare in their armes their children  
whiche wepyng and cryeng sayd/ Saye  
ye now that ben our dere husbandes/ In  
what ward leue ye vs & your chyldren/  
alas what shal bycome of vs & our chil-  
dren/ Alas what shal bycome of vs/  
Our chyldren and our goodes: that for  
your sake shal be lost/ Alas captyues þe  
we be what is to vs happened/ how ha-  
ue ye herte of yron/ in what maner may  
ye so be harded so out of nature & cruell  
that also dyspyse your fader & moder/ &  
refuse al your frendes/ chace away your  
wyfes/ & renge & forsake your chyldren  
& with your wyl delguer your self for to  
deye shamefully/ Of thys lamentable  
wordes to fore wretton/ The ii said sones  
marcus & marcellian were so abasshed  
& theyr hertes molesped/ that almost we-  
re tourned fro the crysten fayth: & wolde  
for the fauour of their parentis & frendes  
haue don sacrefyse to thydollys/ k iij



## The lyf of Saint Sebastian

but at thysse wordes was saint sebastyan  
 an as a knyght/whan he sawe the thus  
 traueylled & so amolished/anon cam to  
 the & said / O ye ryght noble knyghtes  
 of Ihesu cryst wyse & hardy whiche ben  
 comen to the victorie/& now go abacke  
 & for a fewe blaundishyng wordes Bai  
 ne & myserable ye wyl lose the victorie:  
 pmanable/lese ye not the euerlasting lif  
 For the blandysshing wordes of wy  
 men. By ye example to other crysten  
 men for to be strong in the fayth/addres  
 se your hertes aboue the world/& lose ye  
 not your cowlbre for the wepynges of  
 your wyues & chyldren: They that now  
 wepe certis shold be this daye glad & jo  
 yous yf that they knele/that ye knowe  
 thei wene that ther be none other lif but  
 this whiche they see to fore theyr eyen /  
 whiche after this shal come to nought yf  
 they knele what is that other lyf/wyth  
 out deth & wythout heuyesse in whiche:  
 is ioye permanable & euerlastyng with  
 oute doubt they wold haste the for to go  
 wyth you to that lyf/& shold repute this  
 lif as Bayne/ For it is ful of myserye &  
 also fals/& syth the begynnynge of the  
 world hath deceyued alle his frendes / &  
 conquerd all them that haue affyaunce  
 in hym/ For she hath lyed in heer promp  
 se/yet doth she dayly in this lyf more har  
 me. For she maketh glotons/& other she  
 maketh lecherous / she maketh theeuers  
 for to slee/ And the an  
 gry cruel/and the lyars fals & deceyua  
 ble: she putteth disorde amonge wed  
 ded & maryed peple:& debate emonge  
 p prayble/By the world cometh al mali  
 ce and al felonye/Thus euyl do they: p  
 in this lyf putte theyr despres: And we  
 ne longe to lyue therein And whan thei  
 that thus serue p world/haue vsed theyr  
 lyf in doyng thysse euyl aforesayd/ Then  
 ne gyueth she to theym heyr doughter p  
 is the deth perpetuelle/that is the reward

that the lyf of this world gyueth to her  
 seruauntes/that departe from this worl  
 de despourueyed And here nothing with  
 them but theyr synnes: after this saint  
 Sebastyan turned him to thir parentes  
 and frendes and sayde to them in this  
 maner/O ye my frendes lo here the lif of  
 this world whiche deceyueth you in such  
 wyse that ye dyscounseyll your frendes  
 fro the euerlasting lif/ye distrouble your  
 chyldren that they shold not come to the  
 compaignie of heuene/and to the honoure  
 permanable/and to thamyte of thimpe  
 your celestyal/by your folysshe wordes/  
 and your fals wepynges/yf they shold  
 assente to your reuell they sholde but a  
 whyle dwelle with you/and after shold  
 departe fro your compaignie / where ye  
 shold see them in tourmentis that sholde  
 neuer ende: where as cruell flame deuou  
 reth the soules of mescreauntes/and wor  
 shyppers of ydolles/And the dragons/  
 eten the lypes of cursed men/ And the  
 serpentes destroye thim that ben euyl: the  
 re where is herd nothing but wailynge  
 wepynges/& horryble cryes of sowles/  
 whiche brene contynuelly in the fyre of  
 helle/& euer shal brene wythout depeng/  
 suffre ye/p your sones escape thysse tor  
 mentis:& thinke how ye may escape / &  
 late the suffre deth for the loue of Ihesu  
 cryst/thynke not/but they wha thei shal  
 be thus departed fro you goo/for to ma  
 ke redy your place & your mansion / in  
 heuene: where ye & your chyldren may be  
 ioye perpetuell: In this hour & time that  
 saint sebastyan that was in thabyte of a  
 knyght clad wyth a matel/& gird wyth  
 a girdle of gold & had said thysse wordes  
 anone cam a grete lyght in p whiche ap  
 pired a pongelynge clad wyth a whyte  
 matel emoge vii agellis/& gaf to saint  
 sebastia p peas saieing: p shalt be allway  
 with me: this salwe p wif of nichostrat



named 3oe/ In whos house Marcus  
and marcellianus were putte in pryson  
whiche had be muct & dombe by yere by a  
ikues that she had: But she had vnder-  
tonden that whiche saynt sebastian had  
sayd/ & had seen the lyghte aboute hym:  
And she fylle dowlne to his feet: and by  
ignes of her hōdes made praizers to him  
And after whan saynt sebastian knew  
that she had lost her speche/ Anone he sa-  
yd to her/ yf I be the seruaunt of ihesu crist  
and yf all that: that I haue sayd be true/  
Thenne I praye hym that he wylt rendere  
to the thy speche agayne: that opened the  
mouth of zacharye the prophete/ And a-  
none escheped this woman moche hys/ &  
sayd/ The wordes that thou hast sayd is  
very true/ and blessid be thou/ & the wor-  
de of thy mouth/ And blessid ben al thei  
that byleue in ihesu cryst the sone of god  
For I haue seen certaynly seuen angels  
tofore the holding a boke in whiche was  
wreten all that: whiche thou hast sayd/  
Blessid be all they that bileue that: whi-  
che thou hast sayd: and cursed ben they y  
byleue the not/ And nychostratus hus-  
bonde of this woman/ and the fader and  
moder: and alle the frendes of marcellia-  
nus & marcus/ receyueden the crysten sa-  
yth: and weren all baptyzed by policar-  
pus the preest/ vnto the nōbre of lxxviij  
persones men wyemen & chyldeyn/ And  
x dayes durynge they abode togyder in o-  
rison & prayes and thāked god of his  
benefaytes/ Emonge theim tarquili-  
nus fader to the holy martirs aforseyd/ why-  
che had/ yf yere durynge the golwte in his  
feet & hondes/ And as soone as policar-  
pus had baptyfed him/ he became as ho-  
le/ and founde in his feet & hondes as a  
chylde/ After the x dayes agrestyn & co-  
matyn prouostes of Rome made tarqui-  
linus their fader to come tofore him/ and  
demaunded of hym/ how his sonnes were

aduyfed and counseilled/ And he answe-  
red moche well dyde ye whan ye gaaff re-  
spyte/ For in the meane tyme/ they that  
sholde haue deryd / haue founde lyfe and  
ioye And the prouost supposed that his  
sonnes had ben turned/ And said to mor-  
ne I shall see/ how thy sonnes shall make  
sacrefyce to the ydolles/ by whom thou &  
they maye dwelle in peas: And tarquili-  
nus sayd/ Gentyelman yf thou wylt iust-  
ly adoure and werke aboute me and my  
sonnes: thou shalt fynde that the name of  
crysten men is of grete vertue/ And the  
prouost sayd/ tarquilius art thou wode  
And he answerde I haue ben oute of my  
wytt But as soone as I bileued in ihesu  
cryste: I receyued helth of body and of  
soule: The prouost sayd I see well/ that y  
respyte of thy sonnes haue brought the in  
erroure/ Tarquiling sayd/ know of what  
werkes come erroure/ The prouost hadde  
hym saye: and he sayd/ The fyrst erroure  
is to leue the waye of lyfe / and goo by  
the waye of dethe/ For to dyspute that  
men whyche ben deed/ for to be goddes/ &  
to adoure the Images/ made of stonnes  
or of wood/ The prouost sayd/ thenne be  
they noo goddes that we adoure Tarqui-  
linus sayd It is red in our booke: what  
men they were that ye adour for goddes  
how euyl they lyued and how meschaun-  
tely they died Saturnus whom ye wor-  
shyppe for god was lorde of Crete: and  
ete the flesh of his childern: howe is not  
he one of your goddes/ And Jupyter  
his sone whom ye adoure/ which slew  
his fader: And also toke his suster to  
his wyf or spowse/ what euill was this  
How arte thou in grete erroure that adou-  
reste & worshippest this cursed men/ and  
saist to the ymage of stone/ thou arte my  
god: And also to the stook of the tree hel-  
pe me/ Thenne the prouost sayd: yf there  
be none but one god Inuyfible: that



## The lyfe of saynt Sebastian

ye adoure/. Wherefore thenne adoure ye  
 Ihesu cryst/ Whom the Jewes cauefped.  
 Tarquillinus answered/ yf thou knewest  
 a ryng of golde: in whiche were a precy  
 ous stone. lyeng in the myre of a valey  
 thou woldest sende thy seruauntes for to  
 take vp this ryng/ And yf they myghte  
 not lyfte it vp/ thou woldest vnclouth thy  
 selfe of thy clothes of sylke & doo one a  
 cours cote/ and woldeste helpe to take vp  
 this ryng/ The prouost said whi is this  
 propoſicion: Tarquillinus answered/ for  
 to shewe to the/ that we adoure one only  
 god. The prouost sayd. What vnderston  
 dest thou by this ryng/ The golde of the  
 ryng is the body humayn/ and the pre  
 cious stone is the soule whiche is enclo  
 sed in the body. The body & the soule ma  
 ke a man/ lyke as the golde & the precy  
 ous stone make a ryng. and moche mo  
 re precyous is the man to Ihesu cryst than  
 the ryng is to the. Thou sendest thy ser  
 uauntes for to take vp this ryng oute  
 of the dyrt or myre and they may not/  
 Thus sent god in to this worlde the pro  
 phetes/ for to draue thumayne lygnage  
 oute of thordure of synnes/ and they my  
 ight not doo it/ And lyke as thou shol  
 dest leue thy ryche clothes: and clothe the  
 wyth a cours cote/ and woldeste descende  
 in to a pryue/ & put thy honde in to the  
 foule odour to take vp the ryng/ Right  
 so the mageste of god hydde the lyght of  
 his diuynite by a carnall bestymet whi  
 che he toke of our nature humayn. And  
 cladde hym therwyth/ and descended fro  
 heuen/ and came here to the priue of this  
 world: and put his honde in thordures  
 of our myseryes/ in suffryng/hungre &  
 thurst/ and toke vs vp oute of the fylthe  
 and whysse vs fro our synnes by the  
 water of baptisme. And thus he whiche  
 dyspyseth the by cause thou sholde descen  
 de in a folle habyte to take vp the ryng

ge: / thou myghtest well put hym to dethe  
**T**hus alle they that renye or despyse  
 Ihesu cryste/ by cause he humbled hym  
 selfe for to saue man/ maye in noo wyse  
 escape fro the dethe of helle. The prouost  
 sayd I see well that thies ben but fables.  
 Thou haste taken respyte for thy sones/  
 Knowest thou not well that the mper  
 ur our lorde is cruell apenst crysten men  
 Tarquillinus sayd It is folye to doubt  
 more humayne puissaunce: than the pu  
 yssaunce dyuine: They that ben cruelle  
 apenst vs/ maye well tourment our bodi  
 es. but they maye not take fro our herte  
 Ihesu cryste / Thenne the prouost putte  
 Tarquillinus in the honde of the serga  
 untes: Sayenge shewe to me the medyc  
 yne by whiche thou arte heled of thy go  
 owt/ And I shall gyue to the golde with  
 out nombre/ Know thou that moche euil  
 shall come to theym that sellen/ and bye  
 the grace of god/ But and thou wilt be  
 hole of the maladie of the golde byleue  
 in Ihesu cryste/ and thou shalt be as ho  
 le as I am: The prouost sayd bryng  
 hym to me that hath heled the: Tarquilli  
 nus went to Polycarpus and sayd to  
 hym all this/ And brought wyth him sa  
 ynt sebastyan vnto the prouost and en  
 formed him in the sayth: and he prayed  
 hym that he myght haue his helthe/  
 And saynt Sebastian said/ that he shol  
 de first renye his ydolles/ And geue hym  
 lycence to breke theym: And thenne  
 he sholde haue his helthe. Thenne Coma  
 syn the prouost sayd that his seruauntes  
 sholde breke theym: Saynt sebastyan sa  
 yd they ben aserd and dare not breke the  
 ym. And yf the fendes hurte ony of the  
 in bi ony occason/ the mysbileuers wol  
 de say/ that they were hurt by cause they  
 brake their goddes/ And thenne polica  
 pe & sebastian destroyed moo than CC I  
 dolles/ thenne said thei to the prouost: whi  
 hast not



thou receyued the helthe whyles we bra-  
 ce thyddolles/thou kepest yet thy myshyle  
 ie/or elles kepest yet some yddolles: The-  
 ne he shewed to theym a chambre: whiche  
 was lycht as had ben of sterres/where  
 vpon his fader had dyspended CCC poies  
 of golde: by whiche he knew thynges for  
 to come/Thenne sayd saynt sebastian as  
 longe as thou kepest this hole thou may-  
 st neuer haue helthe: And thenne he ag-  
 greed it sholde be broken / Tiburcien his  
 sone whiche was a noble yonge mas sa-  
 id playnly/ that soo noble a werke shol-  
 de not be dystroyed/how well I wyll not  
 be apenst my faders helthe/ This wyll I  
 well that there be ordeyned two furnay-  
 ses of fyre brennyng/ and thene I wyll  
 hat ye dystroy this werke/ And yf my  
 fader haue his helthe/ I shall be content  
 And yf he receyue not his helthe thene I  
 wyll that ye two shall be brent in thyse  
 two furnaysses of fyre all quicke/ And  
 saynt sebastian sayd/be it/as thou haste  
 sayd/And forthwith they went & breke þe  
 chambre And in the meane whyle than-  
 gell of our lorde appered to the prouost &  
 sayd:his helth was gyuen to hym and  
 anoue he was all hole / and ranne after  
 him for to haue kyssed his feet:but he de-  
 nyed him/for he had not receyued baptis-  
 me And thenne he & Tiburcien his sone  
 wyth IIII of theyr famylie were  
 baptysed: Thenne 300 was taken of the  
 mescreaunts & was tormented soo long  
 that he gaaf vp the spiryte/ And whan  
 Tarquelinus herde that he came forth &  
 sayd/ Alas why lyue we soo longe/Wi-  
 men gone tofore vs to þe crowne of mar-  
 tirdom. And wythin a fewe dayes af-  
 ter. he was stoned to deeth/And tyburcy-  
 en was commaunded that he sholde goo  
 bare foot vpon brennyng coles/or el-  
 les doo sacrifice vnto thyddolles And the-  
 ne he made the sygne of the crosse vpon

the coles/ and went on theim bare foot.  
 And he said me thinketh I goo vpon to  
 se floures in the name of our lord ihesu  
 cryst: To whom fabyen the prouost said  
 It is not knowen to vs that your ihesu  
 cryst is a tatcher of forcerpe. To whom ty-  
 burcyen sayd/holde thy peas thou cursid  
 wretch/for thou art not worthy to nem-  
 ne so worthy/soo holy/ne soo swete a na-  
 me/Thenne the prouost was wroth:and  
 comaunded to smyte of his hede: & soo he  
 was martred / And thenne marcellus  
 & marcus were sore tormented/and  
 boude to a pyller/And as they were soo  
 bouden they sayden:loo how good & ioye-  
 full it is brethren to dwelle togyder: To  
 whom the prouost sayd / Ye wretches  
 doo alwaye pour madnes/ and delyuere  
 yourself: And they sayd we were neuer  
 soo well fedde/we wold that thou woldest  
 lete vs stande here/ tyll that the spyr-  
 tes sholden departe oute of our bodies:&  
 thenne the prouost commaunded that they  
 shold be perced thorough the bodies wyth  
 spyes. And soo they fulfyllid their mar-  
 tirdom/ And for this saynt sebastian was  
 accused to theemperour that he was criste-  
 wherefore dyoclesyan theemperour of rome  
 made hym come tofore hym / And sayd  
 to hym he alwaye loued the well. And  
 haue made the mayster of my palays:  
 how thenne hast thou be crysten pryuelly  
 apenst my helth & in despyte of our gods  
 des/Saynt sebastian sayd/allway I ha-  
 ue worshypped ihesu cryst:for thy helthe  
 and for thestate of rome/ And I thynke  
 for to praye and demaunde helpe of the y-  
 ddolles of stone:is a grette folpe. Wyth thi-  
 se wordes dyoclesian was moche angry  
 & wroth/ and commaunded hym to be lad  
 to the felde/and there to be boude to a sta-  
 ke.for to be shotte at And tharchers shot  
 at him tyll he was ful of arrowes as a  
 hychin isfull of pyckes. And thus left



## The lyfe of saynt Sebastian

hym there for dede / The nyghte after ca-  
me a cristen woman for to take his bodi  
& burie it: but she fonde hym a lyue and  
broughte hym to her hous/and toke char-  
ge of him tyll he was all hole Many cris-  
ten men came to hym whiche counseilled  
him to auoyde the place/ but he was com-  
forted/ and stode vpon a staffe where the  
emperour shold passe bi/ and said to him  
The bisschops of the ydolles deceyue you  
euill. whiche acusen the crysten men to be  
contrary to the comyn prouffite of the ci-  
ty: that praye for your estate & for the lth  
of Rome/ Dioclesian sayd/ art not thou  
sebastyan/ whom we comaunded to be sho-  
ten to dethe. And saynt sebastyan sayd/  
therefore our lord hath rendered to me lpf  
to thende that I sholde telle you/ that euil  
& cruelly ye doo persecutions to the criste  
men: Thenne made dyoclesian hym to be  
brought in to pryson in to his palays/ &  
to bete hym soo sore wyth stones tyll he  
deyed: And the tyrauntes threwe his bo-  
dy in to a grette preuye/ by cause the crys-  
ten men shold make noo fest to berie his  
body/ ne of his martirdom/ But saynte  
sebastyan appered after to saynt lucyne  
a glorious wydolwe/ and sayd to her in  
suche a pryue shalt thou fynde my body.  
hangynge at an hoke / whiche is not de-  
fowled: wyth none odour / whan thou  
hast wasshed it/ thou shalt berie it at ca-  
thacombes by thapostles/ And the sa-  
me nyght she and her seruantes accom-  
plyshed all that sebastian had comaunded  
her/ He was martred the yere of our lord  
de CC lxxxviij. And saynt gregory tel-  
leth in the fyrst booke of his dyalogues/ of  
a woman of tuskane whiche was newe  
wedded was prayed for to goo wyth o-  
ther wyemen to the dedycacyon of the chyr-  
che of saynt sebastyan. And the nyghte  
tofore she was soo moued in her fleshe y  
the myght not absterne her from her hus-

bonde / And on the morne she haupnge  
gretter shame of the men than of god wote  
thider. And anone as she was entred  
in to the oratorpe: where the relikes of  
saynt sebastyan were/ the sende toke her  
and tormented her before all the people/ &  
thenne the preest toke the couerture of the  
aulter and couered her/ And thenne the  
deuyll assayled the preest: her frendes lade  
her to thenchautours/ that they sholde en-  
chaunte the sende/ But as soone as they  
began to enchaunte/ by the iugement of  
god a legyon of deuyles entred in to her  
that is vi m vi C xlvj. And vexed her  
more sharpely than tofore/ And an holy  
man named formatus by his prayers  
seled her

**I**t is redde in the gestes of the rom-  
bardis/ that in the tyme of kynge gilbert  
all italie was smeten wyth soo grette a  
pestylence/ that vnyth they that were ali-  
ue myght berie the dede And this pesty-  
lence was most at rome & paupe: Thes-  
ne the good angell was seen vysibly of  
many/ and an euill angell folowynge be-  
rynge a staffe/ whom he had smyte and  
slee. And as many strokes as he smote  
an hous. so many dede persones were bor-  
ne out of it/ Thenne at last it was shew-  
ed to one by goddes grace that this pes-  
tilence shold not cease tyll that they had  
made an altar to saint sebastyan at ba-  
uie/ whiche thenne was made in the chyr-  
che of saynt peter. And anone the pesty-  
lence ceased/ And thyder fro Rome reli-  
ques of saynt sebastyan were brought  
And saynt ambrose in his preface saith  
thus/ O lord the blode of thy blessid mar-  
tir saynt sebastyan was shed for the con-  
fusion of thy name: He hath shewed thy  
merueyles: that they prouffite in in s-  
myte vertue. and gyueth to our studyes  
prouffite/ & to theim not stedfast to the: it  
gyueth ayde and helpe / Thenne let vs



praye to this holy martyr saynt sebastyan that he pray vnto our lord/ that we maye be deliuered from all pestylence & todayn deth/ and soo departe a dursedlye knes that we maye come to euirlastyng ioye & glorie in heuen/

Here feloweth of saynt Agnes  
And fyrste the Interpretacyon of  
her name/

**A**gnes is sayd of agna a lambe/ for she was humble and debonayre as a lambe/ or of agno in greck/ which is to say debonayr & ppyetous/ For she was debonayr and mercysfull/ Or agnes of agnosendo. for she knewe the way of trouthe/ And after this saynt austyn saythe routh is opposed agens vanitee/ falsnes & doublenes/ For these three thynges we be taken from her for the trouthe that she had.

**T**he Blessed Virgynne saynt agnes was moche wise, and well taughte as saynt ambrose wyth: steth & wrote her passio/ she was fair of visage/ but moche fairer in the creature saythe/ She was yonge of age/ & aged in wytt: For in the yij yere of her age: she losse the deth that the worlde gyveth/ And fonde lyfe in ihesu cryst: Whiche whan she came fro scole/ the sone of pfecte of come for thempere loued her And whan his fader & moder knewe it they offered to gyue moche rycheffe wyth hym/ yf he myghte haue her in maryage And offered to saynt Agnes ppyous gemes & jewelles: Whiche she refused to take/ Wherof it happed that the yongma was ardauntly esprysed in loue of saynt agnes/ And came agen & toke wyth hym more ppyous & richer adournemen

tes/ made with al maner of ppyous stones/ And as well by his parentes as by hymselfe offered to saynt agnes rich ppyes & possessions. and all the delytes & deduytes of this worlde: and al to then: de to haue her in maryage/ But saynte agnes answered to him in this mater/ Soo fro me thou fardel of synne/ norishinge of euilles/ & morsel of deth/ and departe/ And know thou that I am ppyetted & am loued of an other louer. Whiche hath the gyuen to me many better jewelles Whiche hath affauced me by his sayth: & is moche more noble of lygnage than thou arte & of effect: He cladde me wyth ppyous stones and wyth jewelles of gold/ he hath sette in my visage a sygne that I receyue none other spouse but him And hath shewed me ouergette treasours Whiche he must giue: yf I abide with him I wyll haue none other spouse but him I will seke none other in no maner may I leue hym/ wyth him am I ferme & fastned i loue/ Whiche is more noble more ppyssant. & saynter than ony other: Whos loue is moche swete & gracious/ of who the chambre is now ready for to receyue me: Wher the Virgyns syngin merly. I am now embraced of him/ of whom p moder is a Virgyn/ And his fader knewe neuer woman/ to whom thangelles serue/ the sone & the more merueill them of his belovte/ Whos werkes neuer fail/ Whos richesse neuer mynish: by whose odour dede men ryse agen to lyf: by whose towhinge the seke men ben comforted. Whose loue is chastyte/ To hym I haue gyue my sayth/ to him I haue comitted my herte Whan I loue hym thenne am I chaste & Whan I touche him thenne am I pure & cleane/ And whan I take him thenne am I a Virgynne/ This is the loue of my god: Whan the yonge man had herde all this he was despayred as he that was taken



## The lyfe of saynt Agnes

in blynde loue/and was ouerfore forme  
ted/in soo moche that he laye seke in his  
bede for the grete sorow that he had: The  
ne came the phisiciens & anone knewe  
his maladye: and sayd to his fader that  
he languished of carnall loue/that he had  
to some woman. Thene the fader enqur  
red and knew that it was this woman/  
And dyde doo speke to saynt agnes for  
his sone/And sayd to her how his sone  
languished for her loue: Saynt agnes  
answerd that in noo wyse she wold bre  
ke the fapth of her fyrst husbonde: Upon  
that the prouost demaunded who was her  
fyrst husbonde/ Of whom she somoche  
auaunted: and in his power somoche tru  
sted/Thene one of her seruantes sayd. yt  
she was crystened. and that she was en  
chaunted/that she sayd Ihesu cryst was  
her espouse/And whan the prouost herde  
that she was crysten: the prouost was  
moche gladd. bycause to haue power on  
her For thenne the crysten peple were in  
the wyll of the lorde/ys they wold not re  
nye theyr god & their byleue/all their go  
des sholde be forseynted: wherfore thene p  
rouost made saynt agnes to come in iu  
styce/And he examyned her swetly. and  
after cruelly by menaces: Saynt agnes  
well comforted sayd to hym/ Doo what  
thou wilt/for my purpose shall thou ne  
uer chaunge: And whan she salwe hym  
nolw flaterpng and nolw terryble angri  
she scorned hym/and the prouost sayd to  
her beynge all angry: One of two thyn  
ges thou shalt chuse/ether doo sacrefyce to  
our goddes wyth p virgynnes of the god  
des besta: or goo to the bordelle to be ha  
bandouned to all that thyder come: to p  
grete shame & blame of all thy bygnage  
Saynt agnes answerde ys thou know  
est who is my god/thou woldest not say  
to me suche wordes/ But for as moche  
as I knowe the vertue of my god/I sette

noo thynge by thy menaces/ For I ha  
ue his angell whiche is kepar of my bo  
dy/Thenne the Juge all araged made to  
take of her clothes: & all naked to be led  
to the bordell/And thus saynt agnes p  
refused to doo sacrefyce to thidolles was  
delpyerde naked to goo to the bordell/but  
anone as she was vndothed/ god gaaf  
to her suche grace/that the heeres of her he  
de became soo longe that they couerde al  
her body to her sete/soo that her hodi was  
not seen/ And whan saynt agnes en  
tred in to the bordell anone she fonde the  
angell of god redy for to defende her and  
enuyronned saynt agnes wyth a brig  
hte clerenes. In suche wyse that no man  
myghte see her ne come to her: There ma  
de she of the bordell her oratorpe/And in  
makynge her prayetes to god/she salw to  
fore her a white vesture/And anone the  
wyth she cladde her/And sayd I thanke  
the Ihesu cryste whiche accomptest me  
wyth thy virgynnes and haste sente me  
this vesture / All they that entred made  
honour and reuerence to the grete clere  
nes that they salwe aboute saynt agnes  
And came oute more deuoutly and mo  
re clere than they entred. at lasie came the  
sone of the prouost wyth a grete compa  
nye/for to accomplissh his foule despres  
and lustes/ And whan he sawe his felaw  
ws come oute and yssue all abasshid/he  
mocked theym and called theym colwar  
des/And thenne he all araged entred for  
to accomplissh his wyll. And whan he ca  
me to the clerenes/he auauced him for to  
take the virgynne: And anone the deuill  
toke him by the throte/and stragled him  
that he fylle downe dede/And whan the  
prouost herd this tidinges of his sone/he  
ranne wepyng to the bordell/and began  
crying to saye to saynt agnes/ O thou  
cruell woman whi hast p shewed thy en  
chaument on my sone/ & demaunded her



his sone was deed/ And by what  
 use/ To whom saynt agnes answered  
 toke him in to his power. to whom he  
 abandoned his wille/ why ben not  
 they deed sayd he that entred here tofo  
 him/ For his felawes sawe the myra  
 of y grete cleynes/ and were ascerde  
 ent their waye/ Inhurt/ For they dide  
 noue to my god. whiche hath cladd me  
 yth thyre vestments/ and hath kepte  
 y body: but your vplanous sone/ asse  
 as he entred in to this hous began to  
 aye & crye: And whan he wolde haue  
 ged honde vpon me/ anone the deuylle  
 elve hym as thou seest/ yf thou may rei  
 hym sayd he/ It maye well appere that  
 ou hast not put hym to deeth/ And say  
 t agnes answered: howe well that thy  
 eant: is not worthy to impetoe ne ge  
 at of our lorde / neuerthel's it is tyme  
 at the vertue of god be shewed soo ye  
 ll oute that I may make my prayer to  
 od/ And whan she was in her prayers  
 angell came & reysed hym to lyf And  
 none he wente oute/ and began to crye  
 yth an hye voyce/ that the god of crist  
 en was very god in heuen and in erth  
 nd in the see And that idoles were va  
 n that they worshipped: whi/ he myght  
 ot helpe theimself ne none other/ Ther  
 he bysshop of the idoles made a grete dis  
 orde amonge the peple/ soo that all they  
 cryed/ take a waye this forcereffe & wyte  
 he that torneth mennes myndes: & alpe  
 eth theyr wyttes/ whā the prouost saw  
 hise merueyles/ he wold gladly hauede  
 querde saynt agnes. by cause she hadde  
 eysed his sone but he doubted to be ban  
 ysshed. And set in his place a lieutena  
 ite named aspasius/ for to satysfye the  
 peple/ and by cause he coude not delouer  
 er/ he departed sorowfull/ This aspasy  
 is dyde doo make a grete fyre amonge  
 all the peple/ and dyde doo cast saint ag

nes therein/ Anone as this was done y  
 flamme departed in two parties: & bre  
 te theim that made the dyscordes/ & she a  
 bode all hole wythout felyng the fyre/ the  
 peple went that she had done all by cha  
 untment/ Therie made saynt agnes her  
 oryson to god / thankynge hym that she  
 was escaped fro the peryll to lese her vpr  
 gnyte: and also fro the brennyng of y  
 flāme: And whan she had made her ory  
 son/ the fyre losse all his hete: & quenched  
 it: Aspasius for the doubtance of the pe  
 ple/ comaunded to put a swerde in her bo  
 dy/ and soo she was martred/ Anone ca  
 me the crysten men & the parentes of say  
 nt agnes: and berped her body: But s  
 theim defended it/ and cast soo stones at  
 theym/ that vnneth they escaped: She suf  
 fred martyrdom in the tyme of constanty  
 ne the grete/ whiche began to reine the ye  
 re of our lorde CCC ix/ Emonge theym  
 that buryed her body there was one eme  
 renciana whiche had be fel lve to saynte  
 agnes. howe be it she was not yet cryste  
 ned but an holy virgine: she cam also to y  
 sepulchre of saynt agnes/ whiche constan  
 tly reprevued the gentyles: & of theim she  
 was stoned to deeth/ & slayn And therie  
 came a erth quauē lyghtnyng & thonder  
 that many of the paynens perished soo  
 that forson the crysten peple myght sure  
 ly come to the sepulchre Inhurt And the  
 body of emerecyan was berped by the  
 body of saynt agnes

¶ It happed that whan the frendes  
 of saynt agnes whatched at her sepulchre  
 on a nyght/ They saw come a right gre  
 te multytude of virgynes all cladden in  
 vestymentes of golde and wyth syluer/  
 And a grete lyghte shynynge tofore the  
 ym/ And on the right syde/ was a  
 lambe more whytter than the snowe/  
 And sawe also saint agnes among the  
 virgines/ whiche sayd to her parentes



## The lyfe of saynt Agnes

Take hede & see that ye bewaple me noo  
more as deed/ but be ye ioyful wyth me  
For wyth all thies virgynes Ihesu cryst  
hath gyue me moost brightest habitacō  
& dwelling/ And am wyth hym joyned  
in heuen/ whom in erthe I loued with my  
thoughte/ And this was the eyght dape  
after her passyon/ And by cause of this  
Bysion holy chyrche maketh memoyre of  
her/ the eyght dape of the feste after. Whi  
che is called Agnetis secundo. Of her  
we rede an ensample: that in the chyrche  
of saint agnes was a prest whiche was  
named paulus. and alwaye serued in y  
chyrche/ and had right grette temptacō  
of his fleshe/ But by cause he doubted  
to angre our lorde he kept him fro synne  
And praied to the pope that he wolde gi  
ue hym leue for to marie. The pope con  
sidered his symplenes. and for his bou  
te he gaaf hym a ryng/ in whiche was  
an emeralde/ And commaūded that he  
sholde goo to the Image of saynt agnes  
whiche was in his chyrche/ and praye her  
that she wolde be his wyfe/ This symple  
man dyde soo/ and thymage put fourthe  
her synger/ and he sette the ryng there  
And thenne she drewe her synger agay  
ne & kept the ryng fast/ And thenne ano  
ne all his temptacō carnall was que  
shed: and taken from hym/ And yet as  
it is sayd the ryng is on the synger of  
thymage/. Constaunce the doughter of  
constantyne was smytō wyth a sore &  
fowle lepre. whan she had herde of the vi  
sion of saynt agnes at her tombe shew  
ed so her frendes/ she came to the sepulcre  
of saynt agnes/ And whan she was  
in her prayers she felle a slepe/ and she  
saue in her slepe saynt agnes sayeng to  
her/ Constaunce werke constantly And  
yf thou wilt beleue in cryst/ thou shalt as  
none be deliuered of thy syknesse/ whete  
wyth the allook/ and fonde herselfe per

spightly fool: And anone she receyue  
baptisme: and founded a chyrche vpon  
the body of the virgyne/ And there abo  
de in her virgynite/ and assembled ther  
many virgynes by cause of her good ex  
sample/ In an other place it is re  
de: that whan the chyrche of saynt agnes  
was voyde the pope sayd to a prest/ that  
he wolde gyue to hym a wyfe for to no  
ryth and kepe and he ment to comise the  
chyrche yf saynt agnes to his cure And  
he deliuerde to hym a ryng. and badde  
hym to wedde thymage: And thymage  
put forth her ryng: and he set on it the  
ryng/ and anone she closed the synger  
to her honde and kept the ryng/ and so  
espoused her/ Of this virgyne sayth am  
brose in the book of virgynes/ This vir  
gyne ponge men olde men and chyldren  
praple/ There is none more to be praised  
than that maye be prayed of all/ Saynt  
ambrose sayth in his prefacethat this  
blessid saynt agnes despyed the delite  
of noblesse/ and deserued hiealy digni  
te. She lefte the desires of mannes fel  
shyp: and she fonde the felshyp of the e  
uerlastyng kyng: And she receyuing  
a precous deeth/ for the confession of Ihesu  
cryst/ is made conformable to hym/ e  
uerlastyngly to regne in ioye in heuen  
To the whiche he byngye be/ for whose  
glorpyous name & saythe/ this glorpyous  
virgyne saynt agnes suffred martyrdo  
me of deeth/

Here beynneth thinterpretacō  
of the name of saynt Vincent/

**V**incent is as moche  
to say as brennyng by  
ces or ouercompyng bre  
nynges/ and keppinge  
bytorpe For he brente  
and destroyed byces by  
mortifycacion of his fleshe / He byn  
quyshed the brennynges of tourmentes



by stedfast suffraunce he helde the victorie  
of the world by despying of the same /  
he baynquysshed thre thynges in þe worlde  
that is to wete fals errours / foule lo  
ues and wordeli dredes. whiche thynges  
he ouercam / by wysedom / by clenness / &  
by constaunce / Of whom saint austyn sai  
th that they martyrdoms of saintes ha  
ue enseyned that the world is overcome  
wyth al erroures. loues / and dredes / and  
somme afferme that saint Austyn wro  
te and compyled his passyon / whiche  
prudencien sette right clerely in these

**V**incent was uoble of  
lynage but he was more  
noble by fayth and rely  
gion and was deken to  
saint Valeryen bysshop /  
he was in his chyldehode  
sette to stude wherby dyupne proude  
ce he floured in double science / moost per  
foundly / that is to saye in dyuinite / and  
humanyte To whom saint Valeryen by  
cause he was empossyde in his tongue /  
compyled to hym the saytes and werkes  
of charge and hym self entended to pra  
yer & contemplacion / & by the comaun  
dement of dacion the prouost : Vincent &  
Valeryen were drawen to balence and  
the recast in pryson : and the prouost had  
supposed they had ben almost perysshyd  
for hongre and payne. he comaunded the  
to come to fore hym / And whan he saw  
them hool & ioyeful he beyng wroth be  
gan to crye moche strongly and sayd :  
What saist thou Valeryen whiche vnder  
the name of the relygion dost apense the  
decrees of prynces : And as þe blyssed  
Valeryen answered lyghtly / Saint Vyn  
cente said to him / worshipful fader ans  
were not hym so wyth a tymerous herte  
but put out thy boys & eschye hym frely  
And fader ys thou wilt comaunde me

I shal goo answer to the Juge / To  
whom Valeryan sayd / ryght dere sone it  
is longe syth I haue comysed to the þe  
charge of spekyng And now it behoueth  
the to answer for the sayth / For whiche  
we ben here / Thenne saint Vincent turned  
to the Juge & sayd to dacion Thou hast  
holden vnto now wordes to renye oure  
sayth : But knowe thou that it is grete  
felonye to the wysedom of crysten men :  
to blame and renye our crysten sayth /  
Thenne dacyen beyng wroth comanded  
that the bysshop shold be put in exyle.

And Vyncente as a man presumptuous  
and dyspytous shold be put to be forme  
ted in the place named aculeo / And it  
was made lyke a crosse whart of whi  
che the two endes were fpyed in therthe /  
And that his membres shold theron be  
broken for to fere the other : And whan  
he was al thus to broken / dacyen sayde  
to hym / saye Vincente now seest thou thy  
body vnhappy / And Vyncent smyling  
sayd to hym / This is that I alwaye ha  
ue despyed. Thenne the prouoste beyng  
wroth began to saye & menace him with  
many tourmentis And Vincent said to  
hym / O vnhappy man how veneste þe  
to angre me the more greuouly that þe  
tourmentest me / so moche more pyte shal  
god haue on me : Aryse thou vnhappy  
man and cursyd / and by thy wycked spi  
ryte thou shalt be baynquysshyd / For  
thou shalt me fynde more stronger by the  
Vertue of god to suffre thy tourmentis  
than thou hast power to tourmente me /  
Thenne the prouost was angry and be  
gan to crye / And the bochers toke scour  
gis and rodde & began to smyte & bete  
hym wyth rodde of yron / And saint  
Vincent said / What saist thou dacyen / þe  
thy self auengest me of my tourmentis /  
Thenne the prouost was wood & sayde /



## The lyf of Saint Vincent /

to the bochers/ye wretches what doo ye :  
 Why saylle and welle faynt your son :  
 des/ye haue ouercomen murders & ad :  
 uoultes: so that they coude hyde nothin  
 ge your tormentes/and this Vincēt on  
 ly shal molde surmount your tourmentes  
 Thenne the bochers toke komes of y :  
 ron and began to kembre hym on the sy  
 des wythin the flesshe. that the blod ran  
 down ouer all his body/ And that then :  
 trayllis & guttes appered by the joyn :  
 tures of his sydes/ & dacyen said to him  
 Vncēt haue pyte on thy self in suche  
 wyse that thou mayst recouer thy faders  
 pougthe & wyne to spare the tourmen  
 tis that ben yet to come/ And Vncēt  
 sayd to hym O Venemous tongue of the  
 deuyll/ I doubt noo thyng thy tourmē  
 tes: and I fere fore only: that thou wylt /  
 fayne to haue mercy on me For soo mo  
 che more as I see the angry /soo moche  
 more I am reioysed/ I wyl that thou in  
 noo wyse / menysshē ne lasse thy tour  
 mentis: soo that thou kneue that thoube  
 Vanynguysshed in all thynges/ Thenne  
 was he take out of the tourmēt & was  
 brought vnto a torment of fyre: and he  
 blamed and repleued þ bochers of their  
 longe taryng: Thenne wyth his good :  
 wyl/ he mounted vpon the gredyron and  
 ther was rosted/ broyled and brente in/  
 all his membres/ and was styked wyth  
 smale nayles of yron and pricked with  
 brennyng poyntels of yron. And whā  
 the blod ranne in to the fyre and ma :  
 de woundes vpon woundes thenne they  
 cast salt in to the fyre that it shold spar  
 kle and sprynge in the woundes of his  
 body/ on all partes of the woundes: that  
 it shold more cruell brenne and doo hym  
 more payne on his body/ by the flam :  
 mes: in suche wyse that the pryckys of  
 yron myght not holde on his membres /  
 But on his entralles whichē fenge out

of his body/ soo that he myght not meue  
 hym: And for al this he was vnumea :  
 ble/ but they prayed our lord Ihesu cryst  
 wyth joyned bondes vp to heuen. And  
 whan the mynestres had sayde thus to  
 dacyen he sayd: Alas we ben all Vayn :  
 quysshed/ and he lyueth yet And by cau  
 se he may yet lyue lenger: shet ye hym in  
 a moche derke pryson/ And gadre to gy  
 dre all the sharpe stylys / and pricke the  
 in his feet/ And late hym be stretched on  
 them wythout ony humayn comforte/  
 And whan he shall be deed come & telle  
 me/ & this ryght cruell mynistres obeyed  
 hym as to theyr lord ryght cruell/ but þ  
 kynge for whom he suffred the payne so  
 in humayn chaunged to hym all thys  
 in to joye: For the derkenesses were all  
 chaced awaye out of the prysyn: by grete  
 lyght/ And the sharpnes of the stelles /  
 were tourned in to softnes & swettēnes  
 of all maner floures: his feet were vn :  
 bounde/ & he vsed the confort of thonour  
 of angellis/ And lyke as he had goon  
 on the floures syngyng wyth angellys  
 The swete soun of the songe & the swet :  
 nes & odour of the floures whichē was :  
 merueyllous was smelled out of the pri  
 son/ And whā the keepers had seen thur :  
 gh the creuaces of the pryson/ this that/  
 they sawe wythin they were conuerted/  
 and tourned to the fayth: And whan  
 dacyen herde this/ he was wood & sayde  
 what shall we doo to hym more/ we be o :  
 uercomen: Now late hym be born in a ri :  
 ght softe bedde wyth softe clothes so that  
 he be not made more glorious / & to the  
 ende that he dye not yet/ but that he be ma :  
 de strong agayn/ & be kembid agayn/ in  
 nelbe tormentis/ & whan he was brou :  
 ght in a softe bedde/ & had therein rested a  
 while he rendered & gaf vp his spyrte  
 vnto god in the yere of Our Lord CC.  
 lxxxviij vnder dyoclesyan & maxymys



Emperours/ And whan daciē herd sa-  
 e that he was deed: he was moche sorow-  
 ul: & sayd that in that wyse he was also  
 baynquysshed/ but syth I myght not  
 ouercome hym lyuynge/ I shal punyshe  
 he hym/ deed/ And yf I may not haue  
 victorie. I shal be fouled of the payne:  
 Thenne the body of saint Vncient was/  
 caste in a felde for to be deuoured of the  
 bestes and fowles: by the comaundemēt  
 of daciē/ but it was kepte wyth angel  
 is: two touchyng of ony bestē/ And af-  
 ter came a rauēn whiche droof away all  
 the byrdes and fowles greater than he  
 was/ & chased away also a wulf wyth  
 his bylle and becke/ & thēne tourned his  
 heed toward the body/ as he that merueil-  
 ed of the keepyng of thāgellis: & whan  
 daciē herd thys thing/ I twowe sayde  
 e that I may not surmounte hym whā  
 e is deed/ Thenne commaunded that he  
 shold be cast in to the see wyth a mylle  
 stone bounden to his necke/ to thēde that  
 e myght not be destroyed/ Upon therthe-  
 of bestes/ shold be deuoured in the see of  
 elues and grete fysshes/ Thenne the ma-  
 riners that ladde the body in to the see/  
 caste it therin/ but the body was sonner  
 irrued a londe/ than the mariners we-  
 re: & was founden of a lady and of some  
 other by the reuelacion of ihesu crist  
 And was honourably buryed of them/  
 And saint austin saith of this holy bles-  
 yd martyr saint Vincent that he bayn-  
 quysshed so in wordes/ he baynquysshed  
 in paynes/ he baynquysshed in confessō  
 he baynquysshed in tribulacion. he ouer-  
 came the fyre. he ouercame the water/ he  
 baynquysshed deth: & baynquysshed lyf/  
 This Vncient was tourmented for to  
 welle wyth god he was scourgyd for to  
 be introduced/ he was beten for to be en-  
 strengthed/ he brēte to be purged/ he was  
 gladder of the drede of god than of the

world he hadde leuer plesse god than the  
 world & had leuer deye to the world than  
 to god/ Also saint austyn saith in ano-  
 ther/ place yf a merueylouse thing is set  
 te to fore our eyen that is a wyckyd ju-  
 ge a cruell tourmentour and a Martyr  
 not ouercomen/ And prudencien wrote  
 of crueltie and pyte sayng that Vncient/  
 sayd to daciē/ the tourmentes of the pry-  
 son/ the nayles: the Vngles: the streynin-  
 ge combes of yron wyth the flammes of  
 fire: & deth whiche is laste ende of the pai-  
 nes/ all thysē ben playes & japes to cri-  
 sten men/ Thenne daciē as ouercomen  
 bonde hym and drewe hys armes out  
 of theyr Joyntes/ And breke ye all the  
 bones in suchē wyse that all y mem-  
 bres be departed/ to thēde that y breth of him  
 sprynge out by the hoolys of his mem-  
 bres so tourne/ And the knyght of god  
 labored at thysē thynge/ and blamed y  
 bloody bondes: by cause they put not the  
 hokes and nayles depper in hys mem-  
 bres/ And whan he was in the pryson/  
 the angell of god said to hym/ aryse vp  
 noble martyr surely/ aryse vp/ For thou  
 shalt be our selawe & be accompanied  
 wyth sayntes O knyght inuynceible/ stre-  
 ggest of al stronge/ now thysē aspre tour-  
 mentis & cruel doute the now a bayn-  
 quer & prudencie saith y art only noble  
 of the world thou berest onli the Victorie  
 of double batayl thou hast deserued two  
 crownes to gyde/ Praye we thenne to  
 him that he Impetre grace of our lord Jhe-  
 su crist/ that we may deserue to come vn-  
 to his blysse & Joye in heuen where he  
 regneth Amen/

Here foloweth the lif of saint basi-  
 le bythop and first of thinterpre-  
 taciō of his name/

**B**asilis is sayd of Basile in  
 greke. whiche is as moche to sa-  
 ye as a foundement: & leos / that



## The lyf of saint Basille/

is peple/ For he was foundemes of the  
that wold goo to theyr maker/or ellis it  
is said of basilisoo a serpente/for he ouer  
came the serpente enemye of mankynde



**B**asille Was a  
Venerable bysshop and  
a solempne Doctour/ of  
whom Amphylonus bis  
shop of ycome wrote the  
lyf/ And it was shewde in a visyon to  
an hermyte named effraym/ how moche  
holly he was/ On a tyme as the sayd ef  
fraym was in a traunce/ he sawe in a pi  
ler of fyre/ whos hed archched heuens: & a  
boys theyr vpon sayeng/ Suche is basill  
le lyke vnto this pyler that thou seest/ &  
after this/ the hermyte came to the Cyte  
for to see at the daye of epphange soo.  
noble a man/ And whan he sawe hym  
he was clad wyth a whyte Vesture goos  
yng honourably wyth the clergye/ then  
ne hermyte sayd to hym self. I see wel þ  
I haue laboured in dayn and for nou  
ght he that is sette in honour may not be  
suche as I haue seen. We that haue born  
the burthen & labour of the herte of the da  
ye in grete payne/ we haue neuer suche  
thyng: & he here whiche is sette in suche  
honour: & also thus accompanied is a co  
lompne of fyre/ Now I haue grete mer  
ueylle that this may be: And saynt ba  
sille that sawe this in spirite/ made him  
to be brought to hym/ And whā he was  
comen/ he sawe the tongue of fyre: spekin  
ge in his mouth/ Thenne sayd effraym/  
Truly basille is grete: truly basille is  
the pyler of fyre/ And verily the holly  
ghoost speketh in his mouth. And effra  
ym sayd to saint basille / Syre I praye  
the/ That thou impetre of god that I  
may speke greke/ to whom saynt basyl  
le sayde/ thou hast demaunded an harde  
thyng/ Neuertheles he prayed for hym/  
and he spake greke/ Another hermyte sa

we saint basille how he wente in thaby  
te of a bysshop/ and demed euyl in his  
thought. how he dellyted in this estate in  
dayn glorie/ and anon ther cam a boie  
that sayd to hym: thou dellytest the more  
in playng and handeling thy catte. thā  
basille doth in all his atrye & aournemē  
tis. Valens theemperour whiche suscey  
ned tharrens heretikes toke alwaye a  
chirche fro the crysten men and gaf it to  
the arryens / To whom saint Basille  
sayd/ O thou emperour it is wroton/ ho  
nor regis iudiciū diligit: Thonour of þ  
kyngge requyret true Jugement / and þ  
dome of a kyngge is justise/ And wher  
fore thenne hast thou commaunded that  
the catholyque crysten men ben put out  
of holly chirche/ And theemperour sayd to  
hym: yet thou retournest thou to saye by  
longe to me/ it apperteyneth not to the to  
whom basille sayd/ it apperteyneth well  
to me/ and also do deye for justyce Then  
ne demostenes prouost of the metes of þ  
theemperour vpholder of tharrens spak  
for them and made an answer corruped  
in langage. for to make satysfaction/  
And saint basille sayd to hym: It ap  
perteyneth to the to ordeyne for the me  
tes of theemperour / And not to enquire  
of the treshynges drygne/ the whiche as  
confused helde hym styll & sayde not / &  
theemperour sayd to saynt basille: Now  
goo thou forth and Juge thou bytwene  
them/ & not for fauour ne ouer grete lo  
ue that thou hast to that one partye / He  
for hate that thou hast to that other: then  
ne saint basille wente to them/ & said to  
fore tharrens & to the catholyques þ the  
dores of the chirche shold be sette faster &  
sealyd wyth the sealis of eyther partye/  
& that euery shold praye to god for hys  
ryght/ & that the chirche shold be deliue  
ryd to the. at whos praiser it shold opene  
& thus they accorded/ The arryens pul



hem to prayer in dayes & thre nyghtes  
 Whā they cam to the dores thei opened  
 not: Thēne saint Basylle ordeyned a  
 woceffyon & cam to the chyrche/ & knoe  
 ed a stroke wyth his crosse: sayeng At  
 tollite portas principes destruas &c And  
 anon as he had sayd the Verse: the dores  
 opened & they entred in/ & gaf laude / &  
 prayng to god/ & so was theyr chyrche  
 endred to them agayn: And after the  
 Emperour dyde promyse to saint basylle  
 moche good & honour yf he wold consen  
 ce to hym: And saint basylle sayd that  
 he has a demaūde to make to chyl dren/ for  
 they that ben fulfylled wyth diuynе wor  
 des wil not suffre/ that one only sillable  
 of the dyuynе scyence: be corrupte/ Then  
 the Emperour had grete indignacion of  
 hym/ & toke a penne for to wryte the scy  
 ence on hym/ that he shold be expyled: & p  
 yst penne brake/ & the seconde & also p  
 hyrde. And his honde began to tremble  
 for fere: Thēne in grete Indygnaціō/ he  
 alle to rente the cedula/ Ther was an ho  
 nest worshypful man named Heradus  
 whiche had but one doughter/ Whom he  
 dysposed consacre to god: but the sende e  
 nemy to mankynde / enflamed & made  
 one of the seruantes of the same to brene  
 in the loue of this mayde/ & whā he re  
 membred that he was but a seruaut him  
 thought not possible that euer he shold at  
 tayne to come to his desyre/ of soo noble  
 a Virgynе/ he went to enchauntour/ To  
 whom he promysed grete quatyte of mo  
 ney/ yf he wold helpe hym/ to whom then  
 chauntour aswerd that he coude not do it/  
 but I shall sende the to the deuyll Whiche  
 is my mayster and lord And yf thou do  
 hat he shal saye to the: thou shalt haue /  
 thy desyre/ And the ponge man sayd he  
 wold so do: And this enchauntour sente  
 a lettre by hym to the deuyll/ thus contey  
 nyng My lord & mayster/ by cause that  
 I must hastely & besely drawe all the ym

that I may fro the religyon of crystedon  
 & brynge them to thy wyll. to thende p  
 thy partye allway grow & multiplye  
 I sende to the this ponge man espyed i  
 the loue of thy mayde: & demaūdeth that  
 his desyres may be accomplysshed / that  
 herin I hane glorie & honour And that  
 fro now forthon I may gadre to p And  
 drawe moo: Thēne he gaf hym his let  
 tre and bad hym goo. And atte myd  
 nyght stande vpon the tombe of a payne  
 and calle the deuyll/ And holde vp thy  
 lettre in thayer/ And anon he shal come  
 to the: And he anon went forth & dyde  
 as he was bodey & helde the lettre in thas  
 yer/ And forth wyth cam the prynce of/  
 derkenes felawshyped wyth a grete  
 multitude of sendes/ & whā he had redde  
 the cedula/ he sayd to the ponge mā wilt  
 thou byleue in me/ yf I accomplyssh thy  
 desyre And he answered that he wold so  
 do: Thēne the deuyll sayd to him renie  
 thenne Ihesu cryst/ whiche sayde I renye/  
 hym And the deuyll saide to hym ye crys  
 ten men ye be al fals & vntrewe/ For  
 whan ye haue to do/ ye come to me and  
 whan ye haue that ye demaūde anone  
 after ye renye me & retourne to your Ihe  
 su cryst & he receyue th you / by cause he  
 is ryght debonayr/ but yf thou wyll that  
 I do thy wyll/ make a book of thyn ow  
 ne hand wrytyng and deluere it to me  
 & lete it conteyne/ that thou hast forsake  
 Ihesu cryst/ thy baptisme/ & the professi  
 on of cryste relyggyon & that thou be my  
 seruaut/ & wyth me at Jugement to be  
 dampned: & anon al this he wrote & to  
 ke it to the deuyll/ & put hym in his serui  
 tude/ & anon the deuyll toke wyth hym se  
 des p serued for fornycatiō & comaūded  
 them that they shold go & enflame p her  
 te of that mayde in the loue of that pong  
 ge mā/ p whiche cam to her/ & so enflam  
 med her in the loue of the mā that she fyl  
 down to the grownd to fore her fader & in



## The lyf of saint Vincent

creping piteously/and sayenge / Fader  
haue pyte on me: For cruelly I am tour  
mented for the loue of your seruauit ha  
ue mercy on me. & shewe to me your fa  
derly loue that ye owe to me/that ye gy  
ue to me in marpage the yonge man y  
I desyre And yf ye do not/ye shal see a  
none that I shal deye: & therof shal ye  
answere attē day of dome/and the fader  
wepyng sayd Alas wretched that I am  
what is to me befallen. God haue mercy  
on my doughter/that thus taketh alway  
my tresour & quenchyth the lyght of my  
eyen I wold haue gyuen the to the spow  
se of heuene/& wende to haue saued the/  
and thou art dysmesured in worldly lo  
ue & flesshly/Abode doughter & targe:  
that I may marye the to him that I had  
purposed/& brynge not me i my laste da  
yes in sorow/& she cryed and sayd/fader  
do as I haue said/or anon y shalt see me  
ded & so as she wepte bytterly as out of  
her wyte/the fader in grete desolacion of  
herte/meuyd by the counseyll of his fren  
des/& deceyued/dyde her playfyr/& ma  
ryed her to the yonge man. & gaf to her  
his all substaunce sayeng Goo forth my  
doughter Very captyf that thou art. and  
forth she wente and toke hym to her hus  
bond/& they dwelled to gydre. The hus  
bond wente not to the chyrche:ne he blyf  
fyd hym not/ne recomended hym not to  
god wherof many of theyr neyghbours  
noted it & sayd to the wyf This yonge  
man that thou hast taken is not cryste  
ned/ne he goth not to the chyrche/& whā/  
she herde y she was moche abasshed/& for  
sorowe she fyl down to the ground And  
wyth her nayles began to cratche hyr fa  
ce & bete her breste and sayd/ Alas most  
myserable wretche y I am / wherto was  
I born/I wold I hadde perysshed in my  
byrthe/and thenne she told her housbond  
what she had herd of hym:& he answered  
that it was nothyng so:thenne sayd she

yf thou wylt that I byleue the:thou and  
I shal to morn goo to chyrche/& thenne  
I shal knowe yf it be trewe that y sayst/  
Thenne he yelded hym confused/& saue  
wel that he might not denye/but it was  
so:And tolde to her al that he had don:&  
whan she hadde herd alle the caas how he  
had don: she began to waylle & to wepe  
strongly/& forthwyth wente to saint ba  
syllle and reherced to him all that she had  
herd of her husbond. And saynt basyllle  
sente for the husbond and sayd to hym/  
my sone wylt y retourne agayn to god:  
Syre sayd he/ye but I maye not/ For I  
haue bounde my self to the deuyll & renyn  
ed ihesu cryst/and therof I haue made a  
wrytynge of my bond & delueryd it to/  
hym/& saint basyllle sayd to hym/ therof  
no force/Our lord is debonayr & mercy  
full/and shal receyue the yf thou repen  
test the: And anon toke the yonge man  
and made the sygne of the crosse on his  
forhede/And shpyte hym in a chambere/  
thre dayes. After he wente to see hym/&  
demaunded sayeng my sone how is it wi  
th the & he answered/Syre I am in grete  
payne & in grete anguyssh in suche wy  
se that I may not bere the clamour / the  
terrous/& the lappdementis that the sen  
des don to me/ For they holde in theyr  
bonde my wrytynge/in accusing me and  
sayeng:I cam to them & not they to me.  
Thenne sayd basyllle/ my sone be not a  
ferd/but put fermely thy byleue in ihesu  
cryst/and saint basyllle gaf to hym/a  
lytyll mete:for to comforte hym & mar  
keth hym wyth the sygne of y holy cros  
se/And closed hym agayn/& he wente &  
prayed for hym:After certayn dayes/  
passed he wente & bysited hym agayn/  
and askyd how it was wyth hym / and  
he answered moche better than to fore. I  
here theyr clamours:and theyr menaces  
but I see them not:saint basyllle gaf him  
mete/and closed the dore & blessed hym



and wente & prayed god for hym/ and  
 of dapes after he returned and said to  
 hym/my sone how is it With the: he an-  
 swerd holy fader it is well wyth me this  
 dape/ For I haue seen the syght for me  
 & ouercomen the deuyll/ Thenne he toke  
 hym out/and callyd alle the clergye/the  
 religgioues/ & the peple: & warned the  
 that they shold alle praye for hym/ And  
 ledde the yonge man by the hande to the  
 chyrche/ And anon the deuyll wyth a gre-  
 te multytude of fendes wythout seeyng/  
 of ony man toke the yonge man & pay-  
 ned them to take hym out of þe honde of  
 saint basylle/ And the yonge man begā  
 to crye/holy saynt of god helpe me: and  
 the fendes enforced them so gretly that  
 they made saint basyle to meue in hol-  
 dyng the yonge man/Saint basyle sai-  
 de/thou cursed and cruel sende/suffyseth/  
 not to the ynough thy perdyccion propre  
 but thou must tempte þe creatures of my  
 god for to haue them losse. The deuyll the-  
 ne sayd heryng many/O basyl thou gre-  
 uest & ennoyest me moche/thenne alle the  
 peple cryed kyrieleyson/ And saint ba-  
 sylle said to the deuyll Our lord god bla-  
 me and reprene the cursed sende/ And þe  
 deuyll sayd to hym/basyle thou greuest  
 & anoyest me moche: I wente not to hym  
 but he cam to me: he hath renpyed his god  
 & hath confessed me to be his lord/so he-  
 re in my hond the wrytyng that he gaue  
 to me: and saint basyle sayd to him we  
 shall not cesse to praye for hym vnto þe  
 tyme that þe shalt delpyer his wrytyng  
 And thus as saint basyle prayed hol-  
 dyng the honde of the yonge man/ the ce-  
 dule whiche he had made was brought:  
 in thayer in the syght of all: & was leide  
 in the honde of saint basyle/the whiche/  
 receyued it: and said to the child/brother  
 knowest thou thise litters/ & he answered  
 them I knowe them well. For they we

re wroton wyth my honde/Thenne saint  
 basyle brake the: & ladde the chyld to þe  
 chyrche/and so ordeyned & dysposed hym  
 that he was worthy to receyue the holy:  
 sacrament/ & after he being enseyned &  
 taught delpyerd to hym a fewle how he  
 shold kepe hym: & delpyerd hym to his  
 wyf/ ¶ Also ther was a woman þe had  
 comysed many synnes. the whiche she al  
 wrote: & at the ende ther was one more  
 greuouse thā the other/whiche in the wri-  
 tyng delpyerd to saynt basyle. prayng  
 hym to praye for her/ And that by hys  
 prayers her synnes myght be forgyuen/  
 & thenne he prayde for her & the woman  
 opened the bylle wherin she founde alle  
 the synnes defaced & put out exept the  
 greuouse synne: & she cam to saint basil-  
 le & sayd / thou holy saynt of god haue  
 mercy on me: & gete me forgyenes: For  
 this lyke as thou hast don for the other /  
 & saint basyle sayd to the woman: leue  
 & go fro me woman / For I am a man  
 synner as thou art whiche haue nede of  
 pardon as moche as thou: & as she that  
 was besy and greuouse to hym. he sayd  
 to her goo vnto the holy man that is na-  
 med effraym/and demaunde of him that  
 he may gete pardon for the/ And whan  
 she came to the holy man effraym. & had  
 told to him wherfor she was sette to hym  
 fro saint basyle / he sayd to her: goo fro  
 me for I am a synful mā/ but go agayn  
 to saint basyle/ & it is he that maye the  
 gete forgyenes for this synne lyke as he  
 dyde for the other/ & haste. þe ende that  
 thou mayst fynde hym alyue: & whā she  
 came in to the cyte / Saint basyle was  
 born to the chyrche for to be buryed: And  
 he began to crye sayeng: god be iuge bi-  
 twene the & me For thou mayst wel ap-  
 pease god for me & thou hast me sente to  
 another/ And anone she threwe the bylle  
 vpon the coueryng of the byere/ & anon



## The lyf of saint Basille/

after she toke it agayn and opened it / & founde it al playn and out clene of the bylle / And thenne wyth other she gaue thankyngees to god / To fore or saint basille deyd / he beyng in the maladye that he dyde do come a Jewe to hym which was moche expert in physyke / And he loued hym by cause he sawe that he shold be couerted to the fayth / And whan he was come he felte his puls / and sawe yf he was nyghe his ende and sayde to his meynyng make ye xpye suche thyng as behoueth for his sepulture / For he shall deye anon / which word saint basille herd and sayd to hym / thou woste not what thou sayest / the Jewe named Joseph said to hym / this daye shalt thou dye whā the sonne shal goo down in the west / To whom saint basille sayd / what shal y saye yf I deye not this daye to whom Joseph sayd Syre it is not other wyse possible / thenne sayd saint basille yf I lyue vnto the morowe none what shalt y doo / And Joseph sayd yf thou lyue vnto the morowe that houre / I shall deye / & saint basille sayd thou sayst trouth / thou shalt deye / that is synne shal deye / in to the ende that thou lyue in Ihesu cryst / and Joseph sayd I wote well what y sayst & yf thou lyue vnto y tyme I shall do that thou saist / Thenne sayd saint basille / how wel that bi nature he shold haue deyd anon forthwyth / yet he gate & Impetred of god space that he shold not thenne deye / & lyued vnto the morn at none which thyng seying Joseph merueiled moche and blyued in Ihesu cryst / Saint basille toke herte & ouercame the feblenes of the body / & arose out of hys bedde / and wente to the chyrche / and with his propre hondes baptysed the Jewe / And after retourned to his bedde / and anon gaf vp his spyrite & rendred hys soule vnto god / aboute the yere of our lord

de in C lxx: Thenne late he praye to hym that he gete he grace of our lord Ihesu cryst / that he wyll be forgeue alle our synnes /

Here foloweth the lif of saint Johan the almosyuer /

**S**ynt iohan the almosyuer was Patryark of Iherusalem he sawe on a tyme in a dysyon a moche fayre mayde which had on her hed a crowne of olyue / And whā he sawe her he was gretly abasshed and demaunded her what she was / the mayde answered to him / I am mercy which brought fro heuen the sone of god yf thou wilt wedde me thou shalt fare the better / Thenne he vnderstandyng that y olyue betokeneth mercy he began y same daye to be merciful in suche wyse / that he was called almosyner / or amener / & he called alwaye the poure peple his lordes / Thenne he called his seruantes & sayd to them goo thurgh the cite & wyrite ye al the names of my lordes / & whā he sawe that thei vnderstode not his will his wordes / he said to them / thei ben they that ye calle poure and mediauntes / I calle them my lordes / & I saye they be my helpers / & trust it wel y they molde helpe & gete me the kyngdom of heuen / and by cause he wold styrre the peple to do almesse he sayd that whan the poure men be ones to godde wermyng them ayens the sonne / they began to telle who were / good almesmen / & the wold they preysse / & blame the that were euill emonge alle other he tolde this narration. Ther was somtyme a tollar named peter / in a cite & was a moche ryche mā but he was not pytyous / but cruel to poure peple / for he wold houte & chace alwaye poure peple from his hous wyth indignacion & angre / Thus wold no poure mā come to hym for /



almesse/Thene was there one pour man  
 and to his felawes/ what wyll ye giue  
 me yf I gete of him an almesse this day  
 And they made a wager with him that  
 shold not/whiche done he went to the  
 ollars hous and stode at y gate & dema  
 nded almes And whan this rich man  
 ame & sawe this pour man at his gate  
 was moche angry: and wold haue cas  
 t sward at his hed/ but he wolde fynde  
 oo thyng/ tyll at laste came one of his  
 seruautes/ berynge a basket full of brede  
 & rie/ and in a grete angre he toke a rie  
 & threwe it at his hed/ as he that my  
 ght not here the crye of the poure man/ &  
 toke vp the loaf & ranne to his felaw  
 es/ and sayd truely that he had receyued  
 that loaf of peters owne honde: And so  
 wythin two dayes after the ryche man  
 was seke. & lyke for to deye/ And as he  
 laye he was rauysshed in spiryte/ in whi  
 che he sawe that he was sette in Jugemēt  
 and blacke men berynging forth his wic  
 ed dedes: & layd theim in a balance on  
 at one syde/ and on that other/ he sawe  
 me clothed in white mornyng & sorow  
 all/ but they had noo thyng to laye aye  
 theim in that other balance And one  
 of theim sayd: truly we haue noo thyng/  
 but a ryte loaf whiche he gaaf to god/  
 penseth his wyll but two dayes goone:  
 And thenne they put that loaf in to the  
 balance/ And it semed the balances we  
 lyke euyr/ Thenne they sayd to hym.  
 Increase and multiplye this ryte loaf/ or  
 es thou must be deliuered to thise blac  
 k mores or fendes/ And whan he alwo  
 He sayd alas/ yf a ryte loaf haue soo  
 oche auaylled me/ whiche pass in dyspy  
 how moche shold it haue auaylled me  
 I had gyuen alle my goodes to poure  
 men/ wyth a good wyll. And this ryche  
 man wente on a daye clothed wyth his  
 clothes/ a pour shipman came to him al

naked/ & demaunded of him some clothing  
 for the loue of god to couere him with al  
 and he anone dyspoylled himself & gaaf  
 to him his ryche clothynge that he ware/ &  
 anone the pour man sold it And whā he  
 knewe the pour mā had sold it he was so  
 ry yf he wold ete no mete/ but sayd alas  
 I am not worthy that the pour man thin  
 ke on me: And the nyght folowig whā  
 he slept/ he sawe one brighte than the son  
 haupng a crosse on his hede/ weying y sa  
 me clothe that he had gyuen to the poure  
 man/ & he sayd to him why wepest thou  
 tolenar: And whā he had tolde him the  
 cause of his sorow: he said to him know  
 est thou this cloth/ & he said ye sire/ And  
 thenne our lord said I haue be clothed her  
 wyth sith thou gauest it to me/ & I than  
 ke the of thy gode wyll that thou haddest  
 pitye of my nakidnes For whā I was a  
 colde thou couerest me: & whan he awoke  
 he blessed the pour peple & sayd/ by the li  
 uynge god: yf I lyue I wyll be one of his  
 pour men/ And whā he had gyue al his  
 gode to pour men. he callid one of his se  
 crete men & sayd to hym/ I haue a secrete  
 counseyle to telle the: & yf thou kepe it not  
 secrete & doo as I bidde the/ I shal selle y  
 to the hethen men. And he toke him y li  
 in golde & bad him goo in to the holy cy  
 te & bye some mercerie ware/ And whā  
 thou hastee soo done. take me & selle me to  
 some crysten man/ and take that money  
 that thou shalte receyue for me & gyue it  
 to pour peple/ And the seruaunt refused  
 it: and he said: truly yf thou selle me not  
 I shal selle the to the barbers And thenne  
 he toke this peter the tollenar as he had  
 commaunded hym whych was his mayf  
 ter and cladde him in nyle clothynge/ &  
 leded hym to the market/ and there solde  
 hym to Argenter for thyrty besauntres  
 whych he toke and dealed it amonge y  
 pour men / This peter thenne thus solde



## The lyf of saynt Johan the almofner

was bounde and put in a kychen for to doo all folwe werkes/in fuche wyfe that he was dyspiced of euery man of the feruauntes/ And some oft fmothe hym and knocked him about the heed/ & called him fole; Crifte appered oft to him & fheld him his clothyng & the befautes: & coforted hym: And the mperour & other peple were fory for y losse of peter the tollenaar And it happed that the noble men of conftantynoble came vnto the place where as peter was for to vyfite holy places / Whom the mayfter of peter had to dyner And as thei fate & ate at thei dyner/peter ferued & paffed by theym: and thei beholdynge hym fayed to eche other in thei eeres/how lyke is this yonge man to peter the tollenaar And as they faw & auyfed hym/they fad verely/it is my lord peter / I fhall arife & holde hym/and whan peter vnderftonde that/he fled away pruely/ There was a porter whiche was the deaf & dole was And by fignes he opened the gates/ And peter had hym by wordes open the gate And he anone herd hym and receyued fpeche aswerd hym and peter went his waye/ And the porter returned in to the hous fpekynge and ferynge: whereof all they merueyled: To whom he fayed/he that was in the kechin is gone out & fleeth awaye/ but knowe ye for certayn that he is the feruaunt of god/ For as he fpake and had me open the gate, there yffued oute of his mouthe a flame of fyre/whiche toched my tongue & myn eeres/and anone I receyued ferynge & fpekynge: And anone they al went oute and ranne after hym: but they myght not fynde hym: Thenne all they of the hous repented theym/and dyde penance: by caufe they had foo folwe entreated him ¶ There was a monke named Vitayle whiche wolde affaye yf he myght reyse ony fclaüder againft faine

Johan/ & cam fayne Johan in to a cytye and went vnto all the bordelles of the comen wyemen/ And fayed to eche of theym by order gyue me this nyght: and doo noo fornycation / Thenne he entred in to the hous of one: and was in a corner all that nyght on his knees in prayer/and prayed for her And on the morn he wente & commaüded to eche of theym that they fhoulde telle it to noo man. Yet one of the ym manifested his lyfe: And anone as fayne Johan had prayed she began to be tormented wyth a deuyl/ And anone other wyemen fayed to her: god hathe gyuen to the that/thou hafte deferued / by caufe she entred for to doo fornycation: and not for none other caufe: And whan it was euen / the forfayd monke Vitayle fayed tofore theym all/ I wyll goo thyder: For that woman abydethe me. Thenne many blamed hym/ and he answered and fayed/ Am I not a man as another is/ I haue a hodi as other men haue/ Is god oonly wrothe wyth monkis they ben men as other ben/ Thenne some of theym fayed to hym/take to the a wyf and chaunge thyne habyte foo that thou fclaüder not other/ He ferynyng hymfelf wroth fayed: Verely I fhall not here you who that wyll be fclaündred/lete hym be fclaündred: and lete hym fmyte his foreheade againft the walle./ben ye ordeyned to be my iuges of god/ Goo ye and take heed of yourfelf/ For ye fhall gyue none a cōptes for me/ And this he fayed wyth a lowde voyce/ And thenne they complained to fayne Johan of his gouernaunce Our lord harded foo the fext that he gaue noo credence to his wordes: but prayed god that he wolde fheld his werkes to some creature after his deeth/ And that it fhould not torn him to fyne that defamed him ¶ Si this meane he brought many to be conuerted/ And fette of theym many



for to be closed in religion/ In a mornin  
ge as he wente fro theym/ oue of thise co  
nen wyemen mette wyth a man that en  
tered in for to doo fornicacō / Whom he  
gaaf a buffet / and sayd thou wycked  
man why amēdest thou not thy wycked  
iuyng: And he sayd to hym bileue me  
ight wel/that thou shalt haue such a bu  
fet/that alle alysaūder shall assemble to  
wonder on the: And after that the fende  
came in lyknes of a man & paass hym a  
buffet & sayd to him. this is the buffet  
that thabbot bytale promysed the/ And  
anone he rauysshed wyth the fende & tor  
mented/so that all the peple drow to him  
and wōdred on him / but at last he was  
repentaunt/and was heled by the pray  
ers of saynt bytale/ And whan the ser  
uaunt of god was nyghe his ende. he lefte  
hys writynge to his dysciples. Iuge ye  
reuer before þ time. And whan he was  
rede the wyemen confessed what he had do  
ne/ And all they glorified god/and na  
mely saynt Johan sayenge. Wolde god  
that the ylike buffet that he toke / I had  
aken/ There was a poure man in the  
habyte of a pilgryme came to saynt Jo  
han and demaūded almesse/ And he cal  
ed his dyspenser and bad hym to gyue  
that poure man vi pens/whiche receyued  
& went his waye/and chaunged his clo  
thyng: and came agayn to the patryar  
ke and asked almesse And he called his  
dyspenser: and bad him to gyue hym vi  
pens of golde/ And whan he had giuen  
to hym and was departed/the dyspenser  
sayd to his lorde. Ifader at your request  
his man hathe receyued thyes almesse  
his daye. and hath chaūged his habyte  
thyes: Saynt Johan seyned as he had  
not herde it/ And the pour man chaūged  
his clothyng the thyrde tyme/ and came  
agayne to saynt Johan and asked yet  
he thyrde tyme almesse/ And thenne the

dyspenser tolde his lorde pruely that he  
was the same beggar: To whom saynte  
Johan sayd /yeue to him xij besautes  
leest it be my lorde ihesu cryst that wyll  
preue me whether he myghte more take/  
or I yeue/

On a tyme it happed  
that one Patricius had certayn money  
of the church which he wolde put in mar  
chaundyse: But the patryarke wolde  
in noo wyse consent thereto/ But wolde  
it sholde be gyuen to poure peple. And  
they wolde not accorde/ but departed all  
wrothe/ And after euenfonge tyme the  
patryarke sente to the archpreest Patrici  
us. sayeng: Syre the sonne is nyghe go  
ne dōwne / And he herynge that/anone  
he wept and came to him and asked for  
gyuenes/

On a tyme the ne  
uue of the patryarke suffred wrong of  
a tauerner: And complayned lamenta  
bly to the patryarke: and wolde not be  
comforted. And the patryarke sayd to  
hym/who is soo hardy that dare saye a  
yentse the/or open his mouthe ayentse the  
Byleue me sone/ that I shall this daye  
doo for the such a thyng that all alysa  
under shall wounder on it: And whan  
he herde that/he was well comforted/we  
rynge that the tauerner sholde haue ben  
fore beten And saynt Johan seenge that  
he was well comforted: kyssed his brest  
and sayd/Sone yf thou be verely the ne  
uue of myne humylite. make the redy  
to be scourged/and to suffre of euery mā  
betynge: chidynge and wronges. for  
very affynge is not oonly of fleshe and  
blood/but it is knowe by the strength &  
vertue: And anone he sente for that mā  
& made him free of all pension & trybute  
And all they that herde this wōdred gre  
tely / And thēne vnderstode they that he  
had said tofore: that he wolde so doo þ all  
alysaūder shold wōder therof: The patry  
arke hering the custome þ is whan the m  
perour is



## The lyfe of saynt Johan the Almosner

crowned: there shall come to him the makers of sepulchres and brynge stones of marble of dyuerse colours/and demaunde themperour of what stones he wyll haue his graue made/or of what metalle: Saynt Johan remembryng this comaundement to make his sepulchre: but yet he dyde not all: but lefte it vnparfeghte vnto his ende. And he ordeined that at euery fest whan he was wyth the clergye/one sholde come to hym & saye/Syre the monument or sepulchre is not alle made: but imperfeght commaunde that it may be made: For thou wotest not what hour thou shalt depe/ne whan the theef cometh/

**T**here was a ryche man whiche salve saynt Johan haupnge in his bedde but byle clothes & not ryche: For he had gyuen all his good to poure men/he bought for hym a moche ryche couertour for his bedde/and gaue it to saynt Johan/And in a nyght as he laye vpon his bedde he wolde not slepe/ For he thoughte thre C of his lordes myghte well haue ben couered with all: and made all that nyght moche lamentacyon sayeng/ O lordes howe many ben there of my lordes now in the myre/how many in the rapen: how many soo colde that theyr teeth beten togider/ And how many that slepen in the market place/and sayd to hymselfe: And þ wretche deuourest the grete fishes and restes in thy chambere wyth thy wyckidnesse vnder a couertour of xxvj poundes to warme thy carapn/ And after he wolde neuer be couerde therwyth/but on the morow he dyde to selle it/ & gaaf the money therof to poure peple/And whan the ryche man saw it/he boughte it agayne and toke it to the bysshop saynt Johan / and desired hym noo more to selle it: but kepe it for hymselfe: And anone after saynt Johan solde it agayne/ and gaaf the money therof to the pour peple: And whan þ ryche man wist it/yet he bought it ayeen &

brought it to saynt iohn ful goodly & sayd to him: We shall see who shall sayll of vs: or thou in sellynge or I in byenge/ & thus it was oft bought & solde/ The ryche man seeng well that he myght well mynysshe his richesse in this maner withoute synne to gyue to the poure peple/ & they both shold wyne in this maner/ that one in sayng of their soules/and that other in getynge rewarde: & saynt iohn wolde drawe men to doo almesse / In this maner he was accustomed to telle of saynt serapion/whan he had gyuen his matell to a pour man/and after mette wyth another that had colde/he gaaf him his cote & hymselfe satte all naked: And one demaunded of hym: fader who hath dyspogled the: and he had in his honde the boke of theuagelyes/ & sayd this hath dyspogled me/ And anone he salve a nother pour man: and thene he solde the boke of the gospellis/ & gaaf the prys therof to pour men/ And whan he was demaunded where the boke of þ gospellis was/he answered & sayd / that the gospel comaundeth & sayth/ Goo & selle all that thou hast & gyue it to the pour / I had this gospel and I haue solde it/lyke as he comaundeth/ On a tyme he gaaf to a pour man v besauntes/ And the pour man had dyspogyn therof and began to chyldre/ & dyspysse hym in his visage/by cause he had no more almesse/ And whan his seruantes salve that they wolde haue beten hym/ And thenne the blessid Johan defended them sayenge / suffre ye hym brethren/ and lete hym curse me: For I haue this forty yeres blasphemed bi my werkes cryste/ And maye I not here one blame or one vice of this man: And he comaunded that a sacke of money full sholde be broughte tofore the pour man: that he sholde take as moche as he wolde:

**O**n a tyme after that the gospel was redde in the churche: the peple went oute



id yole tales/ And this holy patryar  
apperceyued them: and folowed af-  
ter and satte downe emonge them and  
yd to them/ Soones there as the shepe  
n there must the shepheard be also: and  
erfore eyther ye must entre wyth me in  
the chyrche: or elles I must abyde wyth  
ou here/ and thus he dyde thys/ And  
erby he taughte the peple to abyde and  
onde in the chyrche/ A nother tyme the  
was a yonge man hadde raupssed a  
mme/ and the clerkes reprevied the yon-  
ge man therof to saynt Johan/ And sa-  
d he oughte to be cursed therfore/ by cau-  
se he had lost two soules. his owne & the  
onnes/ Thenne saynt Johan withstode  
eyr sentence sayenge/ Not soo my sonnes  
ot soo: I shall shewe to you that ye com-  
ysse two synes/ First ye doo agensst  
maundement of god: whiche sayth: ju-  
ge ye not/ and ye shall not be juged/ Se-  
condely/ ye wete not for certayn whether  
ey haue synned in to this day/ and ha-  
ve not be penytente: and haue repented  
eym/ It fell many tymes that saynte  
Johan was raupssed in his prayers: &  
as in a traunce/ And he was herde ois-  
te wyth our lorde in thise wordes/ So  
od lorde Iesu cryst soo/ I in partynge  
nd thou in mynistryng lette vs see who  
all ouercome.

On a tyme whan he was seek & dey-  
wyth the fevers/ and saw that he ap-  
roched his ende/ he sayd/ I yelde to the  
ankynges/ for thou hast herde my wret-  
chidnes/ prayenge thy goodnes that /  
my dethe sholde be foude wyth me but  
re besaunt/ or one peece of money/ And  
at yet I comaunde to be gauen to þ po-  
And thenne he yeldded his soule vnto  
myghty god: And his venerable bo-  
dy was put in a sepulchre: where the body  
of two bysshops were beried/ And þ  
two bodies by myracle gaff come & pla-

ce to the body of saint Johan/ For they re-  
meued eche fro other/ & left the myde bo-  
dy for his body ¶ At a lityll tyme tofo-  
re his dethe there was a woman had com-  
myssed a grete & horryble synne: and dur-  
ste not be shryue therof/ ne shewe it to no  
man: Saynt Johan had her wryte it ese-  
ale it/ and bryng it to hym/ And he wol-  
de praye for her/ she assented thereto / She  
wrote her synne & dyligently closed and  
sealed it: and deliuered it to saynt Johan  
And anone after saint Johan weyed se-  
ke & deped/ And whan she herde that he  
was deed/ she supposed herselfe confused  
& shamed: For she wende that he had de-  
liuered it to some other man/ And she ca-  
me to his tombe/ & there wept & cried mo-  
che lamentably sayenge: Alas alas I  
supposed to haue eschewed my confusion  
and now I am made confusion to alle o-  
ther/ & wepte bytterly prayenge saynte  
Johan that he wolde shew to her where he  
had left her wrytyng/ And sodaynly sa-  
ynt Johan came & appered to her in the  
byte of a bysshop/ on eyther syde of him  
a bysshop/ and sayd to the woman/ Whi-  
troublest thou me soo/ moche & thies sain-  
tes with me and suffrest not vs to haue  
rest/ Loo here our clothes ben all wete of  
thy teares: And thenne deliuered to her  
her scrolle agayn/ sealed as it was tofo-  
re sayenge to her: See here thy seale/ open  
thy wrytyng and rede it / whiche anone  
she opened/ and all her synne was dysfa-  
ced & clene oute and she fonde therein wre-  
ten/ All thy synnes is forpeuen: & putte  
away by the prayer of Johan my serua-  
unt/ And thenne she rendered thankynges  
to our lorde god & to saynt Johan/ And  
thenne saynt Johan with the two bysshop-  
pes returned in to their sepulchre/ This ho-  
ly man saynt Johan flowred in the yere  
of our lorde by C & v/ in the tyme of Jo-  
ke the emperour/



## The lyf of saynt Paulyne the Wydowe

dolne to the erth/ In adam was thope  
nyng of his eyen/and poul was in the  
contraye made blynde/ And adam etc  
the frute defended: And saynt poul con-  
traye was abstynent of couenable me-  
te/

**H**ere foloweth of saynt Paw-  
lyne the Wydowe/



**S**aynt paulyne was  
a moche noble wydowe  
yf come: Of whom say-  
int Jerom wrote the li-  
fe/and sayth fyrst thus  
Yf al my membres be  
re turned in tongues: And all my arte-  
res sholde resolute in humayne voyes  
yet I myght not worthely wyte the ver-  
tues of saynte Paulyne: I take wyt-  
nes of god/ & of his holy angelis. And  
also of the angell that was keper of this  
woman/that I shall saye noo thyng for  
praysinge: but that same that I shall sa-  
ye shall be lasse than apperfeyneth to her  
vertues/ She was borne amonge the no-  
bles of the senatures of rome/ & of the ly-  
nage of the noble grigors. yche of gode  
& purssant of seynourie at rome/ She  
was the moost humble of all other: For  
lyke as the sonne surmounteth the clere-  
nesse of the sterres/ soo surmounted she y  
houe of other by her grete humilite/ whā  
her husband was passed out of this wor-  
ld/ she abode lady of all the goodes & py-  
chesse/ It happed that at maundement  
of the emperour: many bysshops cam to  
rome/ amonge whom were there Pauly-  
nus the patryarke of antioche & Epy-  
phanus bisskop of Cypre/ Of whom she  
was espyed in good vertues: soo that  
she gaaf largely of her goodes for god-  
dis sake: Her parentes ne her frendes  
ne her owne chylde. wolde not torn her  
ne to make her to chaunge her purpose  
But that she wolde become the pylgry

me of ihesu cryst/ For thamerous desy-  
that she had to ihesu cryst surmounted  
loue that she had to her chylde. Con-  
amonge all her chylde. she had put her  
fession in eustochium her doughter/ whā  
she ladde wyth her in this pylgremage  
She toke the see/ & saylled soo ferre th  
she came to the holy londe of Iherusale  
O how grete deuocyon she had to byse  
the holy sepulchre of ihesu cryste/ and to  
other holy places/ and how all wepyng  
she kyssed them/ there can noo man re-  
ce all/ Alle the cyte of Iherusalem wolde  
speke of it/ And yet best of all knewe  
lord/ for whos loue she had forsaken  
thinge: She had be at rome soo purssant  
& soo noble/ that euery man coueyted  
doo to her honour/ for her grete renom-  
But she that was soo fouled vpon/ by  
mylite soughte the hūble places & relig-  
ous: and came at last to bethleem/ And  
whā she had at last deuouly bysited  
place. In whiche the byrgin marge ef-  
ted & chyldeed ihesu crist she fylle in a vi-  
sion: And as she swaue to me/ y she sa-  
in that bysion the childe wrapped in pe-  
re clothes lyenge in the crybbe / or in the  
racke/ and how the thre kynges wor-  
ped hym/ howe the sterre came vpon  
hous/ And how the shepherdes camen  
see him/ And how herodes made perfec-  
sion vpon the innocentes/ and how i-  
seph bare y childe in to egypt/ And th  
byson she sayd all in wepyng & in la-  
hing: and sayd I salem the bethleem  
rein he is born that descended fro heuen  
Of the prophesied myche the yd chap-  
that of the shold be born the god that sh  
de gouerne the peple of Israhell. And  
lygnage of Dauid sholde endure in th  
vnto the tyme that the glorious byrg-  
sholde enfante ihesu cryst: and I wrote  
as vnworthy to repyte me to kyss  
cribe: in whiche our lord wept asa ch-  
de/ and the byrgine childeed/ Here I sh



ke my wite & my dwellyng. For my  
purpoure chaas this place in bethleem /  
she made there her habytacion wyth ma-  
ny byrgines that serued god. And how-  
well that she was lady of all: Neuerthe-  
les she was the most humble and meke  
spekyng in habyte / & in goyng in su-  
ch wyse that she semed seruaunt of al þ  
ther: She neuer ete after the deth of her  
husbond wyth no man how good that he  
was: she bysited as it is sayd to fore al  
oly places and the monkes of egypte:  
amonge whome were many of the aun-  
tent fadres and many holy men / And  
she semed that she salwe ihesu cryst emon-  
re them And after she founded in beth-  
leem an abbaye in whiche she assembled  
byrgines/as wel of noble estate as of  
poble and lowe bygnage / And depar-  
ed them in thre congregacions: soo that  
they were departed in werke / in mete / &  
in drynke: but in sayeng theyr psalter &  
pouernyng were they to gyde at houres /  
as it apperteyned / And she enduced &  
informed all the other in prayer and in  
werke by ensample gyuyng: She was  
neuer ydle & al they were of one habyte  
And they had no shetes: ne linnen cloth  
out to drye theyr hondes / And they my-  
ght haue no lycence to speke to men / &  
hem that came late to þ houres: she bla-  
med debonayrly or sharply: After that  
they were & suffered not that ony of them  
shold haue ony thyng saue the luyunge  
and clothynge / for to put awaye auarice  
fro them She appeased them swetely that  
stooof And also she brake and mortified  
amonge the yonge maydens / theyr fles-  
shely desyres / by contynuelly fastynges  
For she had leuer haue them good suf-  
fryng sorrowe and sekenes / than theyr  
herte shold be hurte by flesshely wyll and  
she chastysed them that were nyce and  
queynte: sayeng that suche nyce was:

felthe of the soule & sayde also / that a  
word folowynge to ony ordure or felthe /  
shold neuer yssue out of that mouth of a  
Virgyne For by the wordes outward is  
shewed the contenaunce of the herte with-  
in / and she that so spake & was rebuked  
therfore / yf she amended it not at þ fyrst  
warnyng / ne at the second / ne at the thir-  
de. she shold be dysseueryd fro the other /  
in etyng and in drynking by whiche she  
shold be affhamed / And thus shold be a-  
mended by debonayr correction / & yf she  
wold not. she shold be punysshed by ry-  
ght grete moderacion / She was meruey-  
lous debonayr & pytous to them that:  
were seke / and confortd them / and ser-  
ued them ryght besely / And gaf to them  
largely for ete such as they asked but to  
her self she was hard in her sekenes and  
skarse: For she refused to ete fleshe how  
wel she gaf it to other: & also to drynke:  
wyn / she was ofte by them that were se-  
ke: & leyde the pyllowes a ryght and in  
poynt / & frotd theyr feet / & chauffed wa-  
ter to wasshe them / & her semed that the  
lasse she dyde to the seke in seruyse: soo  
moche lasse seruyse dyde she to god and  
deserued lasse mery: And therfore she  
was to them pytous / and nothyng to  
her self: In her ryght grete sekenesses she  
wold haue no softe bedde but laye vpon  
the strawe or vpon the ground / and toke  
but lityll reste / For the most parte she  
was in prayers bothe by daye and by  
night / & she wepte so moche that it semed  
of her eyen a fontayne: so many teerps  
ran fro them / And whan we sayd to her  
ostymes that she shold kepe her eyen fro  
weppynge soo moche / she sayd the bysage  
ought to be lyke to the sol / by cause it  
hath so moche be made fayr and gay a-  
pens the comaundement of god. & the bo-  
dy ought to be chastysed þ hath had soo  
moche solas i this world & þ lawhynge is  
m j



## The lyf of Saint Pauline

ought to be recompensed by wepyngys /  
and the softe bedde & the shetes ought to  
be chaunged in to sharpnes of hayer / I þ  
was acustomed to pleyse men and the  
world / I desyre now to pleyse ihesu crist  
**A**nd what shal I saye of chastyte  
in whiche she was example: Vnto al la  
dyes of tyme passed: whan she was yet  
seculer. For she conuersed in suche wy  
se that they that were enuyous durst not  
aunse on her ony euyl fame / she was de  
bonayr and curtyse / Vnto al For she co  
forced the poure: and warned the ryche /  
to doo wel / but in largesse she passed so  
that no poure man complayned of her &  
this dyde she not by the grete habunda  
ce that she had of goode s but by her wy  
se gouernaunce / & whan I sayd to her þ  
she shold haue mesure in doyng almesse  
after that the appostle sayth / that the al  
messe that is don to another / be not gre  
uous to hym that doth it / But she said þ  
for the loue of our lord she dyde al / and  
that she desired to deye beggynge / in suche  
wyse that she shold not leue one peny to  
her doughter after her / & that she myght  
be wrapped in a stronge shete whan she  
shold deye / And at the last she sayd / yf I  
shold demaunde ought / I shold fynde y  
nough that wold gyue to me And thies  
beggars yf I gaf to the nought & they so  
departed & deyd for pouerte / Of whom  
shold god demaunde this: Ofte sayd she  
fo: they be happy that ben mercifull / and  
almesse queneþyth synne / as the water /  
quencheþ the fyre / but for to doo almesse  
it cometh not alway to perfection / For  
many do almeses / that abyde in theyr /  
carnaltees / they seme to be good wyth  
out forth but wythin they be mortall /  
paulyne was not suche one she affebled  
her body ryght sore in fastyng & in labou  
ryng / that vnnethe she sette her eyen to  
her mete wythout etyng flesshe: ne mylke

egges or whyte mete / in whiche many  
wene to do grete abstynence / wythout et  
tyng flesshe For our lord gaf to her an  
aduersarye the symulacion flesschely / by  
whiche she helde her in humylyte without  
sauoryng ony thing of pryde for the fo  
son of her vertues / And also that she tho  
ught not to be hyer than other wymmen  
She had allewaye in her mynde the holy  
scriptures apenst the deceyuances of the  
frend. And specially this that moyses /  
sayth / god assaeyeth you yf he loue you  
And this that ysaye sayth the prophete  
ye that haue be at the solas and joyes /  
of the world / and now be wythdrawen  
fro them and leste them / loke after none  
other thyng / but to suffre trybulacion  
pon tribulacion: And  
knowe ye by trybulacion is had pacien  
ce / And by pacience is had ponerte It  
is sayd job primo capitulo whan it  
was shewed to hym the losse of his pa  
trymonye. he answered I yssued naked  
fro the bely of my moder / and I shal na  
ked rendre agayn in to therthe / lyke as  
god may be plesyd: so it be doon / his na  
me be preysed and blessed he lerned þe  
that we shold not loue the world / For þe  
world shal synyshe in her couetyse whan  
one told her that her chyl dren weren ry  
ght seke / she sayd / who loueth his son  
or his doughter more than god Is not  
worthy to be wyth god / A man that se  
med to be her frende sente her word on a  
tyme that she had grete nede to kepe well  
her brayne / For by cause of thardeur  
she had in vertues / she semed to be out of  
her wytte and she answered: yn this wor  
de we be reputted as foolles for þe leue of  
ihesu cryst And our lord sayd to his ap  
ostles / the world hateth you For ye be  
not of the world / yf ye were of the wor  
de that is to saye of the conuersyon of þe  
world / the world shold loue you / Saye



and god we mortefye our self allewaye  
 we be reputed as shep þe brought  
 deeth/by cause that wythout playnyn/  
 we mortefye our bodyes/In suche pa  
 nce was she vnto the deeth and suffred  
 unblly thenuys of them that were euill  
 she had in her mynde the holy scrpytu  
 s/ & she helde her more to the spyrituell/  
 vnderstondyng than to the storyes of s  
 crpyture/She coude parfychtly hebrewe  
 grete latyn & frensshe/and redde cours  
 y the scrpytures in this foure langa  
 ges/who may recoũte without wepyng  
 the deeth of this woman she fyll in a ma  
 dyge mortall & salwe wel that she shold  
 ye/ For all her body bycam cold: And  
 she felte that her spyryte helde her in her  
 rest. Thenne sayd she wythout play  
 yng & wythout haupng any charge.  
 Iust to god. Sayr swete lord I haue con  
 cepted the beaute of thy hous for to bee  
 a thyng habytacion/that is so sayr: My  
 soule hath despyred to be in thy Royame  
 And whan I demaunded her Wherefore  
 she spake nomore: and she wold not anf  
 were me and I asked yf she suffred grete  
 payne: she sayd to me in grekys tongue  
 that she was wel & in good peas/ And  
 none she lefte spekyng to me: & closed  
 her eyen in sayng: to god: Lord lyke as  
 she herre despyrith to come to the fonteyne  
 she despyrith my soule to come to the. alas  
 whan shal I come to the sayr lord god/  
 And in sayeng thysse wordes she made  
 a crosse vpon her mouth There were bis  
 shoppis/prefstes:clerkes chanones:and  
 nonkes wythout nombre: And at the  
 laste whan she herd her spowse Ihesu crys  
 te whiche callyd her/sayeng/Aryse and  
 come to me my swete loue & sayr espow  
 se: for the wynter is passed/she answered  
 gladly/the floures ben shewed in our/  
 contrey/And I byleue that I shal see þe  
 goddes in the Royame of heuene of my

lord Ihesu cryst. And thus she rendred/  
 her soule & passed out of this world/ & a  
 none all the congregacion of Virgynes/  
 made no crye in wepyng as don the peo  
 ple of the world: but redde deuoutli their  
 psalter /not only vnto the tyme that she  
 was buryed: but al the day & al the ny  
 ght/ & wyth grete payne coude not Eu  
 stoichiũ her venerable doughter the Virgi  
 ne be wythdrawen fro her/ but she kys  
 shed her and embraced her pyteously in/  
 wepyng the deeth of her moder & Ihesus  
 wytnesseth that saint paulyne left not  
 any peny to her doughter: she had so gyf  
 uen almesse of all her grete rycheesse/ ma  
 ny gyue largely for goddes sake/ But  
 they gyue not so moche/ but somme aby  
 deeth/whan she was passed as sayd is/  
 her lyppes ne her face were not pale/  
 but was as reuerent to loke on / as she  
 had ben yet alyue/ She was buryed in  
 a sepulture in bethleem wyth rygh grete  
 honour: by the bysshoppis/ prestes cler  
 kes/monkes Virgynes & al the poure pe  
 of the contrey/whiche playned that they  
 had losse theyr good moder þe had nou  
 ryshed them: She lyued in Rome holyly/  
 xxxij yere/ & in bethleẽ xx yere/ & all her  
 age was liij. vij monethes & xx dayes/  
 fro the tyme of honour Emperour of ro  
 me: Thenne late vs praye to this holy  
 woman that she praye for vs/  
 Here foloweth the lif of saint Ju  
 lien the byshop and first of thin  
 terpretaciõ of his name/

**J**ulien is as moche to saye  
 as jubilus/syngyng/ & ana: þe  
 is an hys & therof Julien as go  
 yng to hys thynges in syngyng: Or it  
 is sayd Julius that is as moche to saye  
 as not wyse/ & anus that is old. For he  
 was old in the seruyce of god and not  
 wyse in reputation of hym self.



## The lyf of saint Julien the bysshop

**S**aynt Julien was bysshop of cenomanence/It is said that it was he that was sayd symon the lepre who our lord heled of meselrge and bad ihesu cryst to dyner And after thascencion of our lord he was ordained of thapostles bysshop of Emaus / full of grete vertues/he appiered to the woold he ryssed thre dede men and after he ended his dayes in grete preysyng of god Of thys saint Julien somme saye y this is he that pylgryms & wepfaryng men calle and requyre for good herberowe: by cause our lord was lodged in his hous / but it semeth better that it is he that slew his fader & moder Ignorauntly/ of whom thystorpe is here after/ Ther was another Julien born in almayne which was of noble bygnage/ & yet more noble in sayth and in vertue which for the grete desyre that he hadde to be martir/ he offred hym self to the tyrauntis where he had not forspayed/ Now it happed that/ Crispynus which was one of the gouernours of Rome sente to hym one of his mynistres for to put hym to deth: as anon as the mynyste came to hym/he yssued out of his place/ And cam to fore hym/& offred to hym to suffre deth And his heed was smeten of/& they toke the heed and sheiued it to saint feryell that was his felowe & sayd they wold so do of hym/yf he sacrefyed not/& by cause he wold not obeie to them they slewe hym & toke the heed of saint Julien & the body of saint feryell/& buryed them bothe in one pytte/ And a grete whyle after saint mamertyn bysshop of Byane. founde the heed of saint Julien bytvene the hondes of saint seriol also hool as it had be buryed that same daye/ Amonge the other myracles of saint Julien it is said that a deken toke alle the whyte sheep y were of the chirche of saint Julien/ And

the shepherdes defended the - but he sayd to them that saint Julien etc neuer noo mooton/ And anon after a feuer toke hym so grete and hoot: that he knowleched that he was of the martyr so burnt and he dyde water to be cast on hym for to cole hym/& anon yssued out of his bodye such a fume & smoke/and ther wyth so grete a stencche/that all they that were present were constrayned to flee/and anon after he deyde/ Another myracle happed of a man of a byllage: that on a sonday wold ere his londes & whā he toke the share to make cleue his cultrie/ It cleue to his honde and two yere after/at the prayer of saynt Julien in the chirche he was heled/ Ther was another Julien which was brother to one named Julpe/Thyse two brethren wente to themperour Theodose/ which was a very crysten man/and they prayed him that they myght dystroie alle the dollis that they myght fynde / And that they myght edespe chyrches. which thyng the perour graunted them: And wrote that all men shold obeie them and helpe them upon payne to lose thei redes: Now it happed that they edesped a chyrche/ and all men by the commaundemēt of the perour obeyed & helpe them/It happed ther were somme men that ladde a cart which shold passe by/and thought so that they shold doo and passe wythout any tynge for to helpe them/they thought that one of them shold lye on the cart/as he were ded And therby they wold excuse them.& so they dyde/ and bad hym thā laye in the cart to holde his eyen clootyll they were passed the paas / And whan they came in the place where they edesped the chyrche/Julien and Julpe his brother said to them/my sones tary a whyle & come helpe vs to werke / they answered that they myght not/ For they



ryed a dede man Saint Julien sayde  
 them: Why lye ye so/ they answered/  
 yee lye not/ it is soo as we saye to  
 u. And saynt Julien said to them/ so  
 ote falle to you as ye saye And anon  
 ei droof forth their oger & passed forth  
 and whā they were passed alxtyl they  
 lled theyr felawe: that he shold aryse  
 and dryue forth the oger for to goo the  
 ster/ And he answered not one word/  
 and they called hym agayn an hys and  
 yd: art thou out of thy wytt: aryse &  
 ryue forth the bestes: and he meued:  
 & spake not one word/ They wente by  
 and discovered hym and founde hym de:  
 : as saint Julien had sayd to them.  
 henne toke they suche drede and fere y  
 ster that/ they ne none other that herde:  
 f the myracle durste lye nomore to fore  
 e holy seruauant of god: Another July  
 y there was that slewe hys fader & mo  
 er by ignoraunce. And this man was  
 oble and yonge and gladly wente for  
 hunte: And on a tyme emonge all of  
 her he fonde an herte whiche retourned  
 ward hym: and sayd to him thou hun  
 st me that shal slee thy fader and mo  
 er herof Was he moche abasshed & aferd  
 And for drede that it shold not happen/  
 o hym: that the herte had sayd to hym he  
 wente pryuelly awaye that noman kne  
 w therof and fonde a prynce noble and  
 re: to whom he put hym in scrupse: &  
 e prued so wel in bataylle and in ser  
 yces in his palays: that he was so mo  
 he in the princes grace that he made him  
 nyght: And gaf to hym a ryche wydo:  
 wof a castel & for her doware he receiued  
 he castell: And whan his fader & mo  
 er knele/ that he was thus goon/ they  
 out them in the waye for to seke hym in  
 many places/ And so longe they wente  
 yl they cam to the castel where he dwel  
 ed/ but thenne he was goon out. & they

founde his wyf/ & whā she sawe them she  
 enquired dyligently who they were. &  
 whan they had sayd and recouered what  
 was happened of theyr sone: she knele  
 berply that they were the fader and mo  
 der of her husbonde/ And receyued the  
 moche charitably/ And gaf to the theyr  
 olone bedde: And made another for  
 her self/ And on the morn the wyf of Ju  
 lyen wente to the chyrche/ And her hus  
 bond come home whyles if he was at the  
 chyrche: And entred in to his chambre  
 for to awake hys wyf: and he sawe they  
 ne in his bedde/ And had wende that it  
 had ben a mā that had lepen wyth his  
 wyf/ And slewe them bothe wyth his  
 swerd: And after wente out and sawe  
 hys wyf comyng fro chyrche/ Thenne he  
 was moche abasshed and demaunded of  
 his wyf who they were that laye in hys  
 bedde/ thenne she sayd that thei were his  
 fader and his moder/ whych had longe  
 sought hym/ And she had them lepen in  
 his bedde: Thenne he swoned and was/  
 almost deed: And began to wepe bytter  
 ly and erpe/ Alas captyf y I am/ what  
 shal I doo that haue slayn my fader &  
 moder/ Now it is happened that I sup  
 posed to haue eschewed/ And sayd to  
 hys wyf/ Adieu/ And fare well my ry  
 ght dere loue: I shal neuer reke: tyl  
 that I haue knowleche/ yf god wyl pers  
 done & foryeue me this that I haue doon  
 and that I shall haue worthy penaunce  
 therfore. And she answered Ryght dere  
 loue god forbode that ye shold goo wyth  
 out me: lyke as I haue had Joye wyth  
 you/ so wyl I haue payne and heuenesse  
 Thenne departed they/ & wente tyl they  
 cam to a grete ryuer ouer which moche  
 folk passed/ where they edesped an hos  
 pytall moche grete for to herberowe poure  
 people: And ther doo theyr penaunce in  
 beryng men ouer that wolde passe:



## The lyf of Saint Julien

After longe tyme saint Julien slepte a  
houre mydnyght fore traueyled and it  
was froyn and moche colde: And he her  
de a boyes lamentyng and cryeng that  
sayd/ Julien come/and helpe vs ouer /  
And anone he aroos and went ouer &  
fonde one almoost deed for colde/and a-  
none he toke hym and bare hym to the  
fyre and dyde grete labour to chauffe &  
warme hym And whan he sawe that he  
coude not be chaufed ne warme / he bare  
hym in to hys bedde/and coueryd hym  
the best wyse that he myght / And anon  
after he þ was so feke & appiered as he  
had be meselle he sawe al shynnyng as  
sendyng in to heuen/And said to saint  
Julien his hoost. Julien our lord hath  
sente me to the and sendeth the worde/ þ  
he hath accepted thy penaunce/ And a  
whyle after saint Julien and his wyf  
rendryd vnto god there sowles and de-  
parted out of this world/ Another  
Julien ther was but he was noo saint  
But a cursed man and was called Ju-  
lianus apostata/ This Julien was first  
a monke and shewing outward sygnes  
of grete relygion and of grete holynesse  
After that/that mayster Johan beletth re-  
cyteth. Ther was a woman that hadde  
thre pottes full of gold/ and bycause the  
gold shold not be seen: she had put in the  
mouth of the potte abouen asshes/ And  
delpyerd them to this Julien to fore o-  
ther monkes for to kepe/whom she repu-  
ted an holy man/ but she said not to him  
that they were full of gold/whan he had  
thise pottes he lokyd what was therein: &  
he found that it was gold & toke it out:  
all And fylle them ful of asshes/ & fledde  
wyth al to Rome/And dyde soo moche  
that he was of the counceyllours & go-  
uernours of Rome/ But the woman  
whan she wold haue agayn her pottes /  
she coude not proue that she had delpye-

ryd to hym in keppynge gold: for she ma-  
de no mencion therof to fore the monkes  
And therfore he receyved it/and procu-  
red wyth all thospyce of a consull of the  
gouernaunce of Rome/ And after that  
he procured soo moche that he was insty-  
tued emperour/whylis he was yong he  
was taught in the arte of enchātemēt  
and of thynuocacions of fendes/ And  
gladly he studyed & it pleyse hym mo-  
che/and had wyth him dyuerse maysteres  
of that science/ Now it happed on a day  
that as his mayster was out: he began  
allone to rede thynuocacions: And a  
grete multytude of fendes came about  
hym and made hym aserd/ and he made  
the sygne of the crosse and anone they  
danysshed awaye. And whan his may-  
ster was retourned he tolde hym what/  
was heppend to hym/ but his mayster  
sayd to hym: that allewaye he had hated  
and ferd that sygne / Whan thenne he  
was emperour he remembered therof / &  
by cause he wold vse the craft of deuyll:  
ouer all where he fonde the sygnes of the  
crosse he destroyed them / and persecutyd  
crysten men/by cause that he knewe we-  
that otherwyse the fendes wold not do  
for hym/ Now it hapeyd that he descende-  
in to a regyon that is called perseyde/ and  
fro thenne he sente in to thoccident / a de-  
uyll for to haue answer of that he sai-  
de to hym/ And this deuyll wente/ and  
abode y dayes in one place wythout m-  
uyng by cause ther was a monke conty-  
nuelly in prayer nyght and daye/ And  
whan he myght not do/ he retourned/  
Thenne Julien demaunded hym/ what  
he had ben so longe he answered/ I haue  
ben in a place where I fonde a monke  
nyght and daye prayeng/ and I suppose  
to haue troubled hym that he shold nom-  
re praye/ and al this whyle I coude ne-  
uer tourne hym fro his prayer/ & thus



retourned wythout doing ony thing  
 penne Julien thapostata had grete in-  
 gnacion: & sayd whan he came thys  
 he wold auenge hym of the monke /  
 and whan he wente in to perse the de-  
 uill promysed hym that he shold ha-  
 victorie of a cyte / The mayster of en-  
 auntmens whiche deuynd by the de-  
 uill for hym sayd to a cristen man what  
 thys symthis sone he sayd that he ma-  
 a sepulture for Julien his mayster / &  
 it is redde in thys storie of saint basy-  
 he cam in cesaree of capadoce / And  
 int basyll came ayenst hym & presen-  
 d thre loupes to hym: whiche he sente to  
 m & Julien had grete indygnacyon  
 this yeste / And for the breed he sente  
 saint basyll hys sayeng: Thou hast  
 nte to me mete for dombe bestes / ther-  
 ore take this that I sende to the: Saint  
 asylye sayd we haue sente to the suche /  
 s we ete: & thou sendest to vs of that þ  
 ourysshest thy bestes wyth / Of whiche  
 ns were Julien was wroth & said whā  
 shal haue don in perse / I shall destroye  
 hys cyte in suche wyse that it shal be bet-  
 ter ordeyned for to ete and so we: than  
 eple to dwelle in: & the nyght spedyng  
 aint Basyll satwe in a byspon in the  
 hyrche of our lady that a grete multytu-  
 e of angellis / and in the myddle of the  
 woman / beyng in a trone whiche sayd  
 to theym: Calle to me mercurye: Whom  
 Julien thapostata hath slayn: whiche  
 blasphemed me and my sone / mercurye  
 was a knyght that for the fayth of god  
 had be slayn of Julien / and was buryed  
 in same chirche. Thenne anone mercu-  
 ye wyth al his armes that were kepte  
 was present: & at the commaundement /  
 of the lady he wente to bataylle: Saynt  
 basyll awoke at a fryed / And wente  
 to the tombe where the knyght was bu-  
 ryed in: & opened the sepulchre but he fon-

de neyther body ne Armes: Thenne he  
 demmaunded of the kepar / who had ta-  
 ke awaye the body & he swate that in the  
 euen to fore it was there: Saint basyll  
 after on the morn retourned and founde /  
 the body & the armures and the spere all  
 bloody / And anone came one fro the ba-  
 taylle / whiche sayd that Julien thaposta-  
 ta & emperour was in the bataylle / And  
 thider come a knyght vnknowen / alle  
 armed wyth his spere / whiche hardely  
 smote his hors wyth his spores / & came  
 to Julien theperour & brandysshed hys  
 sword & smote hym thurgh the bodi / and  
 sodenly he departed: & was neuer after:  
 seen to gyders: And yet whan he sholde  
 deye: he toke his hand ful of blood / &  
 casteit in to the ayer sayeng / Thou hast  
 baynquysshed man of galyle / thou hast  
 ouercomen: & in cryeng thus / miserably  
 he espyred / & deyed in grete payne and:  
 was left wythout sepulture of alle hys  
 men: And he was slayn of the peres / &  
 of his skynne was made to the kyng of  
 peres a vndercoueryng / and thus he de-  
 yed cursedly /

here foloweth the lif of saint Ig-  
 nacen byshop and first of thys  
 interpretation of his name /

**I**gnacen is said as one suf-  
 fring fyre and brennyng / for he  
 was embraced & alle esprised of

the quyne and brennyng loue of god /



Aint Ignacen was  
 discyppe of saint Johan  
 Euangeliste. And was  
 byshop of Anthyoche / &  
 after that as somme saie  
 he sente a lettre vnto our lady or an E-  
 pistle in this wyse vnto marie the byr-  
 gyne: that bare Ihesu cryst in her body  
 I humble ignacen her seruaunt sende gre-  
 tyng / I that am yet a nouyse in þ faith



## The lyf of saint Iгна ien

& dysciple to ihesu cryst & to johan thy  
 dere frend desyre to haue of the some com  
 forte & consolation of som good ensey  
 nement & techyng. For of ihesus thy so  
 ne I haue herde saye many merueylles/  
 of whiche I am enioyed to here only of þ  
 whiche hast ben alway in his companie  
 thou knowest thel the secrete desyres of  
 hym þ hast be playnly enformed / And  
 they that ben yet yong in the fapth; with  
 me trust moche to be endoctrined of the  
 & enformed in theyr creaunce & byleue /  
 lady god salewe the / & to this lettre ans  
 werd the glorio9 virgyne marie in this  
 manere. Ignace good dysciple of ihesus  
 & his especyall frende the humble hand  
 mayde of ihesu cryst sendeth to the gre  
 tyng / I do the to wyte that al that joha  
 hath sayd to the of ihesu cryst / And all  
 that thou hast lerned of hym / is trewe /  
 doctryne & thyng certayne: Soo alway  
 in god creaunce & byleue / & kepe fermeli  
 the promesse of the crysten fapth and do  
 thy werkes acording to the same: I shal  
 come wyth johan for to visyte the and  
 other crysten men wyth the / hold the al  
 waye well in the fapth & in good wer  
 kes / And late no persecution ne aduer  
 syte that thou shalt suffre moeue the fro  
 thy fapth ne fro thy creaunce / but haue /  
 solaas & affyaunce in ihesu cryst thy sa  
 uour. This was thanswere of his lettre  
 Saint Ignacyen was a man right wel  
 lerned / And the thyrde bysshop after  
 saynt peter thapostle of the chyrche of /  
 antioche: & moche desired to be a martyr  
 for the fapth of ihesu cryst / It happed  
 that traian whiche was emperour of ro  
 me passyd by antioche / To whom Ig  
 nace shewed to hym & blamed of this þ  
 he persecuted crysten men: wherfor them  
 perour dyde hym to be taken and put in  
 prons and in that wyse / by y knyghtes  
 to be ladde to Rome / There he was pre

sented to fore theemperour and alle the se  
 natours of Rome / & was constryned  
 by promesses / by menaces / and by tou  
 mentis many grete and horryble / for to  
 adoure thydollys / Saint Ignace shewed  
 to them cleerly that theyr goddes had ben  
 theups / & ybauldes / and men of abhomy  
 nable & euyl lyl. & þ they were dam  
 ned in helle / and that thei had ben in gre  
 te errour in this / that of so cursed me thei  
 made theyr goddes. and worschyped dy  
 uyllis / and had forsake god whiche had  
 made and created all the world: and he  
 blissed sone whiche in humayne nature  
 had redempd and saued the world / Spe  
 nably after this that he had be tourmen  
 tyd by fyre and by letyng: and prysor  
 Theemperour dyde sente for the romaine  
 in a place and there dyde do sette saint  
 Ignace & dyde do bryngge thyder two ly  
 ons / for to deuoure hym / but he hadde ni  
 uer drede for deth ne for other tormentis  
 of whiche he had suffred many: but was  
 allwaye confortyd for to deye for the le  
 ue of ihesu cryst / & he said at the laste  
 I am whete of ihesu cryst whiche ought  
 to be grounden by the teth of thy  
 se bestes / by whiche I may be pure & red  
 For to be presented to my lord / And a  
 none the lyons came & strangled hym  
 wythout tryng of his flesshe / Or lony  
 thyng hurtynge it / wherfor Traian hadde  
 grete merueylle & departed fro the place  
 It is redde þ saint ignace in al his tour  
 mentis & al the paynes of martirdom  
 þ he suffred þ his tongue neuer ceasset  
 to name the name of ihesus: & whā they  
 þ tourmēted him demaūded him wherfor  
 he named this name so ofte he answered  
 knelewe ye for certayn þ I haue in my he  
 te this name wretō & therfor I may no  
 leue to name this name ofte / & by caus  
 scrof whā he was deed they þ herde thes  
 wordes opened hys body and drewe out  
 his herte



cut it open. And they fonde wythin  
the name of Ihesu wreten wyth sayr let-  
ters of golde/ For whiche myracle mani-  
fested the fayth of Ihesu cryst/ Of this  
pnt sayth saynte Bernarde vpon the  
salme Qui habitat Saint Ignace mar-  
tyr of god glorious is of grete meryte/  
whiche was myneste to the disciple that  
Iesus soo moche loued/ And in epistles  
whiche he sent to the glorious virgy-  
marrye: he saled her as moder that  
had born Ihesu cryst/ And she resaled  
in a myn/ In signe that he was a perso-  
n of grete honour/ of grete dignyte/ and of  
grete auctorite. The body of whom was  
nourably buryed of crysten men: to  
the churche of Ihesu criste/ whiche is blest-  
ed in secula seculor/ Amen.

Here foloweth the purificacion  
of our Lady/

**Q**uā impleti sūt  
dies purgacionis marie  
secundū legem moysi tu-  
lerūt Ihesū in Iherusale.  
Luce secūdo capitulo  
Thaūcient lawe had his  
end vnto the time that god had suffred  
the for vs: And whan he deped on the  
crosse/ he sayd iohannis nono caplo. con-  
matum est/ that is to saye: all thyng  
fynished & ended that hath be wreten  
me: whiche lawe he kepte duryn his  
life. as it is wreten/ I am not comen  
to breke the lawe in whiche he gaaffe  
his example of humylite. and of obedi-  
ence/ lyke as saynt poul sayth. In lyke  
pse our lady for to obey to the lawe ba-  
thar wete sone Ihesu cryste vnto the tē-  
te of Iherusalem/ after the xl daye: of  
his byrthe for offere hym to god: and to  
goue offeryng for him such as p in lawe  
as ordered/ that is to wyte a payre tur-  
tles: or ij douues. Was thoffryng of po-

ur folke/ lyke as it is wreten: Our lord  
whiche in all caas came to make our sa-  
uacion dayned not oonly to hūble hym-  
selfe/ and descende fro his reame/ and be-  
came man mortall semblable to vs/ Al-  
so he dained to be born of a pour woman  
And was pour for tētyche vs & draw  
vs oute of the myserie of this worlde. to  
the rychesse permanable / And we that  
ben pour by cause of our synne/ and with-  
out rychesses of good vertues. So wor-  
thely sholde we come & be at feest of our  
lorde/ we sholde offere to hym that whiche  
bi thofrig is signefied p douue whiche is  
of her nature symple and wythout galle  
and the turtle naturally chaste: For whā  
she hath lost her make. she wyll neuer ha-  
ue other make/ And wyth that she take  
the wepyng for her songe/ we ought to  
offere to our lord in stede of ij douues. on  
symple wyll: and a good intencion: with-  
out retynyng in our herte ony galle of  
angre/ or of hate towarde our neyghbou-  
re/ For as our lord sayth/ yf thyne eye  
be symple. all thy werkes shall be in lycht:  
And herof sayth saynt Johan the  
euangelyst in thapocalypse/ The cyte ne-  
deth noo sone ne mone to shyne in it/ for  
the clerenes of god shall enlumpne in it.  
And his lantern in lamber/ the lambe  
is the lichte: by the lambe whiche is sym-  
ple. is signefied to vs a symple conscy-  
ence and rightwoys. whiche maketh true  
jugement of thyntencion: For all wer-  
kes ben good or euyl/ yf they be done in  
euyl entencion or by pprocryte/ they ben  
without pufight/ lyke as sayth Ihu cri-  
ste/ yf thyne eyen ben euyl: all thy body  
shal be derke/ by the eye is vnderstonden  
thentencion with godenes symple/ & debo-  
naryte signefieth the douues/ we ought  
also to offere a payre of turtles to our lor-  
de: that is to saye a chaste lyfe: And  
a herry entencion to leue our synnes/ the



## The Purification of our Lady

Whiche is signefied to vs by the chasty-  
te of the turtle/ And by her wepyng/ the  
contricion/ As bede sayth/ contricion  
oughte to begynne in drede and ende in  
loue For the soule saythfull whan she re-  
membreth her synes in her conscience: she  
wepeeth for the drede of the paynes of hel-  
le/ that she hath deserued: And thus of-  
fereth she to god a turtle. And whan she  
hath wepte there cometh to her an hope to  
haue mercy & pardon of her synes/ And  
this hope conceyued of drede in him a lo-  
ue of god to serue and to be in his com-  
panye: Soo that that soule that oughte  
to synge wepeeth for loue/ Whiche hath de-  
liuered her soo soone fro the perilles and  
myseryes of this worlde / and for to co-  
me to the swete companye of our lord.  
And thus offereth she that other turtle in  
wepyng wyth dauid the prophete the lo-  
ge pylgrymage: that she hath made in the  
myseryes of this worlde sayenge / *Deu-  
me quia incolatus meus prolongatus est*  
For whan she begynneth to thynke af-  
ter the joyous companye of angellis/ &  
of the soules that be in heuen: And what  
ioye and deduyt that they haue in the o-  
uerdesire syghthe of our lord/ Thenne all  
the worlde greueth them. And desyreth  
to be deliuered fro the paynes of the body  
for to goo in to the company of thyres ho-  
ly soules: And also that saynt symeon  
whyche by reuelacion of the holy goost/  
came in to the temple of Iherusalem in  
the same hour that the blessed virgin bro-  
ught her dere sone for to offre hym/ And  
the holy goost had shewed to him that to-  
fore that he sholde deye corporally he shol-  
de see Ihesu cryste come in to the erth/ the  
whiche byrth he knele longe before to be  
shewed by the prophetes/ And whan he  
sawe Ihesu cryste broughte in to the tem-  
ple anone he knele him by the holy go-  
ost/ to be very god and very man/ And

toke him betwene his armes/ and sayd:  
Saye lord god let thy sargeant & ser-  
uaunt from henceforth be in peas/ And saye  
for that after this reuelacion shewed to  
me/ I may departe and deye/ for to be de-  
liuered from the euyles of this worlde.  
For myne eyn corporell & spirytuell ha-  
the seen thy blessed sone Ihesu cryste/ whi-  
che shall save the creatures humayne fro  
theire synne/ the whiche thou haste made  
redy/ and ordeyned tofore the face of all  
creatures humayne for to be lyghte to al  
people by his doctryne: / *tenlumpne & to*  
*take awaye al darknesse: that is to saye*  
*of their ydolatrie: After this that ysay*  
*the prophete hath prophesied of hym. Po-*  
*pulus gentium qui ambulabat in tene-*  
*bris/ & c: The peple of getyllis or painee*  
*whiche walked in dernesse to worshipping*  
*yddoles and deuyles for very god: sawe*  
*a grete lyghte/ whan they yssued fro the*  
*ir synnes by the doctryne of Ihesu cryste*  
*whiche came also to the glorie of the Je-*  
*ews: For they receyued his sight bodely*  
*lyke as was promised them/ by the vo-*  
*nesse of the prophetes/ by whiche they*  
*might glorifye them/ of this that their ul-*  
*full kynge was born amonge them*  
*conuersed bodely in their countree And*  
*saynt Symeon sayd: Nunc dimittis*  
*spirituum tuum domine/ & cetera/ Syre let*  
*thy seruant in peas after thy worde/ for my*  
*eyen haue sen thy helthe/ whiche thou*  
*hast made redy tofore the face of all peple*  
*that is lyghte to the reuelacion of pay-*  
*nemes: And to the glorie of thy peple*  
*of Iherusalem. Ihesu cryste is called peas*  
*helthe: lyghte and ioye. Peas by cause*  
*he is our moyn and our aduocate: Whi-*  
*che: for he is our redemer / Lyghte for*  
*he is our enfourmer/ And glorie for he*  
*is our gouernour/* ¶ This feest  
called Candelmas. And is made in  
membraunce of thosoffrynge that our lady



ed in the temple as sayd is/ And e  
 icke berith this day a candell of wape  
 nnyng: which representeth our lorde  
 esu cryste / lyke as the candell bren  
 nge hath thre thynges in it / that is to  
 be the wape / the wepke and the fyre /  
 ght soo ben thre thynges in ihesu crys  
 t / that is the body the soule and the god  
 / For the wape / which is made of the  
 purely wythout compayne & myxer  
 of one be wyth a nother / sygnifyeth  
 the body of our lord ihesu cryst / And the  
 e of the candell sygnifye the diuynite  
 ihesu cryst: which enlumyneth all cre  
 atures // And therefore yf we wyll appe  
 ar in this fest tofore the face of god pure  
 & acceptable: we ought to haue thre thin  
 gs in vs / which ben signified by the  
 candell brennyng: that is good dedes  
 the sayth: wyth good werkes: And ly  
 ke as the candell wythout brennyng is  
 dede / Right soo sayth is dede wythout  
 werkes as saynt James sayth: / For to  
 leue in god wythout obeyng his co  
 mmandemens prouffeth noo thyng / And  
 therefore sayth saynt gregory The goode  
 werke ought to shewe wythout forthe / p  
 contenton abyde good wythin forth the  
 te / wythout sechynge wythin ony Ray  
 glorie to be alowed & praysed / And  
 the fyre is vnderstonen charite / Of  
 which god sayth / Jam comen to put fire  
 the erth / This feest is called the purifi  
 cation of our lady / not for that she had  
 dede ne ought make her purificacō / for  
 she was pure & clene wythoute haupnge  
 ony tatche of dedely synne ne venyall  
 ke as she that had wythout compayn  
 ony man: by the vertue of the holy go  
 d conceived / the sone of god / and was  
 beguered wythout lesynge of her virgy  
 te / Soo she came wyth her blessed so  
 at fourthy dage / after his Natiuite

for to obeye the commaundement of the la  
 ew / after the maner of other wimen / whi  
 che had nede of purificacō / And also  
 for to shewe to vs the xample of humpli  
 te / he is very humble that is worthy to be  
 praysed for his vertues / This glorious  
 lady is quene of heuen & lady of angel  
 lis / Neuertheles she is pure and humble  
 amonge the wimen / lyke as a pour wo  
 man wythout makynge ony semblaunte  
 of her humplite / ne of the hye mageste of  
 her sone / wherof saynte bernarde sayth in  
 this maner. O who maye make vs to  
 vnderstonde glorious lady the thoughte  
 of thy herte: that thou haddest amonge  
 p service that thou madest to thy blessed so  
 ne in giuynge hym souke: in layenge do  
 un and reysynge / whan thou sawest a ly  
 tyll chylde of the born on that one parte /  
 & of the other syde. thou knewest him to  
 be god almyghty: And now thou bylez  
 uest and seest him create / that had created  
 all the worlde / Now thou seest hym feble  
 as a childe / which is almyghty and all  
 purffaunt: Now thou fedest hym that al  
 the worlde fedeth / And now thou seest  
 him not speking that made man & speche  
 O who sholde conne shewe he reuon the  
 secretes of thyne herte / how sauoured thy  
 courage whan thou heldest thy chylde bi  
 twene thyne armes: whom thou louedest  
 as thy lorde / And kyssedest hym as thy  
 sone / who shold not merueille of this mi  
 racle / whan a virgyn and a clene maide  
 had ensanted and chylde: her maker &  
 lorde of all the worlde / To hym let vs  
 adresse our thoughtes: and embrace we  
 this childe of one very bileue / whom we  
 ought to loue / bicause he had hūbled him  
 selfe for vs / And to doubte hym by cau  
 se he is our iuge and our lorde / To who  
 se commaundementes we oughte to ob  
 serue & obeye / yf we wyll be saued.



## The purificacion of our lady

**T**he rede an ensample of a noble lady  
 whiche had grete deuocyon in the blessed  
 Virgynne marie and she had a chapell in  
 whiche she dide doo saye masse of our lor  
 de dayly by her chapelayn. It happed þ  
 the daye of the purificacion of our lady  
 her chapelayne was oute/soo that the la  
 dy myghte that daye haue noo masse &  
 she durste not goo to a nother churche; by  
 cause she had gyuen her mantell to a po  
 ur man for the loue of our lady/ she was  
 moche sorowfull by cause she myght not  
 here masse/ And for to make her deuocy  
 ons she went in to the chapell/ and tofo  
 re that wter she kneeled downe for to ma  
 ke her prayers to our lady/ And anone  
 she felle a slepe/ in whiche she had a visi  
 on. And her semed that she was in a  
 churche. & saw come in to the churche a gre  
 te compaigne of Virgynes / tofore whom  
 she sawe come a right noble Virgyn/cro  
 wned right preciously/ And whā they  
 were al sette ech in order/ came a compa  
 ny of yonge men. whiche satte downe e  
 che after other in order like the other/ after  
 entred one that bare a burthen of candel  
 les/ And departed theim to theim aboue  
 fyrst/ and soo to ech of theim by oder he  
 gaaf one/ And at last came this man to  
 this lady aforesaid/ and gaaf to hyer al  
 so a candell of wyax: the whiche lady sa  
 we also come a prest: a deken: & a subde  
 ken alle reuested goynge to that wter/as  
 for to saye masse And her semed that sa  
 ynt laurence & saynt bycent were deken  
 & subdeken/ and ihesu cryste the prest/ &  
 two angelles berynge tofore theim can  
 delles: And two yonge angelles began  
 Introite of the masse and all the compa  
 ny of the Virgins songe the masse/ and  
 whā the masse was songe vnto the of  
 frynge/ her semed that thycke Virgynne so  
 crowned went tofore: and after all the o

ther folowed/ & offred to the prest kneel  
 ge moche deuoutly their candelles/ And  
 whā the prest tarped for this lady the  
 she shold also haue comen to thoffrynge  
 The glorious quene of Virgynes sent  
 her to saye/ that she was not enrope  
 make the prest so longe to tarye for her  
 And the lady answered that the pre  
 shold procede in his masse forthe/ for it  
 wold kepe her candell & not offre it / an  
 the glorpyous Virgyn sent yet ones to  
 And she sayd she wold not offre her ca  
 dell: The thirde tyme the quene sayd to  
 messenger: goo & praye her that she come  
 offre her candell: or elles take it from h  
 by force/ The messenger came to this la  
 and by cause in noo wyse she wold n  
 come & offre vpon her candell / he sette hon  
 on the candell that this lady helde: & dre  
 fast: And soo longe he drewe & haled  
 the candell brake in two peces/ And t  
 ne halfe abode styll in thonde of the l  
 dy aforesaid: whiche anone awoke & c  
 me to herselfe: And fonde the pece of t  
 candell in her honde/ wherof she moche m  
 ueyled/ and thanked our lorde & the g  
 ryous Virgynne marie deuoutly/ wher  
 had suffred her that daye not to be wy  
 out masse/ And al the dayes of her lyf  
 after she keppe that ppece of that cande  
 moche preciously lyke an holy relique  
 And al they that were tobeded ther  
 were guarished/ & heled of their malad  
 es & siknesses. Lete vs pray the h  
 bly vnto the glorious Virgyn mari wh  
 che is comforte to theim that forsake th  
 ir synnes: that she wyll make our peas  
 her blessed sone/ and impetre and gete  
 hym remission of all our synnes/ And  
 after this lyf to come to the glorie an  
 Joye of heuen/ To the whiche brynge  
 the fader/ the sone: and the holy goost



the foloweth the lyfe of saynt  
Blase And fyrst of his name

**B**lase is as moche to  
saye as glosinge or it is  
sayd as belacius of belat.  
Whiche is habyte and si-  
us/whiche is to say litell  
And thus he is sayd glo-  
ge by the swetnesse of his woode/me-  
re habyte of vertues/ And litell by  
lyte of maners & of conuersion/

**S**aynt Blase was too  
swete/holy and humble  
in maners. that the cristen  
men of capadoce of the ci-  
tye of sebastie choos him to  
bysshop/ The whiche whan he was  
byssop saw that dioclesian the perour ma-  
de many persecucions to crysten men  
that saynt blase fought & wold dwell in  
hermitage in a dyche/ In whiche pla-  
ce he bydes of heuen brought to him me-  
ns to ete/ And it semed to hym that  
he came to serue hym and accompanie  
him/ And wold not departe fro him till  
he had lifte by his honde and blessid the  
men/ And also sikmen came to hym and  
one were cured & heled / Now it hap-  
ped that the prince of this region sent his  
knyghtes for to hunt/ and they wolde  
take noo thyng/ but by aduenture they  
came vnto the deserte place where saynt  
blase was: where they fonde grete multy-  
tude of bestes whiche were aboute hym  
of whom they woldestake none: whereof  
they were alle abasshed/ and shewed this  
to their lord/ The whiche anone sent ma-  
ny knyghtes for him/ And comaunded to  
take hym & all the crysten men wyth  
him/ And that nyghte ihesu cryst appe-  
red to him thys/ whiche sayd to him/ as-  
se by/ and make to me sacrefyce: I oo-  
ke ben the knyghtes that come to seche  
me at comaundement of the pryncce/ And

the knyghtes sayd to him: come oute fro  
this place/ the president calleth the: And  
saint blase answered my sones ye be wel  
come/ I see you now well/ that god hath  
not forgotten me. He went wyth them &  
continuelly preched/ and dyde many mi-  
racles tofore them / There was a womā  
that had a sone deynge/ in whose throte  
was a bone of yeste the thwart/ whiche en-  
strangled hym: & she brought him tofore  
his fete/ prayenge him that he wolde ma-  
ke her sone hole/ and saynt blase put his  
honde vpon him & made his prayers to  
god: that this chylde and all they that  
maūde benefetes of helthe in his name: sh-  
they shold be holpen & opteyne it. And  
anone he was hole & guarysthed: & no  
ther woman there was/ that was poure  
whiche had a swyne/ whiche shoulde had  
borne alwaye/ And she humbly prayed  
to saynt blase: that she myght haue agē  
her swyne/ And he began to smyle & sa-  
yd/ good woman agte the not/ for thou  
shalt haue thy swyne. And anone the  
wulfe broughte agayne to the woman  
whiche was a wydowe her swyne/ And  
anone after he was entred in to the cytye  
the pryncce commaūded to put him in pri-  
son/ And after a nether day he made him  
to come tofore hym/ whom he saled by  
saynt wordes sayenge to hym: He thou  
joyefull blase the frende of god Saynte  
blase answered to hym He ye joyeous  
right good pryncce. but calle not them  
goddess whom thou worshippst but fen-  
des. For they ben delpyered to fyre per-  
durable wyth them that serue and wor-  
shyppe them: Thenne was the pryncce  
muche wrothe. And made to bete saynte  
Blase wyth staues / and after to putte  
hym in pryson. Thenne sayd saynt blase  
O madde man weneſt thou by thy tour-  
mentest and paynes to take away from  
me the loue of my god/ who I haue with  
me and is my helper / And whan this



## The lyfe of saynt Blase

good wydolwe whiche by saynt Blase  
had recovered her swyne herde herof / she  
slewe it / And the heed & the feet wyth a  
lityll brede & a candell she brought to sa-  
ynt blase / and he thanked god & etc ther  
of / And he sayd to her that every yere she  
sholde offre in his churche a candelle And  
know thou: that to the & to all theim that  
soo shall doo shall well happen to theym  
And so she dyde all her lyfe: and she had  
moche grette prosperite / After this that  
the right cruell prynce had brought hym  
tofore his goddes / & in noo wyse myght  
make him enclyne for to adoure to theyr  
goddes: he made hym to be hanged on a  
gybet / and his body to be torne wyth co-  
bes of yren / And this done he was remi-  
sed agayn to prison / And there were vij  
wymen that sieved him / whiche gadred  
up the dropes of his blood / whiche wy-  
men anone were taken / and constreyned  
to sacrefyce to theyr goddes / the whyche  
sayd / yf thou wylte that we worshippe  
thy goddes: & that we doo to theim reue-  
rence / sende theym to the water / to washe  
& make clene their dysfaces / to thende þ  
we may more clenly worshippe theim  
Thenne the prynce was right gladd &  
joyous: & anone sent theim to the water  
And the wymen toke theim & threwe the  
ym in the mydle of the stagne or ponde:  
& sayd now shall we see yf they be god-  
des / And whan the prynce herde this: he  
was out of his wytte for angre / And  
smote hymself all wroth sayeng / wherfo-  
re retyned not ye our goddes: that they  
shold not haue throlwen theim in the bot-  
ome of the water / The mynisters answer-  
de / thou spake threwedely to the wymen /  
& they cast theim in to the water: to whō  
the wymen said / The very god may not  
suffre iniquite ne falsnes / for yf thei had  
ben very goddes. thei had well eschewed  
that they had not be throlwen there / and

had seen what we wolde haue done:  
Thenne the tyraunt became wrothe / and  
dyde to make redy there leed molten / &  
ten combes / and seven cottes of yren be-  
nyng as hote as fyre on that one syde  
And that other he dyde doo byng sm-  
kes of linnen clothe: & sayd to theym  
they shold chese whiche they wolde / And  
one of theym that had ij smale chyldre  
ranne hardely / and toke the smokes  
linnen clothe and threwe them in the f-  
nays: for to goo after herselfe: yf she ha-  
saylled And the chylderne sayd to þ  
der / leue vs not after the: but right swi-  
te moder lyke as thou hast noryshed vs  
wyth thy mylke / soo replenyshe vs wyth  
the reame of heuen / Thenne the tyraunt  
de doo hange theym / and wyth hoked  
corchettes of yren dyde doo tere their fl-  
she: & alle to rente it: Of whom the fleshe  
was as whyte as snowe. And for bl-  
de they gaaf oute mylke: And as the  
suffred thysse grette tormentes / thangell  
god descended fro heuen / and comforted  
theym / And sayd to theym / haue ye no  
dredde: The werker is good that well be-  
gynneth / and well endeth: and who deu-  
ueth good rewarde shall haue joye / and  
for his werke complete he shall haue re-  
meryte / and for labour he shall haue re-  
and that shall be the rewarde / Thenne  
tyraunt dydedoo take theym do wne: and  
dyde doo throlwe theym in to the breng-  
ge fornays / wyche wymen by the gra-  
ce of god yssued oute wythoute takynge  
harme: And the fyre was extynct & a-  
quenchyd / And the tyraunt sayd to the  
ym / Now leue ye your art of enchaun-  
ment / and adoure ye our gooddes: And  
thei answerd do that thou hast begon: &  
we be now called to the kyngdom of he-  
uen: thēne he comaunded that they shold  
byshedd / And whā they shold be bish-  
they begā to adoure god, kneeling on the



es sayeng/ Forde god which hast de-  
 ted vs fro deeknesses & into this we  
 ought hast brought vs: and of vs has  
 made thy sacrefyce: receyue our soules  
 & make vs to come to the lyf perdura-  
 ble/ And thus had they their hertes sym-  
 bolized/ and syth their soules wente to he-  
 ven/ After this the prynce made saynte  
 Agathe to be broughte tofore him and said  
 to him: Hast thou now worshypped our  
 goddes: or not / Saynt blase answered  
 hym: I haue noo drede of thy  
 cruell maner/ doo what thou wilt/ I deli-  
 uer my body hole / Thenne he toke him  
 & orde him to be cast in a ponde: and ano-  
 ther blessed the water / And the water  
 dyed all awaye: and so he abode there sa-  
 ued/ And thenne saynt blase sayd to hym  
 your goddes ben very & true goddes  
 & theym now shew their vertuez mig-  
 ty/ and entre ye hether/ Thenne there en-  
 tred in to it lyx persones/ & anone they  
 ben drownded/ And an egge descended  
 from heuen, and sayd to saynt blase. Bla-  
 se go out of this water/ and receyue the  
 childe that is made redy of god for the  
 world/ And whan he was yssued oute of the  
 water/ the tyraunt sayd to hym Thou has  
 determyned in alle maners not for to  
 ouercome our goddes: To whom saynt bla-  
 se sayd: poure captif knowe thou that I  
 am seruaunt of god/ And I adoure not y-  
 mages as ye doo/ And anone the tyraunt  
 dyde doo symple of his herte/ And sa-  
 ynt blase prayed to our lorde tofore his  
 the/ that who somer desired his helpe  
 shyns symple of the throte/ or required  
 helpe for ony other sikenes or infirmyte  
 that he wolde here hym/ and myght deser-  
 ue to be guarantysed and heled/ And then-  
 came a boye fro heuen to hym sayeng  
 that his peticion was graunted/ & shold  
 be done as he hadde prayed And thenne

with the two litell chylde he was by-  
 ded about y pere of our lord in c lxxxvii  
 Here foloweth the life of saynt  
 Agathe And fyrst the Interpretacy-  
 on of her name/

**A**gathe is sayd of a  
 gios/ which is as mo-  
 che to saye as holy and  
 theos that is god: that  
 is to saye the saynte of  
 god: And as gregory sayth the thyn-  
 ges make a man holy / which the were  
 perfyghtly in her: that is clenness of her  
 te: the presence of the holi goost: & plente  
 of gode maners/ Or she is said of a whi-  
 che is to saye witte/ and of geos: erthe/ &  
 of theos: god/ as goddesse wythout erthe  
 that is wythout erthly loue/ Or she is sa-  
 yd of ana/ that is to saye spekyng/ and  
 of than: that is perfeccion that is that she  
 was spekyng & accomplysshing moche  
 perfyghtly/ And that apereth well in her  
 answeres: Or she is sayd of gaath that  
 is serupce/ & thas souerayn. which is a  
 souerayne serupce/ And by cause she sa-  
 yd that seruage is souerayne noblesse/ or  
 she is sayd of ge that is solempne/ and  
 of than that is perfeccion. For the per-  
 feccion was right solempne: lyke as it  
 appered by thangelis that buryed her.

**S**aynt Agathe the vingi-  
 ne was right fayr. noble  
 of body and of herte/ and  
 was rich of goodes. this  
 glorious vinyne serued  
 god in the cytye of gathanence ledyng  
 a pure & holy lif Quincin the prouost of  
 eccile byng of a low lignage was leche-  
 rous: auaricious/ & a mescreant & paine  
 And for taccoplysh his euill desires fle-  
 shyly & to haue riches/ dide do take saint a-  
 gathe: to be presented & broughte tofore



## The lyfe of saynt Agathe

hym: And began to beholde her wyth a lecherious syght/and for to haue her him selfe. He wolde haue enduced her to make sacrifice vnto the ydolles. And whā he sawe her ferme in her purpose/he putte her in the keepyng of a woman named affrodysse: whiche had iij daughters: ouerfolde lyke vnto the moder. This dyde he for to enduce saynt Agathe to do his wyll within xxx dayes/ Affrodysse and her daughters entreated the holy Virgyne to consent to the wyll of the prouost and somtyme they made to her grete promyses of temporell goodes & of grete eases and somtyme they made to her menaces of greuous tormentes to suffre and grete paynes: to whiche saynt agathe answered freely/ My courage & my thoughte ben soo firmly founded vpon the ferme stone of Ihesu cryst: that for noo paine it may not be chaūged. your wordes ben but wynde / your promyses ben but rayne: And your menaces ben as ryues that passe/ And how well that al these thynges hurtle at foundement of my courage: yet for that it shall not moue/ In this manere answered she/ & alway wept in makynge her prayers/ and moche grete desyre had she to come to Ihesu cryste by martyrdom and by tormentes whan affrodysse sawe well: that in noo wyse she sholde be moued/ she went to the prouost quyncianus: and sayd to hym/ Sooner shold the stones weye softe and torne yren to softe leed/ than torne the courage of this mayden/ or take fro her the crysten fayth. I & my daughter haue do no other thyng this nyghte ne dawe/ or ne after a nother/ but to labour how we myghte torne her herte to your consentinge/ I haue promysed her in your name/ your precyous adourmentes/ clothes of golde houses londes towne/ seruantes & grete magnies/ & all thise she dispiseth

and reputeth theim as noo valew/ whē quincianus herde this/ anone he made her come tofore him in iugement/ and denūdynded her of her lygnage: And at last he wold constrayne her to make sacrifice vnto thydolles: And saynt agathe answered that they weren noo goddes: but weren deuylls: that weren in thydolles made of marbre & of woode & ouergylt. Quincianus said chese one of two/ or sacrifice to our goddes/ or thou shalt suffre payn & tormentes: Saynt agathe answered: thou sayste that they ben goddes/ cause thy wyfe was such one as was Venus the goddesse: and thou thyself a jupiter/ whiche was an homycide & eunuch. Quyncianus sayd it appereth wel that thou wylte suffre tormentes in that thou sayst to me vylonnge: Saynt agathe answered/ I merueille moche that one so wyse a man is such a foole become/ that thou sayst of theim to be thy goddes/ whose lyfe thou ne thy wyfe wylt folowe: If they be good I wold thou & thy wyfe wold folowe vnto theim: And yf thou refusest their lyfe/ thenne arte thou of one accorde wyth me/ Say thenne they be euyl & false/ and forsake theyr luyng/ and be merueilled of such lyfe as thy goddes were/ Quyncianus sayd what goost thou thus sayest by spekyng: make sacrifice vnto the goddes/ or yf thou doo not. I shall make thee to deye by dyuerse tormentes/ Saynt agathe abode ferme & stable in the fayth. Thenne quincianus dyde doo putte her in a derke pryson/ And she went also gladly & wyth as good wyll as she had prayed to go to a wedynge/ On the mornynge quyncianus made her to be brought tofore hym in iugement/ And sayd to her/ Agathe how arte thou adurysed in thy helthe/ She answered cryste is my god/ Quyncianus sayd/ Renye crist thy god/ by whiche thou mayst escape thy



the/saint agatha answered/nay but  
e thou thyne ydolles whiche ben of /  
es and of wood & adoure thy maker  
made heuene and erthe / And yf y  
ot:thou shalt be tourmented in the  
etuel fyre of helle / Thenne in grete  
quyncianus dyde her to be drawen &  
ched on a tree and tourmented/ and  
d to her:refuse thy payne oppnyon &  
thou hast:and thou shalt be eased of  
payne/and she answered I haue as:  
e dyfection in thyse paynes as he y  
de come to hym that thyng whiche he  
t couereth to see/or as he that hadde  
nde grete tresour / And lyke as the  
et may not be put in the garner vn/  
he tyme that the chaf be beten of/ In  
e wyse my soule maye not entre in  
he royaume of heuene/but yf thou wel  
rmented my body by the mynystris  
enne quyncianus dyde her to be tour  
ntyd in her brestes & pappes/ & com  
unded that her brestes and mamellis  
ld be drawen & cutte of:whā the my  
stres had accomplisshed his commaū  
ment/ Thenne saint agatha sayd.  
er felon and cruelle tpraūt hast thou  
shame to cutte of that in a woman /  
icche thou didest souke on thy moder/&  
erof thou were nourysshed/But I ha  
my pappes hole in my soule:of whi  
I nouryshe all my wyttes / the whi  
I haue ordeyned to serue our lord Ihe  
crist syth the begynnyng of my you  
te:After quyncianus dyde do put her  
pryson/and cōmaūded that none shol  
entre for to hele her/ne none shold gy  
to her mete ne drinke:& whā she was  
se closed in the pryson:ther cam an aū  
ent noble man & to fore hym a chylde:  
ryng a lyght & dyuerse oynementis i  
s bond/this noble man said y he was  
surgyn/and in confortyng her sayd:  
Wel that the tpraūt hath tormentred

the bodely / Neuertheles thou hast more  
tourmented hym in his herte by thy ans  
weres/I was there whan he made thy/  
pappes to be cutte of/And saue how I  
myght well hele them:Thenne sayd she I  
knew neuer of medycyne corporall and  
it were shame to me to take it now/that  
whiche I haue auowed & kepte to my /  
lord syth myn infancy/pet I shal kepe  
it yf it please hym:Chauncient noble mā  
answered/I am also Crysten & a good  
maystre & leche,be not a shamed / y art  
ayncient & of grete age & she answered  
wherfor sholde I be a shamed how well  
wat I be a yonge mayde: Neuertheles  
my body is degeted by the tourmentis/  
that the woundes suffre nothyng to en  
tre in to my thought wherof I shold be a  
shamed & not for that/I thanke the sayr  
fader that thou art so dylget to hele me  
but knowe that my body shal receiue no  
medycyne of noman/ And this noble  
man said wherfor suffrest thou not me/y  
I may hele & guaryshe the: she said by  
cause I haue Ihesu crist my sauour whi  
che wyth a word heleth al:& yf he wyll  
he may hele me,& the good mā smylinge  
sayde/& he hath sente me hyther for to he  
le the/I am his appostle:& knowe very  
ly that thou art hole in the name of hym  
And anone the appostle banysshed a  
waye/Thenne she fyl don in prayers &  
sayd / Lord Ihesu crist I yelde to the  
thankynges that thou hast remembered  
me:& hast sente thin appostle saint peter  
to me whiche hath comforted me & heled  
my woundes:& after thoryson made/ she  
saue that her pappes were agayn resto  
red to her & all her woundes heled/ And  
al that nyght was the pryson fulfylled/  
wyth grete clerenes & lyght:so that they  
kepers fledde/for the grete drede y they  
had/and lefte the pryson all open/Then  
ne sayd to her the other prysoners that  
n j



## The lyf of saint Agathe

were in the pryson that she shold goo her  
 waye/and she sayd that shall neuer hap  
 pen that the keepers of the pryson shall  
 suffre any harme for me/ne that I shall  
 lose my crowne: I shal abide in the faith  
 of Ihesu cryst my lord whiche hath com  
 forted and heled me/After foure dayes  
 quincianus made her to be brought to fore  
 hym in iugement/ & sayd to her that she  
 shold do sacrefyse to thyddollis: She ans  
 werd thysse wordes ben vayne / and thy  
 commaundementis euyl they make the  
 aper to stynte: he is moche meschaunt &  
 byleueth in a stone and wythout enten  
 dement/and leueth our lord & very god  
 that hath heled me / and hath restored to  
 me agayn my pappes/ Quincianus de  
 maunded her/who is he that hath heled /  
 the she sayd Ihesu cryst: quincianus said  
 namest thou yet Ihesu cryst/ She ans  
 werd I shal haue in my herte Ihesu cryst  
 as longe as I shal lyue. Quyncianus  
 sayd yet shalt thou see yf he may helpe &  
 hele the/and thenne he made her all na  
 ked to be rolled vpon brennyng bronches  
 And anone the grounde where the holy  
 Virgynne was rolled on begā to tremble/  
 lyke an erthe quauē/and a parte of the  
 walle fell down vpon syluayn counseyl  
 Lour of quyncianus and vpon fastyon /  
 his frende/by whos counseyl she had be  
 so tourmented: And thenne alle the cyte  
 of Cathanence was abasshed And the  
 peple came rennyng vnto the holys of /  
 quyncianus sayeng in a grete bruyt &  
 the cyte was in a grete peryl for the tor  
 mentis that he dyde to saint agathe/ qui  
 cianus redoubted the bruyt of the peple  
 And wente out behynde & commaun  
 ded that she shold be remysed in pryson /  
 whan she cam in to the pryson/ she joy  
 ned her hondes holdyng theym vp to he  
 uenward and sayd in prayeng. Lord  
 god Ihesu cryst whiche haste created me

of nought: and syth my pough hast kep  
 te me/and hast suffred me to lyue wel in  
 my pough/ Whyche hast taken fro me  
 herte the loue of the world/and hast ma  
 de me to ouercome the tormentis & haste  
 lent me pacience/emonge & paynment  
 I praye the that thou wylt take the sy  
 cryte/ For it is tyme that thou make me  
 to departe fro this world / & to come to  
 thy mercy. This oryson and prayer ma  
 de she an hye to fore many persones &  
 none after she gaf vp the goost and re  
 dred her soule. The yere of our lord is  
 and liij in the tyme of deci9 thempere  
 of Rome/After this the crysten peple to  
 ke the body for to burye it worshipfully  
 And whiles they arayed it wyth oym  
 mentys for to embawme the corpe an  
 cam there a ponge man clad in sylke/  
 well an hondred that folowed hym ry  
 ly clothed whiche were neuer to fore seen  
 in the cyte: ne neuer after also/this ponge  
 man whom folowed the sayr companie  
 sette hym on that one syde of the tombe  
 in whiche the body shold be put/ And  
 whan the body was enbawmed wyth  
 the tombe this ponge man sette at the he  
 de of the body a shorte table of marbl  
 stone in whiche was wyrtowen this scri  
 ture. Mentem sanctam spontaneam ho  
 norem deo & patrie liberacionem/whiche  
 is as moche to saye: the holy saint aga  
 the had allway holy thought and pure  
 And gaf honour to god wyth a free wy  
 in al her werkys And purchaced by her  
 prayers peas and delyueraunce to al  
 countrey/ After that the table contey  
 nnyng this scrpyture was sette at her he  
 de/the ponge man and all his companie  
 departed fro the tombe beyng closed wit  
 out apperyng any more afterward/wher  
 fore it is supposed that this ponge man  
 was her good angell: this was publysh  
 shed ouer all: wherof the Jewes & saras



an to synge: & wooshypppe the sepul-  
of the tombe of saint agathe/ Quin-  
us the prouost deyd an euyl deth/in  
haye as he wete for to seche the goo-  
and rythesse of saint agathe/ And  
for to haue taken her parentis: and  
er after/ coude be knowen where his  
y be cam: & for to preue that she had  
ped for the sauacion of the countrey /  
the begynnynge of feuerer the yere af-  
her martiridom/ there ardoes a grette fy-  
& cam fro the montayne toward the  
of cathanence: & brente the erthe / &  
ies/ it was so feruent/ There ranne  
pagnems to the sepulchre of saint A-  
he & toke the cloth that laye vpon her  
ite: and helde it abroad agens the fy-  
and anon on the ix day after: whiche  
is the daye of her feste ceassed the fy-  
as sone as it came to the cloth y they  
ought from her tombe: shewyng that  
e lord kepte the cyte from the sayd fy-  
by the merites of saint agathe: To  
om praye we that she by her prayers  
y gete and inpetre grace of our lorde  
be kept from all perillis of fyre in this  
old/ and whan we shal departe hens  
che the perpetuell fyre/ & to come to  
glorie & Joye in heuene Amen

of saint amande and first of the  
interpretacion of his name/

**M**ade is as moche  
to saye as ampyable/ for  
he had in hym thre thyng-  
ges/ that make a man  
ampable: the first is to  
be courtys & gracious  
companye/ as salamon sayth in hys  
ouerbes the xix chapptre/ Vir amabi-  
s ad societatem/ The second is to be ho-  
st: in conuersacion/ as it is sayd of hes-  
t ii/ Quod omnibus oculis amabilis  
debatur/ The thyrde is to be virtuous  
sayth of proffesse as it is sayd in the

book of paralipomenon/ the seconde cha-  
pytre/ Saull and Jonathas amabiles  
et decori/

**S**aint Amand was born of  
noble fader and moder. On a ti-  
me he entred in to a monastery:  
And as he walked & wente in the chir-  
che he fonde a grette serpent/ whom by the  
virtue of his prayer and wyth the syg-  
ne of the crosse he made hym to yssue out  
And to entre in to the grette pytte out  
of whiche he neuer yssued after: And af-  
ter saint amande cam to the sepulchre of  
saint martyn/ and there abode yd yere:  
where he lyued wyth barle bred and wa-  
ter & ware alway the hayer After he we-  
te to Rome/ And wente in to the chyr-  
che of saint peter/ and abode there by ny-  
ght the kepar of the chyrche put hym out  
ryght rudely And saint peter appered  
to hym as he laye and slepte to fore the  
chyrche dore/ And sent hym in legacion  
in to fraunce where he fonde the kynge/  
Dagobert/ the whiche he repressed strong-  
li of his synes. The kynge was angry-  
and put hym out of his Royame/ Af-  
ter whan the kynge had no sone/ he ma-  
de his prayer to god that he might haue  
one/ And god sente hym one. And  
whan he was born/ he thought moche &  
sorrowed who shold baptise hym/ And  
it came to hys mynde that he wolde that  
saint amande was sought and brought  
to the kynge: and assone as he was co-  
me the kynge fell down to his feet/ And  
praied that he wold pardoine him of that  
he had trespassed to hym/ & that he wold  
baptise hys sone/ And saint amande  
graunted benyngly to the kynge his re-  
quest: The first petycion/ But not the se-  
conde request/ For he dredde that he wold  
haue despyred aboute somme wordely oc-  
cupacion or seculer thynges: of whiche  
he wold not gladly entremete/ and went



## The lyf of saint Amande

his waye and departed but atte last as  
vainquysshed by the prayers of the king  
he graunted hym/ And thus thenne as  
he baptysed the chylde wyth a clere boye

And anone answered the chylde/  
sayd and answered Amen/ And after  
this the kynge promoted hym to be bys-  
shop of sence/ And whan he sawe that  
the word of god in predycacion was de-  
spysed and not sette by/ he wente in to/  
gascoygne. where he sawe a jogeler moc-  
qued his wordes/ The seend toke hym &  
wyth his owen teth he tare hym. And  
confessyd that he had don iniurte to the  
persone of god and anon deyde mysera-  
bly: Now it happed on a tyme that he  
weesse his hondes: and a bysshop ma-  
de the water to be kepte of whiche water  
a blynde man had his syght agayn

It happed that in that place by the wyl  
of the kyng he wold edeffye a monaste-  
rye of monkes/ thenne a bysshop that  
was of the next cyte toke it greuously /  
And was moche angry therwyth/ and  
commaunded his seruantes to caste him  
out/ or ellis they shold slee hym. And a-  
none they came to hym and said to him  
in gyle and in treson/ that he sholde goo  
wyth them and they wold shewe to him  
a place apte and good/ & water ynou-  
gh/ for to edeffye vpon a monastery for  
monkes/ and he that knele theyr maly-  
ce and theyr euyl purpos wente wyth  
them vnto the toppe of an hye montay /  
ne where as they wold haue slayn hym  
And he desired moche the martirdom for  
the loue of our lord: and for to come in  
to his companie/ but anone sodenly des-  
cended fro heuen such a tempest of Raine  
and of orage that it couerd all the mon-  
tayne/ so moche that / that one coude not  
see that other: and supposed to haue dey-  
de sodenly/ And they fyll down to therthe  
on theyr knees prayeng hym to pardon

ne the / & y they myght departe thens-  
lyue/ For whom he put hym self to pray-  
er and anone the storme was appea-  
syd and the wether fayr They wente  
theyr place: And saint amande thus  
escaped fro this perill/ and many other mi-  
racles he shewde and dyde in thourour  
of our lord: And synnysshed in hely vertue  
his lyf & departed out of this world  
in the tyme of heraclius the emperour a-  
bout the yere of our lord vij C liij.  
Here foloweth the lif of saint  
Vedaste/

**S**ynt Vedaste was  
ordayned bysshop of  
ras by s bond of sain-  
temper: And saint V-  
daste was of moche g-  
te holynesse & clen-  
se/ For whan he cam to the paxe of  
ras he founde there ij poure men of  
that one was lame/ & that other blynde  
Thyse two poure men demaunded of hye  
somme almesse: And saint Vedast an-  
swerd to them and sayd: I haue neyther  
gold ne syluer. but this that I haue I  
ue to you/ thene he made them bothe ho-  
by the vertue of his prayer It happ-  
on a tyme he cam in to a chyrche destruyed  
and founde there a wulf among the bi-  
shes/ And he commaunded hym that  
shold goo his way: & anone he obeyed  
to hym & fledde so that syth that tyme  
was not seen/ At last whan he had con-  
uerted moche people by his word & pre-  
dycacion to the fayth of god: And also  
by good ensamples shewed euidently  
the people / in the fourty yere of his  
shopryche/ he sawe a doue of fyre that  
fro heuene to his hous/ And by that  
Vnderstode well that he shold synnyssh  
passe out of this world/ And so he dyed  
For he deyde anon after aboute the yere  
of our lord vij C l/ whan his body shol-



translated/ Saint omer whiche was  
ynde for age was fory that he myght  
see the body of saint Bedaste and a  
me our lord enlumpned hym and ren  
ed to hym his sigh/and salve the bodi  
saint Bedaste / But anone after: he  
as blynde agayn as he had ben to fo  
late vs praye to hym ec/  
ere begineth the lyf of saint Va  
ntine / And first thynpterpretacio  
his name/

**V**alentyne is as mo  
che to saye as contey  
nyng Valeur p is per  
seueraunt in grete holy  
nesse Valentine is said  
also as a Valyaunt kny  
gt/ For he was a ryght noble knyght  
god/and the knyght is said Valiaut  
at fleeth not/and smyteth & defended/  
alpauntly/& ouercometh moche puyf  
untly/ And soo saint Valentyne with  
elwe hym not fwo his martyrdom in/  
eyng/ he smote iu destroyeng thydollys  
defendeth the sayth he ouercame in suf  
yng.

**S**aint Valentine fren  
de of our lord/ And prest  
of grete auctowite was at  
Rome/ It happed p clau  
dius Thempour made  
ym to come to fore hym: And sayd to  
ym in demaundyng what thyng is p  
whiche I haue herde of the Valentyne:  
why wilt thou not abyde in our amys  
/and woishyppe thydollys and reno  
e the Bayne oppneon of thy creaunce/  
Saint Valentyne answerd him/ yf thou  
addest Very knowleche of the grace of /  
hesu cryst thou sholdest not saye this p:  
you sayest: but sholdest renge thydollys:  
and woishyppe Very god/ Thenne said  
saint Valentyne to a prince whiche was  
f p coufessie of theperour/ what wilt p

saye of our goddes and of theyr holy lyf  
And saint Valentyne answerd/ I saye  
none other thyng of them/ but that they  
were men mortall and meschaunt & ful  
of all ordure and euyl/ Thene sayd clau  
dius theperour/ yf hesu cryst be god Vere  
ly/ Wherfore sayst thou not the trouthe/  
And saint Valentyn sayd/ Certeynly  
hesu cryst is only Very god: And yf  
thou bylue in hym Veryly / thy soule  
shall be saued thy Royame shall multiplye  
And he shal gyue to the allewaye  
Victorye of thyen enemyes/ Thene clau  
dius touned him vnto al them that we  
re there & sayd to them: Lordes remains  
here ye how wysely and resonably thys  
man speketh/ Anone the prouost of the  
cyste sayd/ thempour is deceyued & be  
trayed/ how maye we leue that/ whiche  
we haue holden and acostumed to holde  
syth our enfancie. Wyth thys wordes  
thempour tordned & chaunge his cour  
rage/ And saint Valentyne was dely  
uerd in the keepng of the prouost/ Whā  
saint Valentyn was brought i an hous  
in pryson/ Thenne he prayd to god say  
eng/ Lord hesu cryst Very god whych  
art Very lyght/enlumpned this hous in  
suche wyse/ that they that dwelle therein:  
may knowe the to be Very god/ And  
the prouost sayd I merueyle me: that p  
sayst that thy god is Very lyght/ And  
neuertheles yf he may make my dough  
ter to here & see/ whiche longe tyme hath  
ben blynde: I shal doo al that thou com  
maundest me/ & shal byleue in thy god/  
Saint Valentyne anon put hym in pra  
yers and by his prayers the doughter /  
of the prouost receyued agayn her syght/  
And anone all they of the hous were co  
uered After thempour/ dyde do smyte  
of the heed of saint Valentine the yere of  
our lord iijc lxxx/ Thenne late vs pra  
ye to saynt Valentyn: that he gete vs par  
don of our synnes amen/ n iij



## The lyf of saint Juliane

Here foloweth the lyf of saint Juliane and first thinterpretacion of his name/



**I**ulien is as moche/ to saye as brening playnly. for she brente her self/ aienst the temptation of y<sup>e</sup> deuyll which wolde haue deceyued her and she helped many other: to byleue in the sayth of our lord Ihesu: Cryste/



**S**aint Julien was gyuen in maryage to the/ prouost of nicomede whiche was named Elongypus/ And he was o paynem. And therfore he shold not assente: to the maryage ne assemble wyth hym/ But yf he wold fyrst take the sayth of cryste and be baptysed & whan her fader salde this/ Anone he dyde doo her to be/ naked and made her to be beten fore/ and after delyuered her to the prouost/ And after whan the prouost helde her: & salde the grete beaute in her/ he sayd to her: my moost swete julyane why hast thou me brought in confusyon that I am mocked by cause that thou refuseste to take me/ She said yf thou wilt adoure my god I shal assente and agree to take the. And other wyse shalt thou neuer be my lord/ to whom the prouost sayd sayr lady that may I not doo: For the emperoure shold thenne smyte of my heed: And she sayd. yf thou doubtest soo moche thempour whiche is mortal/ why shold I not doubt myn emperour Ihesu cryste whiche is immortall doo what thou wilt/ For y mayst not deceyue me: Thenne the prouost dyde her to be beten/ most cruelli with rodde/ And half a daye to hange by y<sup>e</sup> heeris of her heed and molten leed to be cast on her heed/ And whan he salde that

all this greued her not: he made her to bounden in chaynes/ & to be sette in pryson/ To whom the deuyll came thenne: the lykenes of an angel: whiche sayd to her in this manere/ Jalyane I am thy angell of god whiche hath sente me to to warne and saye that thou make sacrifice to thy dollis: for tescap the tourmentis of euyl deth/ Thenne she began to wepe/ And made to god this prayer/ Lord god suffice not me to be losse: but of thy grace shewe to me what he is that maketh to me this monycion the sam tyme came to her a boye that sayd/ that she shold sette honde on him/ and that she constrayne him to confesse what he was/ And anon she toke hym/ and demaunded hym/ And he sayd that he was the deuyll and that his fader had sente hym thider for to deceyue her/ She demaunded hym who is thy fader: And he answered bezebuth: whiche sendeth vs for to doo a euyl. And maketh vs greuoufly to be beten whan we come daynquysshed of crysten peple/ and therfore I am certayn I shal haue moche harme bi cause I may not overcome the. She sayd to hym what craft is thy fader bezebuth/ the deuyll sayd/ he contryueyth al euyl: and whan we come in to helle/ he sendeth vs for to tempte the folowes of the pepole. She demaunded what tourmentis suffereth he that cometh daynquysshed of a crysten creature: the deuyll sayd/ we suffer thenne moche greuouus torment/ And by cause whan we be daynquysshed of a good man we dare not retourne: And whan we be fought and can not be founden/ thenne commaundeth our mayster to other deuylis that they tourmenten us whersomeuer they fynde us/ And therfore we must obeye to hym as to our fader. And of what craft art thou: I take solace in the shredodnes of the peple I



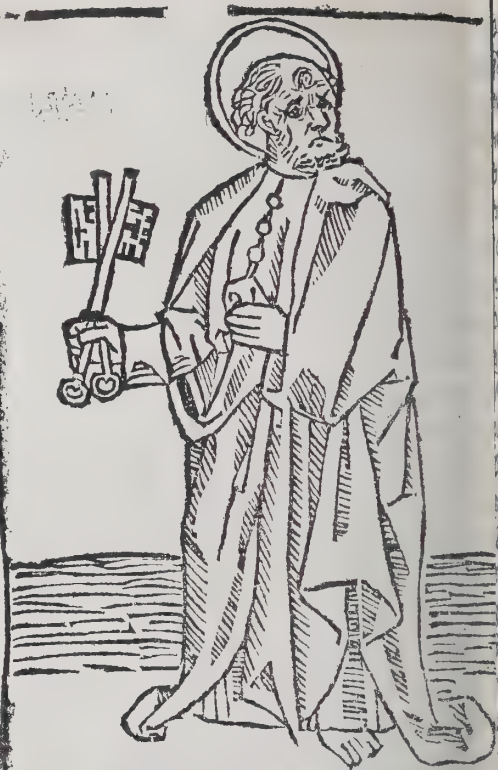
the sompnyde luxurpe/bataylle: And  
like debate and warre/and she demaun-  
d hym goost thou neuer to doo good/  
werkes and prouytable: the deuyll an-  
swerd/Madame to thende that I answere  
the trouth/To me ryght grete harme/  
id euyl am I come hether/for I hadde  
well supposed to haue deceyued the/and  
made the to make sacrefyse to thydollys  
id to renounce thy god/Whan we com-  
a good crysten man: And we fynde  
ym redy to doo seruyse to god we sende  
hym many thoughtes bayn and euyl  
and also many euyl desyres and torne-  
ment thought by this that we sette to fore-  
ym/and we sende errours in þ thought-  
es/ & we lete hym not perseuere in his o-  
pions ne in no good werkes. yet yf we  
see ony that wyl goo to the chyrche or in  
ther place for ony good anone we ben-  
n theyr wayes & caste in theyr hertes di-  
uerse thoughtes and occasyons by whi-  
che they be destorned for to do well/ But  
who someuer may vnderstode our temp-  
tacions and apperceyue them: to thende  
that he put alwaye fro hym the euyl cogi-  
tacions & thoughtes: & wyl make hys  
prayers & do his good werkys/and he-  
re the word of god and the dvyne seruy-  
se/Of hym we be cast out/And whā they  
receyue the body of Ihesu cryst/we depar-  
te forthwytth fro them we sette our entet-  
to nothyng/but to deceyue good perso-  
nes/that lede an holy lyf/And whā we  
see them doo good Werkys/we sende in  
them bytter and greuous thoughtes/ for  
to leue all: & do our wyll: Saint Iulien  
sayd/O þ espyte how art thou so hardi  
to tempte ony crysten persone/ And the  
deuyll answerd/how darst thou thus hol-  
de me yf it were not thou affyest in Ihe-  
su cryste ryght soo trust I in my fader.  
Whiche is a malefactour/and I doo that  
pleaseth hym I haue payned me to doo:

many euyllis/And somtyme I come/  
to myn entente & accomplissh my desy-  
re but at this tyme I haue failled/ I wol-  
de I had not comen hether: Alas how  
vnderstode my fader / of this that sholde  
not happe/Madame late me go & gyue  
me leue to go in to some other place For  
it is no nede that I accuse þ to my fader/  
At the last she lete hym go On the morn-  
the prouost comaunded that saint Iulian  
shold be brought to fore hym in iugemet  
And whan he sawe her so wel guarys-  
shed and her dysage soo fayr: & soo shy-  
nyng/thenne said the prouost to her Juli-  
ane who hath taought the & how mayste  
thou baynquyssh the tourmentis/And  
she sayd herkene to me & I shal saye to  
the My lord Ihesu cryst hath taught me/  
to adoure the fader the sone and the holy  
ghoost. For I haue ouercomen and ba-  
ynquysshed sathanas thy fader & al hys  
other deuyllis/for god hath sente his an-  
gel for to comforte me & to helpe me mes-  
chaunt man knowest thou not / that the  
tourmentis ben made redy fore the euer-  
lastyng: where thou shalt be tourmentid  
perpetuelli in derkenes & obscurete/anon  
the prouost made to be brought a whele/  
of yron bitwene two pylers & iij horses  
to dralwe it forth/& foure knyghtes at o-  
ne syde & iij knyghtes on that other to  
dralwe & iij for to dralwe the whele so þ  
all the body was to broken in suche wy-  
se that the mary cam out of the bones/  
And the whele was al bloody/ Thenne  
cam an angell of god & brake the whele  
and heled the woundes of saint Iuliane  
and heled perfaytly / & for this myracle  
were conuerted all they that were presēt  
And anone after for the fayth of Ihesu  
cryst/were byshedd men & wyemen to the  
nombre of C & xxx persones/After co-  
maunded the prouost that she shold be put  
in a grete potte ful of boyled leed/ And  
n iij



Whan she entred in to the sayd potte: all the leed became colde/ soo that she felte/ none harme/ And the prouost cursed his goddes/ by cause they myght not punish a mayde that so vainquysshed the And thenne he commaunded to smite of the heed. And whan she was ledde to be byshed the deuyll appered to the prouost in fygure of a yonge man and sayde Spare not good people/ and of her haue no mercy: For she hath blamed your goddes/ and don moche harme/ & me she hath beten this nyght passed. Therefore redde to her yf she hath deseruyd: Wyth thies wordes saint Juliane loked behynde her for to wyte who said suehe wordes of her. Anone the deuyll sayd alas alas captif that I am I doubt me that yet she wyll take and bynde me/ and so he vanysshed awaye. After this that she hadde admoynsted the peple to loue & serue Ihesu cryste/ she prayed them al to praye for her: And thenne her heed was smytyn of/ the prouost entred in to a shyppe wyth xxxiiij men for to passe an arme of the see. Anon cam a grete orage and a tempest whiche drowned the prouost and all his compagne in the see: And the see threwe theyr bodyes to the ryuage. And wyld beasts cam thyder and ete them. Thus this holy Virgynne saint Juliane suffred martyrdom for our lord the viiiij kalendes of the moneth of marche: Late vs praye to her that she praye for vs/

Of the chapyng of saint Peter thapostle/



The chayer is sayde in thre maners. that is the chayer of pall. It is sayd in the book of king Dauid spyttyng in a chayer. And this is a chayer of prestes as regum prin. Help the preste spyttyng vpon a chayer. And the thyrde is the chayer for a master/ as is sayd/ Mathei xxiiij / vpon a chayer of moyses &c. Thenne saint Peter satte in a chayer of pall: For he was prynce of thapostles: And he satte yf chayer of prestes/ for he was lorde all the prestes: And in the chayer of maystre: For he was a grete doctour crysten men/ the fyrst was of equyte/ seconde of quantyte: And the thyrde trouthe and of vertue/

Our chyrche haloweth the feste of saint Peter thapostle / & the daye was saint Peter honorali enhanced



of anthioche/ and set in the chayre  
a bisspoc/ Many causes there be wher  
or this fest is halowed & establyshed  
whom the fyrst is as is sayd in a ser  
mon of this feest. that whan saynt peter  
went for to preche the worde of god and  
in the holy churche by his predicacyon  
peter & aquila shewed vnto the cyte of  
anthioche/ that peter the appostle of god  
me thynges/ wherfore the peple and also  
nobles of the cyte came apes hym. &  
acknowledged the ymselfe culpable/ of that  
he had holden of the predicacyon of syr  
magus. whiche was an enchaun  
ur. And they dyde to be broughte to se  
hym all suche people as weren vexed/  
with dyuerse maladies & syknesses/ of  
whom there were so many that they myg  
ht not be nombred. Saynt peter behelde  
their repentaunce/ and also that they be  
lieued firmly in the name of god. And  
none lyfte vp his handes vnto heuen &  
made his prayer to god sayeng. O god  
father almyghty I yelde to the thankyns  
es in this that thou hast worthely ful  
filled the promyses of thy blessed sone/  
I whiche all creatures maye know that  
there arte one onely god in heuen & in erthe  
And after he ascended vp in to an hie pla  
ce/ And all the multitude of sekmen we  
re broughte tofore hym/ And sayd to the  
m in this manere/ Ye that see me a mor  
all man as ye ben/ wene ye suppose not  
ye/ that ye by me ye maye be led/ but by  
hym that is descended from heuen to erth  
whiche gyueth to alle theym that byleue  
in hym fulle helthe of body and of soule.  
Thys oughte ye to byleue: to thende that  
all may knowe that ye that thus byleue  
enterly wyth all your herte in ihesu crist  
maye be made hole & guarysted by him  
And anone al they that were seek with  
an hie voyce: we byleue that ihesu crist  
is very god: Sodaynly a lyghte appe

red there/ And all the seek peple were he  
led and guarysted: of what someuer ma  
ladye they had/ And that same daye the  
holy goost shewed soo gretly his grace/  
that fro the leest vnto the moost/ all byle  
ued in our lorde ihesu crist: And there  
were baptysed in eighte dayes more tha  
ten thousande of men wymmen and chil  
dren: And also theophilus the lorde &  
prouost of the cyte: To whom saynt pe  
ter had reysed his sone/ whiche had ynn  
yere be deed/ Some say that of his pala  
ys he made a churche/ in the whiche al the  
peple sette vp a chayre for saynt Peter  
to sytte in more hier for to preche the doc  
tryne of ihesu crist/ and the better to be  
herde and seen/

¶ And of the exaltynge thus of saynt  
Peter in to this chaper. this feest taketh  
the name of the chaperynge of saynt pe  
ter/ And in this churche was saynt peter  
seuen yeres/ And fro thens he wente to  
Rome and gouerned the churche of Rome  
xxv yeres: ¶ That other reason why  
this feest was establyshed. was for the  
reuerence of the crowne or consure of his  
hed: whiche yet clerkes here and haue.  
For lyke as some saye/ at this journey  
was fyrst founde the crowne of the cler  
kes: For whan peter preched at the fir  
ste tyme in the cyte of anthioche: the pay  
nens shate him vpon his hed aboue ly  
ke as a fool in dyspyfinge crysten law  
And by cause that this was done to sa  
ynt Peter/ For do doo hym dyspyte and  
shame/ It was syth stablyshed/ that the  
clergye sholde haue theyr crownes sha  
uen in signe of grete honour & auctorite  
¶ And it is to note that in the crowne  
ben thre thynges/ fyrste the hed is dys  
couered and bare aboue/ And the here al  
so is dyscouered and bare aboue/ And  
the here is cutte awaye/ And the crowne  
is rounde/ There ben thre reasons why



## Of the Chayeringe of saynt Peter

the heed is bare of whiche saynt denis as signeth the theyne/ and sayth the rasure & cuttyng of: of the here signefieth pure lyfe / and clene wythout ony arapeng wythout forth/ For lyke as heres ben naturelly for to aourne the hede/right so disfourme they the heed whan they ben cutt of by moquerre or other wyse/ Also good maners whiche oughte to aourne the clene lyfe/ deforme the holy conuersacon whan they ben leste & taken away bi habytes couetous & proude/ Also the rasure or shauynge whiche is on the ouereste parte of the hede/ signefieth that betwene god & theim ought be noo thyng ne meane that shold displease god/ but their loue shold be in god wythout ony lettynge & empeshment/ and shold adresse in hem their thoughtes/ The seconde thyng that is in their crowne is that the heres be shaued clene away/ by that is signefied that the clerkes ought to take awaye fro thei heres all payne thoughtes/ whiche might lette & enpeshe the seruyce diuyn & also ought to be wythdrawe fro all temporal besynesse/ sauf oonly to haue thei necessities/ The thirde thing that is in peroune/ is that it is rounde & this fygure seme good by many reasons/ The first is that a rounde fygure hath neyther begynnynge nor endyng The second is in a rounde crowne ben no corners: & as saynt bernarde saythe/ Where as ben corners there is gladly fylthe. and that is to be vnderstande/ that the clerkes ought not to haue in thei heres noo corners where the fylthe of synnes myght assemble/ but to haue a clene conseyence/ And also they oughte to haue trouthe in thei mouthes/ For as saynt Iherom sayth/ trouthe seketh no corners / The thyrde reason is: for lyke as the fygure of a crowne is moost fayr amonge all other/ so the conuersacon of clerkes or prestes ought to

be best aurned of good maners amonge al other laye peple: The fourth reason for lyke as a crowne hath but one rounde & noo fygure: like as saynt aurelian sayth: there is none soo symple a fygure as that whiche hath but one waye/ And the clerkes ought to be simple in thei conuersacon wythout specon & pride/ And it is to wyte that holy chyrche halowe of saynt peters thre feestes in the yere: in yestes: that he hathe powere to gyue the peple/ The first is the chayer/ for he gyyueth absolucyon of synes: The seconde is called aduincula: that is the fyfth daye of august/ for he by his powere to sumeth the payne perpetuell due for synes mortal in to payn temporel/ The thirde feest is of his martyrdom/ for he hathe powere to releace some paynes of penitence enioyned for the synes confessid/ and for thyres thre causes he is dygne & worthy honourably to be serued & worshipped/ Lete vs thenne praye to him that maye impete & gete to vs remission of all our synes: and after this short tractoryc lyf we may come to euerlastyng Joye & glorie in heuen/ Amen:

Of saynt Mathye thapostle and first thynterpretacion of his name



Mathias in hebrewe as moche to saye as gyuen to our lorde/ or a gift of our lorde/ Or elys humble or lytell/ For he was gyuen of our lorde whan he was chosen fro the worlde/ and was sette and entred among the xij apostles/ He was also gyuen of our lorde whan he was chosen by lotte/ & nomyd amonge thapostles: He was lytell for he had alway veri mekenes in him & humylyte. There ben thre maner of humylytees as saynt ambrose sayth: that the first is of thaffliccon by whiche a man is made



able/ The seconde is consideration of  
h selfe: And the thyrde is of the deuo  
n/ whiche is of the knowleche of his  
ker: Saynt mathye had the fyrste in  
ringe martyrdom/ The seconde was  
yspysynge himselfe: And he had the  
ede in amercylyng the mageste of  
lorde/ For mathye is sayd/ as doyn  
good for euyl / For he beyng good  
s sette in the place of Judas the tray  
And his lyfe is redde in holy chynche  
and hede writeth it as many holy men  
tneffeth/



name simeon of the kynred of dauid: or  
after saynt Iherom of þ tribe of ysachar/  
whiche had a wyf named ciborea/ & on þ  
nyght þ iudas was conceived his mo:  
der had a merueyllous dreame/ wherof she  
was sore aferd For euer her semed þ she  
had conceived a child that shold destroy  
her peple/ & bi cause of the losse of al their  
peple/ her husband blamed her moche & sa  
yd to her. thou sayst a thyng ouer euylle/  
or the deuyles will deceyue the: She said  
certainly yf soo be that I shall haue a sone  
I trow it shal be so as I haue had a reue  
lacō/ & none illusyon. Whan the childe  
was born/ the fader & moder was in gre  
te doubt: & thought what was best to do  
for they durst not flee the child/ for ther  
wur that they shold haue therein/ Ne yther  
they wylt not how they myght norish o:  
ne that shold destroye their lignage The  
ne they put him in to a lityll fysshell or  
basket well pitchd & set it in the see: & a  
bandouned him to driue whider it wold  
And anone the flodes & walwes of the  
see brought & made him aryue in an ilon  
de named scarioth. And of this name he  
was named iudas scarioth/ Now it hap  
ped that the quene of this cōtree wente  
to playe on the ryuage of the see. & be hel  
de this lityll Vessel and the childe therein  
whiche was sayr/ and thēne she sighed &  
sayd. O lord god how shold I be eased if  
I had such a chylde/ Thēne at leest shold  
not my reame be wythout heyr/ thēne cō  
maūded she the chylde shold be take vp &  
be norished: and she feyned herselfe to be  
grette wyth chylde/ And after published  
that she had borne a sayr sone/ Whan her  
husbonde herde say herof/ he had grette Joy  
& all the peple of the cōtree made grette fe  
ste: The kyng & the quene dyde doo norif  
she & kepe this childe lyke as the sone of  
a kyng/ anone after it happed the quene

**S**aynt Mathye the ap  
postle was in the place  
of Judas the traytre/ &  
therefore fyrst we shall re  
herce her the byrthe & be  
gynnyng of Judas:

It is red in an historpe though it be na  
ed apocriphe/ that there was a man in  
Irusalem named uban: & by a nother



## The lyfe of saynt Mathye

conceyued a sone / And whan it was  
born and growen iudas befe of that lich  
de: for he wende that he had be his broder  
and ofte he was chastyced therfore / But  
alway he made him to wepe solonge that  
the quene whiche knele wel that iudas  
was not her sone / And at last she sayd  
the trowth: & tolde how that iudas was  
founden in the see / And yet on this was  
kuowen iudas flewe the chylde that he  
supposed to be his brother and was sone  
to the kynge / And in eschewyng the sen  
tence of dethe he fledde anone: and came  
in to Iherusalem / And entred in to the  
court of pylate / whiche thoo was prouof  
te / And he soo pleased hym that he was  
grette wyth hym. and had in grette chierie  
and noo thyng was done wythout hym  
Now it happed on a day that pylat we  
te for to dysporte him by a gardyne / by  
longynge to the fader of iudas / And  
was soo desirous to ete of the frute of the  
aples that he myghte not forbere theym /  
And the fader of iudas knele not iu  
das his sone / For he had supposed that  
he had be drowned in the see longe tofore  
ne the sone knele not the fader: whan  
pylate had tolde to iudas of his desire he  
sprange in to the gardyne of his fader &  
gadred of the frute for to bere to his ma  
ister: but the fader of iudas deseded him  
And there began betwene theym moche  
stryfe and debate fyrst by wordes / And  
after wthy fighstyng / somoche that iudas  
smote his fader with a stone vpon the he  
ed / that he slewe him / And after brough  
te thapples vnto pylate: & tolde to him  
howe he had slayne him that oughte the  
gardyne / Thenne sent pylate to sease all  
the goodes that the fader of iudas had:  
And after gaaf his wyfe to iudas in  
maryage / And thus iudas wedded his  
olwne moder / Now it happed on a daye  
that the lady wepte & sighed moche stron

gely: and sayd alas howe vnhappy  
I am: I haue lost my sone & my husb  
de: My sone was layed on the see: and  
suppose that he be drowned / and my  
bonde is deed sodenly / And yet it is  
re greuous to me / that pylate hath re  
ryed me ayenst my wyll / Thenne de  
unded iudas of this chylde / And she  
de hym how he was set in the see / And  
das told to her how he had befounde in  
see in suche wyse that she wyte that  
was his moder / & that he had slayn his  
fader. & wedded his moder / Wherefore  
ne he went to ihesu cryst / whiche dyde  
many myracles: & prayed him of me  
& foryeuenes of this synnes / Thus se  
it is rede in thystorpe whiche is not a  
tyk: Our lord made iudas one of his  
posibles & retyened him in his companie  
& was so pryncer wyth hym / that he  
made his procuratur: & bare the p  
for all the other / and scale of that wh  
was gyuen to cryst / Thenne it happ  
that he was angry: for thoynement the  
marpe maldeleyne poured on the bed  
feet of our lord ihu crist. & said that was  
worth CCC pens / and said that somo  
he had lost. And therefore solde he ih  
cryst for xxx pens / of that money v  
of whiche euery peni was worth x pens  
And he receyued CCC pens / Or after  
some saye. that he oughte to haue of  
the restes that was gyuen to ihesu crist  
the tenth peny: And so he recouered  
ty pens of that he solde him / And new  
theles he brought theym agayn to the  
ple: and after he hynged hymselfe in d  
payre / And his body opende and clef  
sonder and his bowelles felle oute /  
soo it appertened well that it sholde be  
For the mouth whiche god had kyss  
oughte not to be defoyled in towehyn  
also he oughte not to deye on the erth  
cause all erthely creatures ought to ha



in but in thayer where deuyles & vices  
 & spirytes be. by cause he had deserued  
 in their compaigne / Thenne whan the  
 he came betwene thascenyon & wyrt  
 tyde / saynt peter behelde that the nom  
 of thapostles was minysshed. he as  
 s by in the mydle of the dysciples: &  
 god. Saye brethren ye knowe how our  
 x ihesu crist had chosen xij men for to  
 be wytnesse of his resurrection: And  
 was was gone the euyl waye / It be  
 cometh to accomplysh the nombre of xij /  
 such as hath ben wyth him / And sith  
 he chosen two of theym that were there  
 at one was named ioseph surnamed  
 bus: & that other was mathye. And  
 thenne they made theyr orysones & sayd:  
 orde god whiche knowest the hertes of  
 the persones: Shewe to vs whom we  
 will chese of thyse thweyne here / And af  
 ter they cast lottes / and the lotte felle on  
 mathye. whiche forth wyth was enobred  
 with the other xj: And thenne were thei  
 / But the holy saynt denys saith that  
 lotte was a Raie and a shynng whi  
 came and shone vpon him And ano  
 he began to preche / and had his predy  
 con aboute Iherusalem / And was mo  
 vertuous: and dyde many myracles  
 is written of hym / of whom the legen  
 is founde at tryre in Almayn /  
**S**aynt Mathye whiche was set  
 in the place of Judas was bor  
 ne in bethlem of the trybe of Ju  
 / He was sette to scole: and in a lityll  
 tyme he lerned all the science of the lawe  
 and of the prophetes / He was aserue of  
 they lustes / And he passed his youth  
 in good manere / His courage was en  
 dowed to all vertues. For he was hum  
 ble and debonayr / And allwaye redi vn  
 doo mercy: And was not proude in  
 prosperite ne freple in aduersyte /  
 he dyde that whiche he preached. He was

de the blynde to see / and heled the sekmē  
 He reysed the deed men. and dyde grete  
 myracles in the name of ihesu crist / and  
 whan he was accused herof before the bis  
 shop of Iherusalem / It was demaunded  
 him that he shold answer therto And he  
 said it behoueth not moche to answer her  
 to by cause for to be a crysten man it is  
 noo thyng crymynell / but it is a glory  
 ous lyfe / Thenne sayd the bysshop that  
 he wolde spare him. and geue hym respy  
 te to repent him And saynt mathye an  
 swered: god forbode that I sholde repent  
 of the trowth that I haue truely founden  
 and become an apostate / He was ferme  
 in the loue of god: & clene of his body: &  
 wyse in spekyng to all the questyons of  
 scripture / And whan he preached the wor  
 de of god. many beleued in ihesu cryste  
 by his predicacō / The Jewes toke him  
 and brought him to Justyce / and had go  
 ten two fals wytnesses ayens him and  
 for taccuse hym / the whiche cast on hym  
 fyrste stones / and the other after / and so  
 was stoned / And he prayed that the sto  
 nes myghte be buryed / that the fals wyt  
 nesses had cast vpon him / For to bere wit  
 nesse ayens them that had stoned hym  
 And synably he was slayne wyth an  
 aye after the maner of the romains /  
 And he helde vp his honde / and comaū  
 ded his espyrte to god. And after it is  
 sayd that his body was broughte to ro  
 me / And fro come it was translated vn  
 to Tryre /

**A**nother legende sayth that his bodi  
 lyeth at Rome / And buryed vnder a sto  
 ne of pourphrye / in the chyrche of saynte  
 Marye the maior.



## The lyfe of saynt Gregorpe

### Of saynt Gregorpe the pope



**G**regorpe is sayd of  
gryp: Whiche is to saye a  
flocke/and of gere. Why  
che is is to saye a precho  
ur/Thenne gregorie is to  
saye as a prechour to an  
assemble or flocke of peple: or it is said  
as a noble doctour or prechour. Or grego  
rye is to saye in our langage as alwa  
ked: For he alwoke to hymself to god:  
and to the peple/He alwoke to hymselfe  
by keppng of clenness to god by good  
contemplacyon: And to the peple by co  
tynuell predycacion/And by this is de  
serued the vjsion of god And saynt au  
styn sath in the booke of order. that he se  
eth god/that well lyueth/well studyeth &  
well prayeth/And poull thystoriograph  
of the lombardes wyrteth his historpe &  
lyfe of him/the whiche John the deken af  
terwarde moche dilygently compyled &  
orderyed:

**A**pynte Gregorie was  
born of the parentele of  
natours of rome. Whose  
fader was named Gorda  
ane: and his moder silu

And whan he had so moche lerned/ he  
was a mayster in philosophie/and  
so was ryche of patrymonye: he thoug  
that he wolde leue all the rycheffe that  
had/and wolde entre in to relygion: fo  
to serue god/but in this that he putte hi  
thonght in respite: he conceyued a nothe  
purpose/that was that him semed that  
sholde better serue god in a seculer habi  
in doyng the offyce of the pretorpe of t  
prouost of rome: For to gyue to eche m  
duely reason/after the right of his caus  
But he fonde in this offyce so grette sec  
ler besines: that it began to displeise hi  
by cause by this grette besynesse he wyth  
dred him ouerferre fro god. In it is n  
ane while his fader & moder deyden: J  
suche wyse that he was ryche of patrim  
nye & purpssant. that at begynnng  
founded & endowed wyth rentes. By al  
beyes in cezille/And the seuenth he foi  
ded wythin the walles of rome in thon  
ur of saynt Andrelwe thapostle/In it  
whiche he became a monke: And the re  
naunt of his patrymonie he gaaf for go  
dis sake: Soo that he that tofore wen  
clothed in clothes of godde and of silk  
and aourned wyth precious stones in  
cyte/whan he was monke serued in ap  
ur habyte the monkes: There was at b  
gynnng of his conuersacion of soo pe  
fyght a lpf: /that it myghte be sayd w  
that he was all perfyghte / He had put  
oute of his herte alle seculyer thynges/se  
that that his conuersacyon and all oth  
despyres weren of heuen.

**F**or he had adressyd all his desy  
for to come to the joye euerlastyngly/

**O**n a tyme it happed th



nt Gregorpe in his celle of the same  
aye/where as he was abbot wrote so  
thynge And an angell aperted to him  
mblaunce of a maronner/whiche se/  
as he had escaped fro the tempest of  
ee/ And praid hym weping to ha  
pte on hym. Thene saynt gregory co  
ided that there sholde be giuen to him  
pens/and thenne he departed / The  
e dape than gell came agayn in like  
e as he dide tofore/ And sayd that he  
lost alle his good and prayed hym  
he wolde yet helpe hym/ on whom sa  
gregorpe had yet ppte/and dide doo  
uen to hym by pens more. Yet at this  
me he came and made grette crie and  
pte/and praid hym that he wolde yet  
e him towarde his grette losse/ so that  
nt gregory comaunded his prouoste  
t he sholde yet gyue to this pour man  
almesse. And the prouost sayd that  
e was nomore syluer in all thabape  
a dysshe of syluer in whiche his mo/  
was wont to sende him potage And  
nt gregory comaunded anone that/ p  
se of syluer sholde be gyuen to hym/  
id the angell toke it wyth grette ioye  
id a litill while after this angel ap  
d to saynt gregory/ & sayd to hym  
t god had sent hym soo to him/ It  
oped afterwarde that as saynt grego  
passed through the market of rome. &  
e there two fayr childern white and  
p of bysage: & fayr yelow heer why/  
e were for to selle. And saynt gregorie  
daunded fro whens they were/ and p  
rechaunt answerde of englonde: After  
nt gregory demaunded yf they were  
e stened/and he answerde nay. but that  
e were paynems/ Thenne sight saint  
e gorye and sayd alas/ what fayr peo/  
e hathe the deuplle in his doctryne & in  
e domynacyon. After he demaunded  
e byes peple were called/ He answe

red that they were called englyshe men  
Thenne he sayd they maye well be so cal  
led/ for they haue the bysage of angelles  
And for that saynt gregory went to p  
pope/ And by grette prayers he impetred  
and had graunte that he was sente in to  
englonde for to conuerse the peple of the  
same countree: But whan the romains  
herde saye that gregory was sent in to  
englonde: Anone they went to the pope  
and said to him. Thou hast angered sain  
te peter. thou hast destroyed all Rome &  
hurte all holy chirche in this that thou ha  
ste lette gregory goo out of rome Of whi  
che worde the pope was angry and mo/  
che abasshed/ And sent anone his messa  
gers after saynt gregory. And comaū  
ded him to retorn/ond come agayn to ro  
me/whiche thenne was gone on his iour  
neye thre dapes/ And for his noble and  
good renomee the pope made hym card  
nall deken/ After for the corruption of  
thayer the pope pelagius deped: and the  
ne saynt gregory was electe of alle the  
people to be pope/ But he refused it & sa  
yd that to that dignyte he was not wor  
thy/ And for the right grette mortalyte  
or that he was sacred pope he made to p  
peple a sermon and sayd/ Right dere bre  
thern we ought wel to haue doubt of the  
scourge of god/or that we fele it and yet  
we oughite to fere it and to torne & forsa  
ke our synnes/ Loo ye maye beholde the  
peple depe/or they beloepe theyr synnes  
Thynke ye thenne in what poynt he co/  
meth in the presence of the Juge/that ha/  
the had noo tyme to be waylle his syn  
nes/ The howses ben boyde the chylterne  
depen in the presence of fader and moder  
sodaynly. soo that they haue lytill tyme  
to depe/wherfore euery man amende his  
lyfe/whilis he hathe tyme for to repent  
him of his enyll dedes and synes or that  
the Juge calle him fro the mortall body



## The lyfe of saynt Gregorpe

he sayth by the prophete: I wyll not the  
deth of a synnar/ but I wyll that he re-  
urne & liue/ Moche soone the Iuge hereth  
the synnar whan he conuerteth fro his sin-  
nes & amendeth his lyf By such maner  
re admonesteth he to the peple theyr helth  
And he ordeyned to make procescion in  
alle the churches moche solempnly for to  
Impetre & gete mercy for this mortalyte  
whan the procescion was done/ he wolde  
haue gone preuely oute of rome/ for tes-  
chewe thoffyce of the papalyte: but agen  
ste that/ the gates were kepte/ soo that he  
myghte not yssue - At laste he dyde doo  
chaunge his habyte/ And soo moche dide  
wyth the marchautes that they brought  
hym oute of rome in a tonne vpon a car-  
te/ And whan he was ferre oute of the  
towne/ he yssued oute of the towne/ and  
hydde him in a dyche/ And whan he had  
be there thre dayes: the peple of rome sou-  
ght him all aboute: And they saw a pi-  
ler shynynge descende fro heuen strayte  
vpon the dyche in whiche saynt gregorie  
was: And a recluse a holy man saue y-  
by that pyler angelles descende fro heue  
to saynt gregorie/ and after went vp a-  
gen: None thes saynt gregorie was  
taken of the peple/ And after thordenau-  
ce of holy chyrche: he was ordeyned and  
sacred pope agest his wyll - For he was  
moche debonayr/ humble & mercifull to ri-  
che & poure/ and to grete & smale/ wel may  
he appercepue/ that redeth his writynges  
how ofte he coplayned of this grete char-  
ge/ that he was charged wythall/ to why-  
che he sayd he was not worthy thereto/ &  
also he myghte not here: that ony sholde  
prayse hym. ne in lettres ne in wordes  
And allwape he was in grete humylite/  
and accepteth hymself more meke & low  
after that he was pope than before/ in soo  
moche that he was the fyrste of the popes  
that wrote seruus seruoz dei. that is ser-

uaunt of the seruantes of god/ He ha-  
d grete cure & was besie to conuerte syn-  
ners He made & compyled many sayr boke  
of whiche the churche is grete enlumin-  
He was neuer ydle/ so we well that  
was allwape seek: He conuerted the e-  
glysh peple to the cristen fayth by thre-  
ty men & good clerkes that he sent thithir  
That is to wyte augustyne mellitus  
john/ for to preche the fayth/ And bi-  
ce the mortalyte ceassed not/ he ordeyn-  
a procescion in the whiche he dide bere  
Image of our lady: whiche as is said  
ynt luke theuagelyst made: whiche was  
a good paynter/ He had coruen it/ & p-  
ynted after the lyknesse of the glori-  
virgyn marie/ And none the mortalite  
ased/: and thaier became pure clene. an-  
aboute thimage was herde a boys of  
gellis that songen this anthem Regi-  
celi letare: & c: And saynt gregorie p-  
thereto: Oia pro nobis deu alleluya/ And  
the same tyme saynt gregorie saue  
angell vpon a castell: whiche made cle-  
a swerde alle bloody/ and put it in to  
sheeth And therby sainte gregory vnder-  
stode that the pestylence of this mortali-  
te was passed. And after that it was  
called the castell angell/ Saynt grego-  
dyde euery daye soo grete almesse/ that  
many in the countree about were nourish-  
by him/ whom he had by name wreten  
also the monkes that dwelled in the mo-  
unt Synay had of him their sustenance  
Emonge all other almesses that he dide  
he gouerned thre thousande virgines  
whom he sent euery yere foure score p-  
de of golde/ and also he founde to them  
abbeye in Iherusalem/ And sent to thithir  
that therin were such thyng as they  
ked: Euery day had he poure men to  
ner On a tyme it happed that he was  
the launon for to geue water to a pyl-  
me for to wash his hodes by grete hum-



And anon the pylgrym bany-  
 d a waye wherof saint gregorye had/  
 rueple: The nyght after our lord ap-  
 eared in a visyon and sayd to hym:  
 the other dayes thou hast receyued me /  
 my membris / but yester day thou re-  
 quest me in my persone / Another day  
 int gregorye comaunded to his dispen-  
 that he shold brynge to dyner viij pou-  
 men / And whan saint gregorye & the  
 ure me were satte at mete / he tolde atte-  
 ble spyttyng viij poure pylgrymes / and  
 maunded of his dispenser why he had  
 n aboute his comaundement / to brynge  
 moo than viij persones: & anon the dy-  
 nser all abasshed wente and tolde the  
 ure men and founde but viij. and sayd  
 saint gregorye / holy fader ther be noo  
 oo but viij and so many shal ye fynde  
 no moo / Thenne consydered saint gre-  
 orye that one of the pylgryms that sat  
 ynt to hym ofte chaunged his visage /  
 for ofte he semed yonge / & after old / &  
 after dyner saint gregorye toke hym /  
 y the honde and brought hym in to his  
 chambere. and prayed hym that he wold  
 telle hym his name: And he answered  
 therfor demaundest þ my name which  
 is merueyllous / Neuertheles knele þ  
 wel that I am the same poure maronner  
 whom thou gauest thy dysshe of syl-  
 uer in which thy moder was wonte to  
 ende the potage / and knowe for certayn  
 hat syth that daye that thou dydyst to  
 me that almesse / god hath destyned the /  
 to be pope / And sayd more ouer: I am  
 thangel of god. And he hath sente me  
 yther to the to be thy deffendour: & pro-  
 uour: of that which þ woldest demaun-  
 ce and impetre of hym / And after this  
 he angell banyshed awaye / And  
 at that tyme ther was an heremyte an /  
 oly man which had left and forsaken  
 all the goodes of the world for goddes sa-

ke and had receyued nothyng / but a cat-  
 te: wyth which he played ofte / and helde  
 it in his lappe delyciously / On a daye it  
 haped that he prayed god deuoutly that /  
 he wold wouchsaf to shewe to hym to  
 what saint he shold be in lyke joye in he-  
 uen / by cause for his loue he had left all  
 the world and renouced / Upon this god  
 shewed hym in a visyon that saint gre-  
 gorye and he shold haue lyke joye in he-  
 uene And whan he vnderstode this he si-  
 ghed sore / and preyed lxtyl his pouerte  
 which he had longe suffred and born: if  
 he shold haue lyke meryte which habou-  
 ded so gretly in secular rychesse. Upon  
 this ther came a boye to hym which  
 sayd that the possession of rychesse ma-  
 keth not a man ryche / in thys world /

But the adour of co-  
 uetyse / Thenne be styll thou / darest thou  
 copare thy pouerte to þ rychesse of saint  
 gregorye / which louest more thy catte  
 wyth whom thou cesteest not to stroke &  
 playe than saint gregorye doth all his ri-  
 chesse / For he cesteeth neuer to geue al-  
 messe for goddes sake / Thenne theremys-  
 te thanked almyghty god and prayed /  
 that he myght haue his meryte and re-  
 ward wyth saint gregorye in the glorie  
 of paradys / On a daye it happed that  
 saint gregorye sange masse in the chyrche  
 of saint Marye maior / And whan he  
 had sayd / Pax domini sit semper vobis /  
 cum / Anone thangel sayd / Et cum spi-  
 ritu tuo. And fro than forthon the pope  
 ordeyned a station in that chyrche euery  
 yere on easter daye. And whan thenne he  
 sayd in his masse / Pax domini &c.  
 None shal answeere in remembraunce of  
 this myracle / In the tyme that Traian  
 themperour reigned / & one a tyme as he /  
 wente toward abatayll out of rome it hap-  
 ped that in his waye as he shold ryde:  
 a woman a wydolwe came to hym we-



## The lyf of saint Gregorpe

pyng and sayd/ I praye þe þat thou  
avenge the deeth of one my sone/ whiche  
Innocently and wythout cause hath ben  
slayn: thempour answerd: yf I come a  
gayn fro the batpall hool & founde/ then  
ne I shal do Justyce for the deeth of thy  
sone/ Thenne sayd the wydowe/ Syre &  
yf thou deye in the bataylle: who shall  
thenne auenge hys deeth / & thempour  
sayd. he that shal come after me. and the  
wydowe sayd/ is it not better that thou:  
do to me justyce/ & haue the myrte ther  
of of god/ than another haue it for the/  
Thenne had traian pyte. and descended  
fro his hors and dyde Justyce in aueng  
pyng the deeth of her sone / On a tyme  
saint gregory went by the marked of tra  
ian. And thenne he remembred of the iu  
styce & other good dedes of traian: And  
how he had ben pyteous and debonayr:  
& was moche sorowfull that he had ben a  
paynem/ & he tourned to the chyrche of  
saint peter waplyng for thowour of the:  
mescreaunce of traian/ Thenne answerd  
a boye fro god/ sayng I haue now herd  
thy prayr: & haue spared traian fro the  
payne perpetuelly. By this thus as so  
me saye/ the payne perpetuell due to tra  
ian as a mescreant was some dele ta  
ke awaye/ but for al þe was he not quy  
te fro the pryson of helle / For the soule  
may wel be in helle: And fele ther no  
payne by the mercy of god: And after  
it is sayd that the angele in his answe  
re sayd more to this: by cause thou hast  
prayed for a payneme god graunteth þe  
to chese of ii thynges that one whiche þe  
wilt/ Or thou shalt be ii dayes in purga  
torpe in payne/ or ellis all the dayes/  
of thy lyf / Thou shalt languyshe in/  
sekenesse: Thenne answerd saint grego  
ry that he had leuer to haue sekenesse al  
his lyf in this world than to fele by ii.  
dayes the paynes of purgatorpe/ And

euere after he had continually the feuer  
or ayes/ or the goutte in his feet: & her  
of hym self maketh mencion in one hys  
epistle and sayth I am so moche tourm  
ted of the goutte in my feet & of other se  
kenesses: that my lyf is to me a gre  
payne euery daye: me semeth that I ou  
ght to deye: And allwaye I abyde the  
deeth Some tyme my payne is lityll/  
sometyme ryght grete: but it is not so l  
tyll/ that it departeth fro me/ ne so grete  
that it brengeth me to deeth: And thus  
is that I that am allwaye redy to deye  
am wythdrawen fro deeth/ It happed  
a wydowe woult to brynge euery son  
day hostes to syng masse wyth/ shol  
on a tyme be houseled & comuned/ An  
whan saint gregory shold gyue to her  
holy sacramēt/ in sayeng/ Corp9 domi  
nostri &c. that is to saye: the body of ou  
lord ihesu cryst/ keppe the in to euerlasti  
ge lyf/ Anon this woman began to sn  
le to fore saint gregorye/ & anon he wit  
dredde his honde/ and remysed the sacri  
ment vpon thaulter/ And he demaunde  
her to fore the peple why she smyled/ an  
she sayd by cause that the brede that I ha  
ue made wyth my propre honde: thou  
namest the body of our lord ihesu cryst  
Anon saint Gregorpe put hym self to  
prayer wyth the peple/ For to praye to  
god that he vpon he wolde shewe his gr  
ce for to conferme our byleue / and wh  
they were ryfen fro prayer/ saynt greg  
orye salve the holy sacrament in syng  
of a pyece of flesshe as grete as þe lityll  
fynger of an honde: & anon after by the  
prayers of saint gregorye/ the flesshe of  
the sacrament tomed in the semblaunce  
of brede/ as it had ben to fore/ And the  
wyth he houseled the woman whiche af  
ter was more relygious and the peopl  
more ferme in the sayth: Saint gregory  
made & ordeyned the songe of thoffyce &  
holy chyrche/ and establysshed at Rom



scoules of songe. þ one beside the chir  
of saint peter/ And that other by the  
che of saint Johan latran: where the  
e is yet where he laye & taught þ sco  
s: & the wodde wyth which he mena  
them: & the anthyphoner: on which  
rned them is yet there/ he put to the  
on of the masse thise wordes/ Dies qz  
tuos i tua pace disponamus: atqz ab  
na dampnacione nos eripias / et in  
torum tuoz iubeas grege numerari/  
the last whan saint gregory had ben  
e xiiij yere: & monethis: & x dayes he  
ng ful of good werkes departed out  
his world in the yere of our lord vi/  
vi yere in þ tyme whā Jfoca was em  
our of rome / Late he praye to saynt  
egory that he gete his grace þ we may  
ende soo our self here in this lyf that  
may come vnto euerlastyng lyf in  
en Amen/

ere begynneth of saint Longius  
e lyf/

**L**ongio which was  
a puissaunt knyght was  
wyth other knyghtes by  
the commaundement of  
pplate on the syde of the  
crosse of our lord & per  
d the syde of our lord wyth a spere. &  
han he sawe the miracles/ how the son  
lost his light and grete erthequaign  
therthe was/ whan oure lord suffred  
th and passyon in the tre of the crosse/  
henne bylewed he in Jhesu cryste: som  
e say that whā he smote our lord with  
e spere in the syde/ the precious bloode  
raled by þ shafte of the spere vpon his  
ondes And of auenture with his hon  
s he touched his eyen/ And anone he  
hat had be tofore blynde sawe anon clez  
e/ wherefore he refused all cheualrye/ and  
ode with thapostles of whom he was  
aught and crystened & after he abandō

ned to lede an holy lyf. in doyng almes  
ses and in kepyng the lyf of a monke /  
aboute xxxviij yere in cesaree and in ca  
padoc: And by his wordes and his ex  
ample many mē conuerted he to þ fayth  
of cryste/ And whan this came to the  
knowlecche of octaupan the prouost he to  
ke hym and wold haue constreyned him  
to do sacrifice to thydolis/ and saint lon  
gius said: Ther may noman serue two  
lordes which ben contrarpe to other/ thin  
ydolis ben lordes of thy malycies. cor  
ruptours of al good werkis and enemi  
es to chastyte/ humylyte & to bounte: &  
frendes to all ordure of luxurpe / of glou  
tonnye: of ydelnesse/ of pryde and of a  
uaryce/ And my lord is lord of sobry  
nesse that bryngeth the peple to the euer  
lastyng lyf/ Thenne sayd the prouost: it  
is nought that thou sayst/ Make sacrific  
ce to thydolis/ And thy god shal forge  
ue the by cause of the commaundement  
that is made to the/ Longius sayd yf þ  
wyll becomen crysten/ god shal pardone  
the thy trespasses: Thenne the prouost  
was angry and made the teth of saint  
longius to be dralhen out of his mouth  
and dyde do cutte his mouth open/ And  
yet for all that longius lost not his spe  
che but toke an axe that he there founde/  
and helde & brake therwyth thydolis: &  
sayd/ now may we see yf they be very  
goddis or not: And anon the deupllis  
ysued out and entred in to the body of  
the prouost/ and his felawes/ And they  
brayed lyke bestes and fyl down to the  
feet of saint longius & sayd we knowe  
wel that thou art seruaunt vnto the so  
uerayn god/ & saint longius demaūded  
of the deupllis why they dwellyd in thy  
se ydolis/ & they answered we haue foun  
den place/ in thys ydolis for vs/ For  
oueral where Jhesu cryste is not named  
ne his sygne is not shewed: there dwelle  
we gladly/ And by cause whan thys



## The lyf of saint Longius

paynems come to thysse ydolis for to a  
doure and make sacrefyce in the name  
of vs: thenne we come & dwelle in this  
ydolis/wherfor we praye the mā of god  
p̄ p̄ sende vs not in thabysme of helle:/&  
saint longius said to the peple that ther  
were what saye ye wyl ye haue this de  
uylis for your goddes and worshyppe  
them/Or haue ye leuer that I hunt the  
out of this world in the name of Ihesu  
crist: And the peple sayd wyth an hye  
voys/Moche grete is the god of crysten  
peple/holy man we praye the that thou  
suffre not the deuillis to dwelle in the cite  
Thenne commaunded saint longius to  
the deuylle that they shold yssue oute of  
this peple / in suche wyse that the people  
had grete ioye/and byleued in our lord  
At lytyl tyme after the euyl prouost ma  
de saint longius come tofore hym/And  
sayd to hym that alle the people were de  
parted and by hys enchauntement had  
refused thydolys/ yf the kyng kne  
we it/he shold destroye vs and also the ci  
te Atrodysius answered: how wylt thou  
yet tourmente this good mā whiche hath  
saued vs & hath don so moche good to p̄  
cpte/And the prouost said/he hath decey  
ued vs by enchaunte/Atrodysius said  
his good is grete: and hath none euyl in  
hym Thenne dyde the prouost cutte oute  
the tongue of atrodysius. wherfor saint  
longius syghed vnto god /And anone  
the prouost bycam blynde and losse alle  
hys membris: whan atrodysius sawe  
that he sayd/lorde god thou art iuste: &  
thy Jugement is veritable And the pro  
uost sayd to atrodysius/ Saye brother  
praye to saint Longius p̄ he praye for  
me: For I haue don yll to hym And  
atrodysius said/haue I not wel tolde it  
to the do nomore so to longius/seest not  
p̄ me not speke wythout tongue / & the  
prouost sayd /I haue not only losse my

eyen/but also my herte and my body  
in grete payne: And saint longius  
de. yf thou wylt be hool and guarysthe  
put me apertly to deeth And I shal praye  
for the to our lord after that I shall  
deed that he hele the/And anon thenne  
prouost dyde do smyte of his heed/ And  
after he cam and fel on the hodi of sai  
longius and sayd all in wepyng/Sy  
re I haue synned I knowleche and c  
fesse my fylthe/And anon came agayn  
his syght/& he receyueh helthe of his b  
dy And buried honourably the bod  
of longius: and the prouoste byleue  
in Ihesu crist And abode in p̄ company  
of crysten men & thanked god & deyed  
good astate/all this happed in cesarie  
Capadocce to the honour of our lord ge  
to whom be gyuen laude and glorie in  
secula seculorum/

Here foloweth the lif of saynt

maure

**H**e yere that saint br  
net deyed: he sent saynt  
maure & four felawes  
wyth hym in to fraunce  
that is to wete fuscigne  
symplecien antoninien & constantinen  
atte prayer of barcam the bysscop  
mauly for to founde an abbaye whiche  
p̄ sayd bysshop wold make of his owne  
good: & gaf to saynt maure a booke  
whiche he had wretyn the rule of his ho  
de / & as they passed the montaynes  
mongus fourgus one of their seruantes  
fell fro his hors vpon a grete stone: an  
his lyft fote was all to frustred/ but a  
sone as maure had blessed it & made hi  
oryson/he was guarysthed and all hool  
After this he came in to the chyrche  
saint maurpce/And ther was at entrie  
a blynde man beggyng that had sette  
there yi yere and was named lyeuen:  
whiche for the longe vsage that he ha



Here he knele al thoffyce of the chir  
 by hering that he had lerned ther by  
 hout more: he conured saint maure /  
 he vertu of the martyrs that he wol  
 elpe hym: And anone he was gua  
 red and had agayn his sight by his  
 per: And thenne saint maure com  
 ided hym that he shold serue alle hys  
 in the chyrche as he had don: On a  
 ght this holy man & his felawe herbe  
 ed in the hous of a wydowe wyche  
 s named tynere: the whiche hadde a  
 e that was so seke that eche man say  
 hat he was deed: And this holy man  
 d hym and whan he was hole he sai  
 o saint maure: thou art he: that by the  
 rptes and by the trees hast me deli  
 d fro the iugement where I was in  
 dempned to the fyre of helle: thus as  
 y helde theyr way on the good fryday  
 thabbaye of whiche saynt Romayn  
 is abbot: And saint maure sayd to  
 nt Romayn Saint benet shal depar  
 out of this world to morowe: on the  
 ny after the hour of tierce: As saint  
 aure was in his prayers he sawe the  
 ye by wyche saint benet mounted in  
 heuen: and he was aoured wyth pal  
 /and grete foyson of clerenes: And  
 s dyspon sawe two other monkes  
 so whan saint maure and his felawe  
 me to oylpauce: they herde saye that  
 bysshop Barpcam of mauly was de  
 : And he that was in his place wold  
 t receyue them: Thenne saint maure &  
 s felawe wente in to a place / that is  
 llyd restis: And there foude he first  
 a holw for to adoure god there in tho  
 ur of saint martyn and commaunded  
 at he shold be buryed therin: A clerke  
 at was there named langysso fyl down  
 an hye steeper vpon an hepe of stones  
 and was al to frustred but saint maure  
 led hym anon: And after flocus whi

che was one of the grettest frendes of p  
 kyng had hym in so grette reuerence: p  
 he durst not aprouche: but yf he had hym:  
 Thre werkmen that wrought in p hous  
 began to saye shrewdly of saint maure  
 and saye p he coueyted ouer moche bayn  
 glorie: but anon they becam so madde p  
 that one of hym lost forthwyth hys eyf /  
 And the other ij tare them self with their  
 teeth: the holy man anon put his honde  
 in theyr mouthes: And made the seende  
 to goo out benethe: And after he wyf  
 the thyrd to lyf whiche had ben deed: &  
 comaunded hym yf he wold lyue that he  
 shold nomore entre in to p holws: & this  
 commaunded he for theschewe the fauour  
 of the world: Theodebers kyng of fraun  
 ce came for to dyspyte hym and prayed  
 to saint maure and the brethern that thei  
 wold praye for hym: And he gaf to the  
 of that holws the fee Ryall of that busca  
 ge: and all the rentes ther to belongynge  
 and the towne: On the morn saynt  
 maure wente to see the yeste that the kyn  
 ge had gyuen and there he heled one ha  
 uping the palassey: whiche had be vij ye  
 re seke: The seconde yere that this holws  
 was founded came many noble men of  
 p contre whiche comaunded p their chil  
 dren myght be clothed and receyued in  
 to the relygion: And ther came soo ma  
 ny that the xvij yere of the foundation:  
 of thabbaye there were an hondred and  
 forthey brethern: And saint maure com  
 maunded that they sholde abyde in that  
 nombre wythout more or lesse: and not  
 teneceace ne mynysshe that nombre: af  
 ter this clotayre the kyng came in to  
 this abbeye: And gaf ther to the chyf of  
 blason & the toun longchamp therwyth  
 And after this tyme saint maure wold  
 nomore yssue out of thabbeye: But he  
 wente and abode in a syde of the chyrche  
 of saint martyn where he hadde made an



## The lyf of saint Patryke

hous for hym/ and had wyth hym two monkes for to serue hym/ but he ordeyned to fore. that hercules shold be abbot: after hym: whan he had ben in hous that two yere & an half/ the deuyll appered to hym on a tyme/ whiche was in hys oryson: and sayd to hym that ther shold be grette destruction of his brethern: but the angelle of our lord came after hym: whiche recomforted hym: And thenne he came vnto the brethern and sayd to the that he & many of the ther wythin: shold passe out of this world/ And it happed that wyth in a moneth after ther deyed. C and xlii monkes of that abbey/ and of all the nombre ther abode nomoo alyue but xliii/ And thenne deyde anthony and constantyn þ were comen wyth hym/ Altyll whyle after deyde saynt/ maure of the payne of hys syde the xli: yere after he was comen theder the xliii kalendes of feuerer/ And he deyde to fore thaulter of saint martin wher he was couerd wyth an heyr/ The other of hys felawshyp returned to mount cassyn/ And thus accomplyssed this blyssyd saynt his lyf in the tyme of lowis themperour the second And the body of saint maure was born fro thabbaye in angio named gaunefulle for fete of the Normans vnto the abbaye of fosses/ wher his body is now whiche abbaye founded saint Banolanis discyppe to saint collonbain/ his feste is the vii daye of Janpuer.

Here begineth the lyf of saynt Patryke And first thynterpretaciō of his name/

**P**atryke is as moche to saye as knoleche/ For by the wyll of god he knewe many of the secretes of heuen and of the joyes there. and also he salve a partye of the paynes of helle/

**S**aynt Patryke was born in brytayne whiche is called Englonde: And was lerned attē Rome there flourid in vertues And after departed out of the partye of ytalpe wher he had longe dwellyd came home in to his contrie in walis named pendyc/ And entred in to a saynt Joyous contrie called the Valere Rosperne/ To whom thangelles of god appered & sayd/ O patryke this see ne bysshope/ ke god hath not prouyded to the but to one not yet born/ but shal xxx yere after be born: And so he left that contrie & saylled ouer in to yrlonde/ land of chaster saith in polycronicon þ iiii booke the xxix chapytre that saint patryke þ der was named Caprun whych was prest and a dekenes sone whiche was called fodum/ And saint patrykes mode was named conches martyns suster of fraunce/ in his baptisme he was named fucate: & saint germayn called hym magonius/ and celestinus the pope named hym patryke: that is as moche to saye as fader of the cytyzens. Saint patryke on a daye as he prechyd a sermon of the pacience & suffraunce of the passyon of our lord ihesu cryst: to the kynge of the contree/ he lened vpon his croche or croce And it happed by auenture: that he set the ende of the croche or his staf vpon the kynges foot/ & perced his foot wyth the pyke whiche was sharpe byneth: þ kynge had supposed that saynt patryke had don it wetyngly/ for to meue hym the nner to pacience & to the faith of god/ but whan saynt patryke aperceyued it/ he was moche abasshed/ & by hys prayer he helyd the kynge/ & furthermore he impetred & gate grace of our lord: that he benemous best myght lyue in all þ contree/ & yet vnto this daye is noo benemous best in alle yrlonde After it had



on a tyme that a man of that contrie  
e a sheep which belonged to his ney-  
our/where vpon saint patryke admo-  
ted the peple: that who someuer had  
en it: shold deliuer it agayn wythin  
en dayes/whan al the peple were as-  
sembled wythin the churche / & the man  
liche had stolen it made no semblaun-  
to rendre ne deliuer agayn this shee:  
Thenne saint patryke commaunded  
the vertu of god that the sheep shold  
te and crye in the bely of hym y had  
y it/ And so happed it/that in the pre-  
ice al of the peple the sheep cryed and  
ted in the bely of hym that had stolen  
And the man that was culpable re-  
nted hym of his trespace / & the other  
thene forthon kepte them fro stealing  
sheep fro any other man / Also  
saint patryke was wonte for to wor-  
yp & do reuerence vnto all the crosses:  
uoutly that he myght see But on a ty-  
e to fore the sepulchre of a paynym stood  
fayre crosse. which he passed & wente  
rth by as he had not seen it/ And he  
as demaunded of his felawes/why he  
we not that crosse And thenne he pra-  
ed to god he said for to knowe whos it  
as/& he sayde he herde a boye vnder þ  
the sayeg thou salwest it not: by cause  
am a paynym that am buried here: &  
in vnworthy that the sygne of the cros-  
shold stonde there/wherfore he made þ  
ygne of the crosse to be taken thens/On  
tyme as saint patryke preched in yre  
nd the fayth of Ihesu cryste. & dyd but  
tyl prouffye by his predycacion: For  
e coude not conuerthe the euyl rude. & wil-  
peple/And he prayed to our lord Ihe-  
u cryst that he wold shewe them/ some  
ygne openly ferdeful & gasful: by why  
e they myght be conuerted: & be repen-  
aunte of theyr synnes / Thenne by the  
ommaundement of god saint patryke  
ade i therthe a grete cerche with his staf

& anon therthe after the quantyte of the  
cerche openyd/And there appiered a gre-  
te pytte and a deep /& saint patryke by  
the reuelacio of god vnderstode that ther  
was a place of purgatory: In to which  
who someuer entred therein/he shal neuer  
haue other penaunce ne fele none other  
payne/& ther was shewed to hym: that  
many shold entre which neuer shold re-  
tourne ne come agayn / And they that  
shold retourne sholde abyde but fro one  
morne to another & nomore And many  
entred that came not agayn/ As thou-  
ching this pitte or hole which is named  
saint patrykes purgatory/Some holde  
oppnyon that the second patryke why-  
che was an abbot & no bisshop: that god  
shewed to hym this place of purgatory  
but certaynly suche a place ther is in yre-  
lond wherin many men haue ben & yet  
dayly goon in/and come agayn/& some  
me haue had there many merueylous vi-  
syons/& seen gryfly and horryble pay-  
nes of whom there ben booke made / as  
of Tundale and other / Thenne this ho-  
ly man saint patryke the bysshop lyued  
tyl he was Cxxij yere old/and was the  
first bisshop in yrelond and deyed in au-  
relus ambroses tyme that was kynge  
of brytany/In his tyme was the abbot  
columba otherwyse named colynkillus  
and saint bryde whom Saint Patryke  
professed and beylled And she ouerly-  
ued hym fourthy yere/alle these thre holy  
saintes were buried in Blster in þ cyte of  
Dunence: as it were in a caue wyth thre  
chambres her bodyes were founden at the  
first comyng of kyng Johan kyng har-  
ry the seconde sone in to yrelonde/vpon  
whos tombes thysse verses folowing we-  
re wreten: Hic iacet in duno/qui tumulo  
tumilantur in dno: Brigpda/patrici/  
atqz colūba pius: which is to saye in  
englysshe: In duno theyse thre ben buried



## The lyf of saint patryke/

all in one sepulture bryde patryke/ and Columba the mylde Men saye that this holy bysshop saint patryke dyd three grete thynges / One is that he drew wyth his staffe/ alle the venemous bestis oute of yrelond/ The second that he had graunte of our lord god/ that none prysse man shal abyde the comyng of antecrist: The thyrde wonder is redde of his purgatorye/ which is more referred to the lasse saint patryke thabbot. And this holy abbot by cause he founde the peple of that londe rebelle/ he went out of yrelond and came in to england to the abbeye of glasterberye where he deyed on a saint barthylmewes daye/ He flouryd aboute the yere of our lord viij C & L/ And the holy bysshop deyed the yere of our lord iij C & iij score & x in the hondred and xxij yere of his age To whom praye we that he praye for vs/

Here foloweth the lif of saynt Benet thabbot and first thinterpretacion of his name/

**B**enet is sayde by cause he blessed moche people or ellis by cause he hadde many benediccions in his lyf/ Or for as moche as he deseruyd for to haue blessinges or benediccions perpetuell And the holy doctour Saint gregory wrote his lyf /

**S**aint benet was born of the prouynce of nurcia And was sente to Rome for to studeye/ But in his infancie he lest the scoles and wente in to a deserte and his nouryce which tenderly loued hym went al waye wyth hym tyll they came to a place named offyde/ And there she borrowed a vessel for to pource or wyne the wyfete But the vessel fell to the erthe by negligence/ & was broken in two pteces/

And whan saint benet salbe his nouryce wepe. he had grete pyte and made hym prayers to almyghty god & after made it also hole as it had ben to fore/ Then they of the countre toke it & henge it on the fronte of the chyrche in wytnesse of one so fayr a myracle/ Thenne left saint benet his nouryce and fledde secretly & came in to an hermitage/ where was neuer knowen of noman but of a monke named Romayn which mynystred to hym mete for to ete/ and by cause that ther was no waye fro the monasterye of romayn vnto the pytte/ where saint benet was he knypte the loof in corde & so lette it down to hym/ And by cause he shold here whan romayn shoulde lette down the breed: he bonde a belle on the corde & by the solwe therof/ he receyued his breed/ but the deuyll hauyng enuy of the charyte of y one/ & of the refection of the other/ cast a stone & brake the belle/ but neuerthelesse romayn leste not to mynystre hym: It happed that ther was a preest on an estern daye that aryed his dyner for hym self: & oure lord appiered to hym & sayd/ y ordeynest for thy self delycious metes/ & my seruante degeth for hunte in such a pytte & named hym the place: Thenne the preest roos & bare his mete wyth hym/ & sought so longe that he fonde saint benet in grete payne/ whan he had fouden hym he sayd to hym/ aryse & take thy mete & refection/ For it is ester day/ He answered I knowe wel y it is the feste of paske/ by cause that I se the/ The preest sayd to hym certaynly this day is the day of ester & saint benet wyte it not/ by cause he had dwelled there so longe & so ferre from peple Thene said they graces & made the benediction & toke their refection: It happed after this that a black byrde that is called a merle came on a tyme to saynt benet/ and pricked wyth his bylle at his bysage:



id greued and noyed hym somoch þ  
 olde haue noo rest for it: and wolde  
 put it from him/ But assoone as he  
 made the sygne of the crosse: anone  
 byrde vanysshed awaye: And after  
 it came to him a grette temptacō of þ  
 h/ by the whiche the deuyll tēpted him  
 to wyng him a woman: and brent so  
 was enflamed in his corage. but a  
 ne he came agayn to hymselfe: and af  
 dyspoylled himself al naked/ & went  
 oge the thornes/ and walowed amo  
 the netles/ soo that his body was tor  
 & payned. by whiche he heeled the wo  
 s of his herte. Thanne after that time  
 ette nomore temptacō of his fleshe  
 It happed that thabbot of a monas  
 y was deeed: and for the good renom  
 of this holy man saynt benet: all the  
 nkes of thabbaye gaaf theyr voyce  
 te saynt benet for theyr abbot/ But  
 accorded not therto ne agreed not to  
 ym: For he sayd that his condycōs  
 naners/ were not accordynge to theyr  
 Nollwythstondyng he was daynqui  
 d & soo instauntly requyred/ that atte  
 he he consented: But whan he sawe  
 y lyued not/ ne were not ruled accor  
 nge to their religyon & rule/ He repre  
 d & corrected theym vigozously: and  
 an they sawe that they myght not do  
 yr wylls vnder him/ They gaaf him  
 hym medled wyth wyne for to dryn/  
 But saynt benet made the signe of þ  
 sse ouer it & blessed it/ and anone the  
 ssel brake i peces/ whiche was of glas  
 Whan saynt benet thēne knele that  
 that vessell was mortall drynke/ why  
 myghte not abyde ne suffer the sygne  
 the crosse/ he roos vp & sayd god haue  
 rey on you saynt brethren/ I sayd to  
 u well at begynnynge: that my condy  
 ns & maners aperteyueth not to yours  
 to hēnsforth gete to you a nother fader

for I maye noo lenger dwelle here/ Thē  
 ne went he agayn to deserte/ where god  
 shewed for him mani signes & miracles  
 and fouēd there two abbayes/ Now it  
 happed that in one of thyse two abbay  
 es was a monke that myghte not endu  
 re longe in prayers/ And whan thother  
 of his felawes were in prayer/ he wolde  
 goo oute of the chyrche. Thanne thabbot  
 of that abbaye shewed this to saynt be  
 net. And anone he went for to see yf it  
 were true. And whan he came he sawe  
 that the deuyll in lyknesse of a lityll blac  
 ke chylde drew him out of the chyrche bi  
 his colde/ Thanne sayd saynt benet to þ  
 abbot & to saynt maure/ See ye not him  
 that draweth hym out/ they sayd naye/  
 theie sayd he lete vs praye to god that  
 we maye see hym/ whan they had made  
 theyr prayers/ saynt maure sawe hym  
 But thabbot myght not see him/ The ne  
 yxt daye saynt benet toke a rodde: and be  
 te the monke/ and theie he abode in pray  
 er/ lyke as the deuyll had be beten/ & durf  
 te noo more come and drawe him away  
 And frothan forthon he abode in prayer  
 & contynued therein/ Of the vii abbay  
 es that saint benet had fouēd thre of the  
 ym stode on hye rockes/ soo that they mig  
 hte haue noo water but by grette laboure  
 Thēne came the monkes to hym & pray  
 ed hym/ that he wolde sette thies abbay  
 es in some othe place/ by cause they had  
 grette defawte of water/ Thanne went sa  
 ynt benet aboute the mountayn & made  
 his oryson & prayers moche deuoutly:  
 and whan he had longe prayed: he saw  
 thre stones in a place for a signe/ & on þ  
 morn whan the mōkes came for to pray  
 he said to hem/ go ye to suche a place whe  
 re ye shal fynde in stones & there digge a  
 lityll & ye shal fynde water/ our lord can  
 well purde for your water/ and the i wet  
 & fond the mōutayn swetyng: where as



## The lyfe of saynt Bente

the thre stones were/And there they digged and anone they fonde water so grete habundance that it suffysed to them/and ranne downe fro the toppe of the hille vnto byneth in to the valeye/

**I**t happed on a tyme that a man herselfe busshes & thornes about monasterye And his age or enskrument of iren that he helde wyth sprange out of the helme: & fyll in to a depe water/Thene the mācried & sorowbed for his toole: and saynt benet saue that he was ouer moche auguifshed therfore/ & toke the helme & threwe it after in to the pytte. And anone the pre came vp & began to swyme tulle that it entred in to the helme /

**I**n the abbeye of saynt benet was a chylde named placidus, whiche wente to the ryuer for to draw water: and his foote fode so that he felle in to the ryuer whiche was moche depe/ & anone the riuer bare him forth more thā a bolde shotte/and whan saynt benet whiche was in his stude knele it he called to saynt maur & said that there was a childe whiche was a mōke/that was aboute to be drowned and bad hym goo to helpe hym/And anone saynt maur began to renne vpon the water like as it had ben on drye ground & his fete drye: And he toke vp the childe by the heere: & drewe him to londe. And after whan he came to saynt benet he sayd that it was not by his meryte, but the vertue of his obedyence.

**T**here was a prest named florentyne whiche had enuye on saynt benet/and he sent to hym a loue of brede enuened And whan saynt benet had this loof/ he knele by thynspiracō: that it was enuened/ he gaf it to a rauē that was wonte to take his fedynge of saynt benets honde/ & comaūded him to bere it to suche a place/that noo man sholde fynde it Thene the raue made semblaūt for takey

the comaūdemēt of saynt benet/But durst not toke it for the benym/ & fle aboute it/ howlyng & cryenge/ Saint net sayd to hym take this brede hard & bere it alwaye At last the rauē bare it alwaye/ In to suche a place / that there was neuer herde tidynge thereof after And came agayn the thyrde daye after and toke his refecōn of saynt benet honde as he was wonte to doo tofore Whan this prest florentine saue that cowde not slee saynte benet: he enforced hym to slee spirytually the soules of dysceples: He toke viij maydens all naked/ & sent them in to the gardine to dūce/ & to carolle for to meue the monkes to temptacōn/Whan saynt benet saue malice of florentin, he had fere of his dysceples/ & sente them out of that place Whan florentin saue that saynt benet and his monkes went out: he demened grette joye & made grette fest: And anone he felle vpon him & slewe him sodeynly Whan that saynt maur saue that florentyn was deed/ he ranne after saynt benet/ & called him sayenge: come agayne for florentyn that hath done somoche harme to you is deed/ Whan saynt benet he de this he was fory for the peryllousnes of florentyn/ and by cause saynt maur was gladd for the deeth of his enemy as him semed/ he enioyned him penance therfore. After this he wente to mount Cassin / where he had a nother grette conuersarpe For in the place where the appollyn was adoured: he made an oratorie of saynt Johan baptyst: And conuerted all the countree aboute to crysten sayth/ wherof the deuyll was sore wroth/ That he appered to saynte benet as blacke/ And ranne vpon him wyth open mouth and throte/ and had his eyen enflamed:

**A**nd sayd to him: Benet Benet



And saynt benet answered not/the deuill  
Cursed and not blessed/why haue  
moche persecucion. ¶ It happed on  
me that as the monkes sholde lyfte  
me for a werke of an edesye/they mi  
te not meue it. Thene there assembled  
a multitude of peple/ and yet they  
myghte not lyfte it. & saynt benet blef  
it. & anone they reysed y stone. Thene  
repyued they that the deuill was by  
nd caused it to be soo huy. And whā  
had a lityll made the walle hye/the  
y ll appered to saynt benet: and badde  
go see them that edesped. Thene sain  
net sent to his monkes & comaunded  
they sholde kepe them well. For the  
y ll went to destroye them/ but or the  
sager came the deuill had throwen  
one a parte of the walle/ and had the  
y ll slayne a yonge monke. Thene  
y brought the monke all to brused in  
acke to saynt benet. And anone sain  
net made open him with the signe of  
crosse and blessed him.  
And reysed him to lyfe: and sent him aye  
se werke. At laye man of honest lyfe  
a custome ones in the yere to come  
saynt benet all fastyng. And on a ty  
as he came there was one y bare me  
accompanied with him/ and despyed  
t he wolde ete with him/ but he refused.  
After he prayed him the seconde tyme  
et he refused it/ and said he wolde ete  
o mete tyll he came to saynt benet. At  
thyrde tyme he fonde a sayr fontayn  
moche delectable place/ and began so  
to desire him to ete with him/ And at  
t he consented and ete. And whan he  
ne to saynt benet/ he sayd to hym/ Whe  
hast thou eten/ whiche answered/ I ha  
eten a lytyll: O sayr brother the deuill  
th deceyued the/ But he colde not dys  
cuss the fyrst/ ne the seconde tyme/ but  
the thyrde tyme/ Thene the good man

kneled downe to the fete of saynt denys  
and confessed hym of his trespass/  
Attila the kyng of Gothos wolde ones  
preue yf saynt benet had the spiryte of  
prophecie: And sente to hym his seruaz  
unt/ and dyde doo araye hym with pre  
cyous robes/ and delpyered to him a gre  
te compagne as he had be the kyng hym  
selfe: whan saynt benet sawe him come/  
he sayd to hym/ Sayr sone doo of that y  
werest/ it is not thyne/ And the man fell  
downe anone to the grounde by cause he  
mocked the holy man/ and deyed anone.  
¶ A knyght that was vexed with y  
deuill was broughte to saynt benet for  
to be heled: And saynt benet put hym ou  
te/ and after sayd to the knyght/ Goo  
and frokens forth the ete noo more fleshe  
and goo noo more to none ordre. For  
what daye thou goost and takest ciders  
the deuill shall entre in to the/ This knig  
hte helde him long tyme withoute takin  
ge ony/ tyll at laste he sawe yonger than  
he/ that went to orders. And had forge  
te the wordes of saint benet/ and toke or  
ders. And anone the deuill entred in his  
body/ and tormented hym tyll he deyed.  
¶ There was a man that sent to saynte  
benet two flagons of wyne: but he that  
bare them hydde that one/ And presen  
ted that other withoute more/ whan sa  
ynt benet had receyued that presente. He  
thaked him moche/ and sayd to him/ Sa  
yr brother/ take good hede how thou shal  
te doo with that/ whiche thou hast hidde/  
and drynke not therof: For thou know  
est not what is therein. Thene he was a  
shamed/ And so confused went fro hym  
and whan he cam the to place where had  
hydde the other flagon/ he wolde wyte  
what was therein. like as saynt Benet  
had tolde to him/ And holwed it a lytyll  
And anone a serpent issued oute:  
¶ It happed on a tyme/



## The lyfe of saynt Benet

that saynt benet etc. And a yonge man  
whiche was sone to a grete lord helde to  
him a candell: and bega to thynke in his  
herte. Who is this that I serue. I am sone  
vnto a grete man/ it apperteyneth not þ  
one soo gentyll a man as I am/ he serua  
unt to hym: Whan saynt benet sawe by  
experpence the pryde that awoos in this  
monke/ he called a nother monke & ma  
de him to holde the cadelle/ And after sa  
yd to him/ what is that thou hast/ blesse  
thy herte broder blesse it / god forgyue it  
the/ Now thou shalt serue me noo more.  
goo in to thy cloyster and rest the there

**T**here was a man of the kyng of go  
thes/whiche was named zallas whych  
tormented ouer cruelly the crysten men /  
by cause he was of the secte of tharyens  
in such wise that where he fonde a clerke  
or a monke he slewe him: Thenne it hap  
ped on a daye that he tormented a vilay  
ne. or a carle for the couetyse of his goo  
de/ Whan the carle sawe that he wolde ta  
ke all/ he gaaf all that euer he had to sain  
te benet/ Thenne lefte zallas to tormen  
te hym a lityll/ but he bonde him wyth þ  
raie of his byrdell. & droof him tofore him  
and he rode after till he came to the abbe  
y of saynt denys: and bad him that he shol  
de shewe to him this benet/ Whan he came  
theder he sawe saynt benet stonde tofore  
the gate alone: & studeped on a boke/ the  
ne sayd the vilayn to the tyraut. Lo the  
re is benet that þ demaundest after / Whan  
zallas had loked on hym cruelly lyke he  
had be accustomed he had supposed to ha  
ue delt wyth him lyke as he had do wyth  
other crysten men. And sayd to saynt be  
net/ Aryse vp anone and delpyuer to me  
the goodes of this churle/whiche haste bi  
the. Whan saynt benet herde him he lyfte  
vp a lityll his eyen/ and behelde the car  
le that was tofore him/ And anone by  
grete merueyle his hondes were vnboun

den. And whan the carle sawe hymself  
vnbounde/ he stode tofore the tyraunt a  
perterly wythoute drede/ And anone  
zallas fylle do wne to the fete of saynt Be  
net/ and recommaunded him to his pra  
yers. And neuer for all this lefte saynt  
net to rede on his boke/ But called by  
mokes & commaunded that his mete sh  
de be broughte to him/ And the monke  
dyde soo/ and syth bare it alwaye/ The  
ne admonestred saynt benet the tyraunt  
and sayd to hym that he sholde leue his  
cruelte and his woodnesse: And he de  
parted/ and neuer after that daye/ he de  
maunded of vilayne ony good/ ne of the  
man that saint benet had vnbounde  
ly by his sighte

**I**t happed ouer all champayne wa  
re as he dwelled: that soo grete famyne  
was in the countree that moche peple de  
ed in the countree for hungrte/ Thenne  
the brede of the abbaye faylled/ and the  
was wythout but fyue loues for all the  
couent/ Whan saynt benet sawe that the  
were abasshed: he began debonayr to ch  
stise/ and to warne theym that they sh  
de haue theyr hertes on hie to god/ And  
sayd to theym/ Wherefore are ye in soo g  
te misease for brede/ if ye haue none the  
day. ye shal haue to morne: Now it hap  
ped that on the morn they fonde at the  
gate ij C muddees of mele/ whiche were  
properly sent fro god. For neuer ma  
wynt fro whens they came/ Whan þ  
kes sawe that they thanked god: & kn  
ned that they ought not doubte: ne of  
bundaunce ne of pouerte: **I**t happed  
on a tyme that saynt benet sent his mo  
kes to edespe an abbaye / & sayd that  
certen day he wolde come see theim. & sh  
ew theim what they shold doo: Thene  
night tofore þ he had said to come/ he ar  
red to þ maister & to his mokes/ & sh  
ed to hem al þ places þ they shold byl  
but the



eued not this bysion/ and supposed  
 ad be but a dreame: Thenne whā thei  
 e that he came not they returned & sa  
 to him: I sayr fader we haue abyden  
 t thou sholdest haue come to vs/ lyke  
 a thou promysedst vs: Thēne answered  
 what is that ye say: remembre not ye  
 t I appered to you/that nyghte that I  
 mysed to you/and enseygned & tolde  
 o ye sholde doo/ Goo your waye and  
 in suchē wyse as I deuysed to you in  
 bysion/ There were two nōnes nie  
 to his monestary whiche were of mo/  
 noble lynage: whiche were moche tal  
 yf and restrayned not well their son/  
 s/ but tormented ouermochē him: that  
 erned them And whan he had seew  
 his to saynt benet: he sent theym wor  
 that they sholde better kepe scilence / &  
 e theyr tongues: or he wolde curse hem  
 they for all that wolde not leue it  
 and soo anone after they deyed & were  
 yed in the chyrche: And whan the de  
 y cried in the ende of the masse: that thei  
 t were acursed shold go oute of þ chir  
 the noryshe that had norysshed them  
 d that euery daye had offred for theim  
 lde & saue that whan the deken son/  
 soo/they yssued oute of theyr sepultu  
 and wente oute of the chyrche. And  
 an saynte benet knelewe how he offred  
 theym himselte: and assoylled theym  
 enne after whan the deken sayd so as  
 ore they neuer yssued oute after as the  
 noryshe had seen theim/  
 There was a monke gone out for to  
 his fader & moder wythout lycence &  
 ssyngē of his abbotte/ And the daye  
 er he came theder: he deyed/and whan  
 was buryed in the erth/therth cast him  
 ayen/ & soo it dyde wyges/ Thēne ca/  
 the fader & moder to saynt benet/and  
 de him how therthe thewde him/ & wol  
 not receyue hym/ And prayed that he

wold blysse him/ Thenne toke he the bles  
 syd sacrament: and made it to be layed  
 on the breste of the corps: And whan  
 they had done soo they beried him: & ther  
 the thewde him noo more oute: but recey/  
 ued it & helde it/ ¶ There was a monke  
 that wolde not abide in the monastery &  
 prayed soo moche to saynt benet that he le  
 te him goo. & was all angry/ And ano  
 ne as he was oute of thabbaye/ he fonde a  
 dragon wyth open mouth. And whan  
 he sawe him he had fere: that he wolde ha  
 ue deuoured hym: & cryed lowde/ come he  
 der & helpe me. come theder/ for this dragō  
 wyll deuoure me. Thenne the monkes  
 ranne theder/ but they sawe noo dragō  
 and broughte ayen the monke tremblin  
 ge & sighynge/ Thēne the monke promy/  
 sed that he neuer wolde departe fro thab/  
 baye/ ¶ In a tyme there was in that  
 countree a grete famyne/ and all that es  
 uer saynt benet myght gete & haue he ga  
 ue it to poure peple/ In soo moche that he  
 had noo more in thabbaye. but a lityl oi  
 le/ And he comaunded yet to the celerer  
 to gyue it to a poure man: the celerer vn/  
 derstode hym well/ but he gaaf it not by  
 cause there was no more in the couente  
 And whan saynt benet knelewe it/ he to/  
 ke the vessel: & cast it out of the wyndow  
 & was of glasse/ and it fylle on a stone &  
 brake not. Thēne he reprevēd þ celerer of  
 Inobedyēce & of a lityll hope that he had  
 in god/ and he went vnto his prayere/ &  
 anone a grete empti tonne that was the  
 re/ was full of oyle. In soo moche that it  
 ranne ouer/  
 ¶ It hapēd a nother day that saynt be  
 net wēt to Visite his suster named scolasti  
 ca/ & as they sate at table/ she prayed tro  
 der that he wold abyde there alle nyghte  
 but he in no wise wold graūt her: & sayd  
 he might not lie out of his cloyster And  
 whā she saw he wold not graūt her tabi  
 de/ she



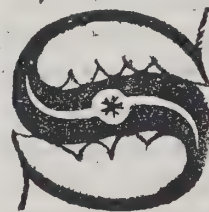
## The lyfe of saynt Benet

enclpyned her heed and made her prayers to our lorde. And anone it began to thoder and to lyghten & thayer to wepe derke/whiche tofore was sayr & clere: and a grete rayne fylle dolbne/ soo that for no thyng he myghte departe: And like as she wept with her eyen/ right so forth with the rayne & storme came. and thenne she lyste vp her hede: Therne saynt benet sayd to his suster/ almighty god forgiue yous ye haue done: for ye haue letted me that I not departe hens: And she sayd/ sayre broder/ god is more curteis than ye be. For ye wold not accept my prayer/ but god hath herde me: now goo yf ye maye. And thenne saynt benet abode there. alle the nyght spekyng of god betwene him & his suster/ wythoute slepyng till they were bothe eased/ On the morne saynt benet went to his abbey/ And on the thirde daye after he lyste vp his eyen to heuen and sawe the soule of his suster mount vp in to heuen in lyknes of a doue. and anone he dyde the body of her to be brought to his abbey/ and dyde it to be buried in his tombe/whiche he had doo make for hymselfe/

**[** On a nyghte as saynt benet was in his prayer at a wyndowe/ he sawe þe soule of saynte germayne bysshop of capes mount in to heuen. And lyke as a light so dayn that enlumyneth all the derknes of the world/ soo the lyght of that soule gaaf a grete lyght/ And after he knele that the soule of saynte germayn passed that same houre. After this whan tyme that saynt benet himself sholde depart out of this world/ he shewed it to his monkes fyve dayes tofore/ and dyde doo make his pitte. And after that a feuer toke him strongly/whiche helde him eueri day and at the sixt day he dyde hymself to be born to the chyrche/ & there receyued the body of our lorde ihesu cryst: And amon

ge thandes of his discyples. his othondes lystyng vp to heuen/ in making his orison/ he rendered his soule vnto creatour/ The same houre was a ruel on shewed to ii monkes/ For they sawe a waye to heuen all couered wyth paye & mantelles of golde: alle full of fire & brennyng: whiche enlumyned all the heuen/whiche came fro the cello of saynt benet vnto heuen. And there was a man a sayr habite/ to whom these monkes maunded what waye was that/ And answered that it was the way bi whiche saynt benet mounted vp to heuen/ The body of saynt benet was buried in a chappell oratory that he made of saynt johan. where as was wont to be the altar of apocryphyn. the yere of our lorde 86 & 87. to whom lette vs pray deuoutly that he praye to our lorde for vs: that we maye haue grace after this lyfe to come to euery thyng blysse in heuen. Amen.

**H**ERE next foloweth the lyfe of saynt Cuthberde of Durham



Saynt cuthberde was borne in Englonde/ and whan he was vij yeres olde/ our lord shewed hym a sayr myracle/ & to draw him to his lye

For on a tyme as he played at the ball wyth other chyldeyn/ Sodaynly then to de amonge theim a sayr yonge child of the age of thre yeres/whiche was the first creature that euer they behelde/ And anon he sayd to cuthberd/ good broder/ I see noo suche dayne playes: nor sette of thy herte on hem/ but for all that cuthberd toke noo heed on his wordes. And thenne this childe fylle dolbne & made grete weynes/ wepte sore & wronge his honde. Thenne cuthberd & thother chyldeyn left he to play & confort him/ & demaunded to make suche sorowe. Thenne the chylde



to Cuthberd/all my hevynesse is o  
for the/ by cause thou vbest suche va  
layes/ for our lorde hath chosen the  
an heed of holy chyrche/ And theñe  
ly he vanysshed alwaye And theñe  
elwe vterly. that it was an angelle  
fro our lorde to hym/ And fro theñe  
on he lefte all suche dayne playes/ &  
vsted theim more/ and theñe he de  
of his fader/ that he myghte be sette  
ole/ and anone he drewe him to per  
it luyngge. For he was euer in his  
pers nyghte & daye: And moost des  
of our lorde to doo that whiche my  
please hym/ and escheue that shoulde  
leafe hym. And he lyued soo vertu  
p & holily/ that all the peple had ioye  
m. And wythin a whyle after Cy  
us the bysshop deyed: And as cuth  
kepte shepe in the felde/ he loked vp  
de and sawe angelles bere the soule  
of ydanius the bysshop to heuen wyth  
e melodie And after that saynt cuth  
he wolde noo more kepe shepe/ but wot  
ne to thabbie of geruaus: and there  
was a monke: Of whom all the cou  
was right gladd/ and thanked oure  
e that had sent him thider. For he ly  
there right holily in fastynge & grete  
pauce doynge/ And at last he hadde  
folyte in his knees whiche he had ta  
of colde in knelyngge. Upon the colde  
fles: whan he sayd his prayers in su  
ch wyse that his knee began to swelle  
And the syneweis of his legges were  
stynken that he myght nother goo nor  
flete oute his legges/ but euer he toke  
it all paciently. And sayd whan it ple  
se our lorde it shal passe alwaye: And  
wythin a whyle after/ his brethren for to  
d him comforte bare him in to the felde  
And there they mette wyth a knyghte/  
whiche sayd: let me see and handle this  
cuthbertes legge/ & theñe whan he hadde

felte him wyth his hondes/ he bad theim  
take the mylke a colde of one coloure/ &  
the iouis of smalle plantayn/ & fair whe  
te floure and seeth them all togyder/ and  
make therof a playster/ and laye it ther  
to/ and it wyll make hym heile. And as  
soone as they had soo done he was pers  
tely hool/ and theñe he thanked our lor  
de ful mekely/ And after he knew by re  
uelacō that is was an angelle sente by  
our lorde to heile him/ of his grete syknes  
se & dyscase/ And thabbot of that place  
sent him to a celle of theirs to be hosteler  
for to receyue ghestes/ and doo theim com  
forte. And soone after our lorde shewed  
there a fayr myracle for his seruaut sa  
ynt cuthberd: For angels come to hym  
ofte tymes in lyknesse of other ghestes  
whom he receyued and serued dyligentli  
wyth mete and drynke: and other neces  
saryes. ¶ On a tyme there came ghestes  
to him whom he receyued/ and went into  
the howses of office for to serue theim/ &  
whan he came agayn they were gone/ &  
he went after for to calle theim & wolde  
not espye theim ne knowe the steppes of  
theyr fete/ howe well that it was theñe  
a snowe: and whan he retorned he fonde  
the table layed/. And thereon thre fayre  
white loues of brede all hote/ whiche we  
re of merueyllous swete and swetnesse  
For all the place smelled of the swete o  
dour of theim. Theñe he knew wel that  
the angelles of our lorde had ben there: &  
rendred thankynge to our lorde/ that he  
had sente to hym his angelles for to con  
forte him: And euery nyghte whan his  
brethren were a bedde/ he wolde goo & sto  
de in the colde water all nakyd vp to the  
chyn/ tyll it were mydnyghte/ And theñe  
he wolde yssue out. And whā he cam  
to londe/ he myght not stode for feblenes  
se & faintnes: but oft felle down to þe gro  
de. And on a tyme as he lay thus/ there  
came two



## The Nunciacion of our Lady

offers which lyked every place of his body: and thenne wente aye to the water that they came fro: And thenne sainte curtisberd awoos all hole & went to his celle agayn/ and went to matynes with his brethern/ but his brethern knewe noo thyng of his stondyng thus every nyghte in the see to þ chyn: But at last one of his brethern espyed it/ & knew his doynge/ and tolde him therof. But saynte curtisberde charged him to kepe it secretli and telle no man therof durynge his lyf And after this wythin a while the bysshod of durham deied And saynt curtisberde was electe & sacred bysshop in his see after him/ And ever after he liued ful holily vnto his deith And bi his preching & ensample geuing he brought moche peple to good lypynge/ And tofore his deith he lefte his bysshoppryche/ & wente in to the holy glonde/ where he lyued an holi & solitary lyfe vnto that he beyng full of vertues rendered his soule vnto almygh ty god/ & was buryed at durham. And after translated/ & the body laied in a fayr & honourable shine/ where as yet dai ly our lorde sheweth for his seruaut there many fair & grette myracles: wherefore let vs pray vnto this holy saynt / that he praye for vs :

**H**ERE foloweth the feest of the Annūciacion or Salutacion of the angel Gabriel/

**T**he feest of this daye is called thannūciacion of our lady/ For on this day thangel gabriel shewd to the glorious Virgyn mary the comynge of the blessed sone of god: That is to wete how he ought to com in to the glorious Virgyn/ and take in her nature & fleshe humayn for to saue the worlde: It was well thyng resonable that the an gell shold come to the glorious Virgyn marye For lyke as eue by the exhor



tyng of the deuyll gaaf her consent to doo the synne of Inobedience to our dyction: Right soo by the gretynge of the angell gabriell/ And by exhortynge the glorious Virgyn marye gaaf her consentynge to his message by obedient to our saluacion/ wherefore lyke as the first woman was cause of our dampnacion/ Soo was the blessed Virgyn marye gynnynge of our redemption/ whan that the angell gabriell was sent for to shew thyncarnacion of our saueour Iesu crist/ He founde her all one enclosed in a chamber/ lyke as saynt bernarde sayth. In whiche the maydens and Virgyns oughte to abyde in their howses wythin te rennyng abroad openly/ And they ought also to flee the wordes of men/ which they honour and good renowne myght be lassed or hurte And the an gell sayd to the glorious Virgyn marye I salewe the fulle of grace: the lord is with the: There is not founden in scripture in noo parte suche a salowynge/ And it was broughthe fro heuyn vnto the glorious Virgyn mary/ which was the first



man that euer in the world offryd to  
 d first her virgynyte/ And thangel  
 ayd to her after/ Thou shalt be blyss  
 aboue all other wymen / For thou  
 lte escape the malediction that al other  
 m:n haue in chyldeyng in synne and  
 sorowe: And thou shalt be moder of  
 d, and shal abyde a pure Virgyne e  
 re / And our blyssyd lady was mo  
 abasshed of this salutation/ and thou  
 in her self the maner therof: This  
 is a good maner of a Virgyne that so  
 self held her styl, and spack not/ and  
 byng ex ample to Virgynes whiche  
 sht not lyghly to speke/ ne wythout  
 ys ne maner/ to answer And whā  
 ngele knele that for this salutation  
 was tymeuous and abasshed/ Anon  
 epeased her sayeng/ Marpe be nothin  
 aferd/ For thou hast founden sofly  
 nce attē god/ For thou art chosen abo  
 all wymen for to receyue his blyssyd  
 e/ and be moder to god / and moeyen e  
 uocate for to sette peas bytwene god  
 d man for to destwoye the deth e byng  
 blyf /  
 O thou that art  
 Virgyne sayth saynt Ambrose/ lerne  
 marpe to be manerd and ferefull to al  
 n lerne to be styl/ e tesche we alle dis  
 tions, marpe was aferd of the salu  
 tion of thangel. The whiche said thou  
 llt conceyue and bynge forth a sone/  
 And thou shalt calle hys name Ihesus  
 d he shal be callyd the sone of god / e  
 nyre sayd to the angell/ In what ma  
 ne may this be that thou sayst: For I  
 he purposed in myn herte/ that I shal  
 ner knowe man/ And yet I knowe  
 ne how thenne shal I haue a chylde a  
 n the cours of nature: and maye abi  
 d a Virgyne/ Thenne the angell enfor  
 d her and began to saye/ how her vir  
 gynyte shold be saued in the conceiuing  
 d he sone of god and answerd to her in

this maner/ The holy goost shal come in  
 to the/ whiche shal make the to conceyue  
 the maner how thou shalt conceiue: thou  
 shalt knowe better than I shal conne sa  
 ye: For that shal be the werke of the ho  
 ly ghoost whiche of thy blood and of thy  
 fleshe shal fourme purely in the / the bo  
 dy of the childe that thou shalt bere: and  
 other werke to this concepcio shalt thou  
 not do/ And the vertu of god souerayne  
 shal shadowe the in suche wise/ that thou  
 shalt neuer fele in the ony brennyng ne  
 couetyse carnall/ And shal purge thy  
 herte fro al desyres temporl: e yet shall  
 the holy ghoost shadowe wyth þ mantel  
 corporell/ þ the blyssyd sone of god shal  
 be hydde in the/ and of the/ For to coue  
 re the ryght excellent clarte of his dyu  
 nyte soo that by this vmbre or shadowe  
 may be knowen and seen his dygnyte /  
 Lyke as huge of saint Victor: and saint  
 bernard saye/ After thangelles sayd/ and  
 for as moche as þ shalt conceyue of the  
 holy ghoost/ and not of man/ the chylde þ  
 shal be born of the shal be called the sone  
 of god: yet of this conception whiche is:  
 aboue nature/ The angelle sayd to her  
 this example / So elizabeth thy cosyne  
 whiche is barayne hath conceyued a  
 chylde in her age. For ther is nothyng  
 impossible to god, whiche is almyghty  
 Thenne sayd the gloriuous Virgyne ma  
 rpe/ to thangelles the answer for whiche  
 he was comen, lo thandmayde of god/ he  
 do to me that he hath ordeyned after thy  
 wordes/ She hath gyuen to vs example  
 to behumble whan prosperite of his ry  
 chesse cometh to vs / For the fyrst worde  
 that she spacke or sayd whā she was ma  
 de moder of god e quene of heuen þ was  
 that she called her self ancille or handmay  
 de/ and not lady/ moche peple is humble  
 in lowe estate e but fewe in hie estate: þ  
 is to wete in grete estates And therefore



## Of the aununciacion of our lady

is humyltye more preysed in them þ ben  
grette in estate/ Assone as she sayd too  
here the handmayde of god late it ben do  
to me after thy wordes: Thomas in cō-  
pendio/ In that same tyme that she had  
thus gyuen her assente to the angelle/  
She conceived in her Ihesu cryste whiche  
in that same hour was in her parfyght  
man and parfyght god in one persone /  
and as wyse as he was in heuē/ or whā  
he was xxx yere olde. This blessed A-  
nunciacion happened the xvj<sup>th</sup> daye of þ  
moneth of marche/ On whiche day hap-  
pend also as wel to fore as after thysē/  
thynges that hereafter be named: On þ  
same daye/ Adam the fyrste man was  
created and fyl in to oygynall synne bi  
inobedience: and was put oute of para-  
dys terrestre/ After thangele shewed the  
conception of our lord to þ gloriouse Vir-  
gyne marie. Also that same day of the  
moneth kaim slewe abel his broder/ also  
melchisede th made offryng to god of bre-  
de and wyne in the presence of abraham/  
Also on the same daye abraham offryd  
ysaac hys sone/ That same daye saynt  
Johan baptyst was byshedd/ and saint  
peter was that same daye delyuerd oute  
of pryson/ And saint James the more  
that day byshedd of herode/ And our lord  
Ihesu cryste was on that day crucyfyed /  
wherfore/ that is a daye of grete reueren-  
ce/ of the salutaciō that thangel brought  
to the gloriouse Virgyne/ We rede an ex-  
ample of anoble knyght: whiche for ta-  
mende hys lyl/gaf & rendryd hym selfe  
in to an abbaye of cysteauls / And for  
as moche as he was no clerke/ther was  
assygnd to hym a mayster for to teche  
hym and to be wyth the bretheren clerkes  
but he coude nothyng lerne in longe tyme  
me that he was there sauf thysē two wor-  
des. Que marya/ whiche worde he hadde  
so fore emprynted in his herte: that alle

waye he had them in his mouthe whē  
somer he was/ Atte last he deyde and  
was buryed in the chyrche yerde of þ  
theren/ it happed after that Upon the bu-  
els grewe a ryght fayr flourelis/ And  
in euery flour was wroton in letters  
gold/ Que marya/ of whiche myracle  
the bretheren were amercypled/ And the  
deyde open the sepulture: and founde the  
rote of this flourelis cam out of the  
mouth of the sayd knyght/ And anon  
they vnderstode that our lord wolde ha-  
ue hym honoured for the grete deuotion  
that he had to saye thysē wordes / Que  
marie/ Another knyght ther was th  
had a fayr place by syde the hys waye  
wher moche people passed whom he re-  
bed as moche as he myght and so he  
sed his lyl. But he had a good custom  
for euery daye he salowed the gloriouse  
Virgyne marie in sayeng: Que marie  
And for noo labour he left not to grete  
our lady as sayd is: It happed that a  
holy man passed by his hous/ whom  
robbed and dyspoyled/ But the  
holy man prayd them that robbed hym  
that they wold bringe him to their ma-  
ster for he had to speke wyth hym in the  
holys of a secrete thyng for his prouff  
And whā the robbers herde that the  
ladde hym to fore the knyght theyr lord  
And anon the holy man prayd hym  
he wold do come alle his meynay to fe-  
hym/ And whā hys meynay by the  
maundement of the knyght were asse-  
bled: the holy mā sayd / yet ben they  
all here: ther is one yet to come / Then  
one of them apperceyued that þ cham-  
leyn of the lord was not comen / And  
none þ knight made hym to come/  
and whā the holy man salwe hym com-  
he said coniuere þ by the vertue of Ihesu  
cryste our lord that thou saye to vs  
thou art and for what cause thou art  
men hether/ Anon the chambyrl



werd/Alas now muste I saye and  
 wleche my self/I am noman/But  
 a deupl whiche am in the fourme of  
 an e haue taken it xliij yere by why  
 space I haue dwellyd wyth this kny  
 /For my maister hath me sent hether  
 sende that I shold take hede nyght e  
 ge:that yf this knyght cessed to saye  
 salutation aue maria/ For thenne  
 holde strangle hym wyth myn owen  
 and/and brynge hym to helle by cause  
 the euill lye that he hath ledde e ledeth  
 out by cause he sayeth euery daye this  
 utation/Aue maria. I myght not  
 ue hym/And therefore I abode here so  
 age/ For ther passeth hym noo daye  
 t that he saletweth our lady/Whan the  
 yght herde this he was moche aferd. e  
 l down to the feet of this holy man / e  
 naunded pardon of his synnes: Af  
 thys the holy man sayd to the deupl  
 commaunde the in the name of our lord  
 at thou departe hens/and goo in to a  
 ther place/Where thou mayst greue:ne  
 moye noman/Thenne late he praye/  
 the glorious Virgynne marpe/that she  
 be so to the deupl:and that we may  
 her come to the glorie of heuen: To þ  
 hyche brynge be the fader the sone: e  
 the holy goost amen/  
 ere foloweth the lif of saynt Se  
 conde knyght/

**S**aint Seconde was a  
 noble and valiaunt kny  
 ght/ And glorious mar  
 tyr of our lord ihesu cryst  
 And suffred hys passyon  
 was crownded wyth the palme of mar  
 tyrdom in þe cyte of astence, by whos glo  
 rious presence the sayd cyte was enbe  
 stished and for a synguler patron enno  
 blyshyd: And this holy man Seconde  
 was enformed in the fayth of the blys  
 ed man Calatero whiche was holden  
 in pryson by the prouost Sapyce in the

sayd cyte of Astence and whan marce  
 anus was holden in pryson in the Cyte  
 of tredonence: Sapyce the prouost wol  
 de goo thyder for to make hym do sacre  
 fyce/And saint seconde moche despyng  
 to see saint marciaue wente wyth hym  
 as it had ben by cause of solace. And  
 anone as they were out of the cyte of as  
 tence/a white douue descended vpon saint  
 secondes heed/To whom sapyce sayd:  
 See seconde how our goddes loue þe whi  
 che sende byrdes fro heuen to byspite the /  
 And whan they cam to the ryuer of ta  
 nagre saint seconde saw thangell of god  
 goyng vpon the flood e sayeng to hym  
 Seconde see that thou haue ferme fayth/  
 and thus shalt thou go aboute them that  
 worshyppe ydolles/Thenne sapyce say  
 de brother seconde/I here the goddes spe  
 kyng to the: To whom seconde sayd/la  
 te he walke vnto the despres of our her  
 te/And whā they came to another flood  
 that hyght buryn/that same angell afor  
 sayd, sayd Seconde byleuest thou in god  
 or perauenture thou doubtest/ To whom  
 seconde sayd/I byleue verily the trouth  
 of his passyon/Thenne sayd sapyce:  
 what is that I here. And seconde sayd  
 nothyng whan they shold entre in to tri  
 done/by the commaudemēt of the angell  
 marcianus yssued out of pryson e ap  
 pyerdyd to seconde sayeng: seconde entre  
 in to the waye of trouth / And receyue  
 the victorie of fayth/Sapyce said who  
 is he that spekethe to be as it were in a  
 dreame: To whom seconde said/it may be  
 wel to the a dreame/but to me it is admo  
 nicion and a conforce/After this secon  
 de wente to melane/And the angelle of  
 god brought faustyn and jonathan whi  
 che were holden in pryson out of the cyte/  
 to seconde/And of them he receyued bap  
 tesme / And a cloude mynystred water  
 for to baptise hym wyth and sodeynly



## The lyf of saint Seconde

a doune descended fro heuen brennyng  
 Into faustyn & Jonatyn the blyssyd sa-  
 crament & faustyn delpyered it to secon-  
 de for to bere it to marciane: Thenne se-  
 conde retourned whan it was nyght: &  
 wente to the ryuer named pade. And  
 the angelle of our lord toke the bydle of  
 the hors. And ledde hym on the ryuer  
 and ledde hym into trydone. And  
 sette hym in the pryson where marcia-  
 ne was. And seconde delpyered to marci-  
 ane the yeste that faustyn hadde sente to  
 hym. And recepyng it sayd/ the blys-  
 syd body of our lord Ihesu cryst be with  
 me in to euerlastyng lyf: Thenne by the  
 commaundement of thangele: Seconde  
 wente out of pryson & wente into hys  
 lodgyng. After this marciane receiued  
 sentence to haue his heed smytyn of/ & so  
 it was don. And thenne seconde toke  
 his body and buryed it. And whan sa-  
 pryce herde herof he dyde doo calle seconde  
 to hym & sayd: by this that I see the do/ I  
 see wel that thou art a crysten man/ To  
 whom seconde sayd. Veryly I knowle-  
 che me to be a crysten man/ thenne sapry-  
 ce sayd. Doo how desirist thou to deye an  
 euyl deth. To whom seconde sayd. that  
 deth is more due to the than to me. And  
 whan seconde wold not sacrefyse to ydol-  
 lis/ he commaunded to be despoyled al na-  
 ked. And anon the angell of god was  
 redy & hym cladd in a better clothynge  
 than he had to fore. Thenne sapryce com-  
 maunded hym to be hanged on an In-  
 strumēt named eculee. of whiche two en-  
 des stonde on the ground & two vpyward /  
 lyke saint andrews crosse and thereon he  
 was honged/ tyl his armes were out of  
 hys joynte. but our lord restored hym a-  
 none to helthe. And thenne he was com-  
 maunded to goo in to pryson. And whā  
 he was there/ thangelle of our lord came  
 to hym and sayd/ Aryse seconde and fo-  
 lowe me/ and I shal lede the to thy ma-

ker. And he ledde hym fro thenne into  
 cyte of asence. And brought hym in  
 pryson where caleocerus was: and o-  
 blyssyd saupour wyth hym. And whā  
 seconde sawe hym/ he fyl down at his fe-  
 et. And our saupour sayd to hym/ be not  
 ferd seconde. For I am thy lord god thy  
 shal kepe the from all euyl. And then-  
 he blyssyng hym ascended to heuene. &  
 the morn Sapryce sente into the pry-  
 son whiche they founde fast sette. But they  
 founde not seconde. Thenne sapryce  
 toke fro trydone the cyte into asence  
 to punyssh the caleocere. & whan he was  
 there he sente for hym for to be presented  
 fore hym. And they sayd to hym that  
 conde was wyth hym. And anone  
 commaunded that they sholde be broug-  
 ht fore hym/ to whom he sayd / by cau-  
 that my goddes knowe you to be despy-  
 sers of them / they wyl that ye both de-  
 to gyde: & by cause they wold not do  
 sacrefyse to his goddes: he dyde doo myl-  
 lyte & rosin and commaunded to be ca-  
 vpon theyr heedes & in theyr molottes  
 they drake it wyth grete desyre as it ha-  
 be most swete water. And sayd wyl-  
 a clere vois. O lord how thy wordes be  
 swete in our molottes. Thenne sapry-  
 gaf vpon them sentence that saint secon-  
 de shold be behed in the cyte of asence.  
 And caleocerus shold be sente to albig-  
 rye & there to be punysshed: whan then-  
 ne saint seconde was behed thangelle  
 toke his body and buried it with moch  
 worshyppe and prayyng. He suffred  
 his deth the thyrde kalendes of apryll.  
 Late vs praye hym & he praye for vs.  
 Here beginneth the lif of saint ma-  
 rie Egypciaca.

**M**arie the Egyprien which  
 was called a synnar/ ledde and  
 luyd the most strait lyf & shap-  
 pe that myght be. & whā pete in deserte



tyme was a good holy and reley /  
 s monke named 3ozymas & wente  
 rgh the desert whiche lyeth by yonde  
 flomme Jordan: And moche despyed  
 ynde some holy faders/ And whan  
 ame fer and depe in the desert/he fon  
 a creature whiche was al black ouer  
 her body of the grete hete and brennyng  
 of the sonne: whiche wente in that de  
 te: and that was this marge egyptia  
 aforesayd/ But assone as she sawe  
 yymas come/she fledde & 3ozymas af  
 /And she tarped and sayd/ Abbot  
 yymas wherfore folowest thou me/ha  
 pyte and mercy on me. For I dare  
 t tourne my face toward the by cause  
 am a woman & also naked: but casce  
 mantell vpon me/by whiche I maye  
 ne wythout shame loke and speke  
 wth the. And whā 3ozymas herd hym  
 f named he was gretyly esmeruepled /  
 anon he cast to her his mantel: & hum  
 y prayed her p she wold gyue to hym  
 blessing/& she answered/It appertei  
 d to the sayr fader to giue the benedic  
 on/& noo thyng to me/ For thou haste  
 gnyte of preesthode/ Whan he herde p  
 knele his name & his offyce/ he had  
 t more meruayle:& of that she axid so  
 ekely his blessing /  
 fter she sayd blessed be god p saueour  
 our foules: Thenne she lyft her honde  
 to heuen/in makynge her prayer/ and  
 yymas saw in praing to god her body  
 as lyft vp fro thethe well hve a foot/  
 id an half: And began to thynke that  
 had ben somme euyl spyryte. Thenne  
 yymas coniuired her by p vertu of god  
 at she shold telle to hym her estate: and  
 e condicion: And she answered: Sayr  
 der spare me therof/ For yf I sholde re  
 unte myn estate/ Ye shold slee awaye  
 o me/lyke as fro a venymous serpent  
 and thy holy eeres shold be made foule  
 my wordes: And the ager shold be

full & folwl of corrupcio/& whan she sawe  
 that 3ozymas wold not be satisfyed soo  
 Thenne she sayd: sayr fader I was born  
 in Egypte/and whan I was in the age  
 of vij yere I wente in to alexandrye / &  
 there I gaf my body openly to synne by  
 the space of vij yere:& abandoned it to  
 lecherie and refused noman/ After it  
 happed that men of that contre/wete for  
 adoure and worshyppe the holy crosse in  
 Iherusalem/And I prayed to one of the  
 maroners that he wold suffre me to pas  
 se wyth the other peple the see: and whā  
 he me demaunded payement for my pas  
 sage/I answered/ Sayr fyres I haue no  
 thing to paye you with:but I abandon  
 ne my body to do wyth all your playssyr  
 for my passage.& they toke me by that  
 condycion/& whan I was come in to Je  
 rusalem vnto the entree of the chyrche for  
 to worshyppe the holy crosse wyth the o  
 ther I was sodenly & inuysibly put a  
 back many tymes/in suche wyse that I  
 myght not entre in to chyrche/ And then  
 ne I retourned & thoughte in my self. p  
 this came to me for the grete synnes / p  
 I had commysed in tyme past/ and be  
 gan to smyte my brest & wepe tenderly  
 and syge greuously: And I beheld there  
 thymage of our lady/And I fell doune  
 and prayed her all wepyng that she wol  
 de impetre & gete me pardon of my syn  
 nes of her swete sone/and wolde suffre  
 me to entre in p chyrche for to worshyp  
 pe the holy crosse/promysyng to forsake  
 the world/And fro than forthon to liue  
 chaast:whan I had thus prayed:And  
 to our blyssyd lady thus saythfully pro  
 myssed/I wente agayn to the doores of  
 the chyrche/And wythout ony impedymēt  
 I entred in to the chyrche/ and whā  
 I had deuoutly worshypped and adou  
 red the holy crosse / a man gaf to me iij  
 pens:of whiche I bought thre loues off



## The lyf of Maria egyptiaca

bred and after I herde a Boye yf thou  
 wylt passe and goo ouer the flome Jor  
 dan thou shalt be sauf/and thenne I pas  
 sed Jordan and came in to this deserte/  
 Where I neuer salve man by the space  
 of xviij yere. These thre loues/That I ha  
 re wylth me bycam hard by the drought  
 of the tyme as a stone/of whiche I toke  
 my sustynauce: & suffysed to me xviij  
 yere/And after I ete herbes/my clothes  
 ben wten longe syth/And these xviij first  
 yere I was moche temptid by the breu  
 nyng of the sonne moche asprely/& ma  
 ny delectacions that I haue had in me  
 te and drynke the good wynees and do  
 yng the desyres of my body/all these ca  
 in my thought. Thenne he bewaylled the  
 on the erthe / And prayed for helpe to  
 our blesyd lady in whom I hadde sette  
 all my affyaunce. And I wepte moche  
 tenderly/And anon I salve comyng a  
 bout me a grete lyght/by the whiche I  
 was al recomforted/& losse all the thou  
 ghtes whiche ofte and greuouly temp  
 tid me/And syth I haue delpyerd of all  
 temptacions/and am nouryschid of spi  
 rytuell mete of the word of our lord: &  
 thus haue I be alle my lyf as I haue  
 tolde to the/& I praye the by thincarna  
 tion of Ihesu cryst/that thou praye for  
 me synful creature. Thenne the olde fa  
 der 303ymas fyl down vnto grounde: &  
 thanked our lord god that had thus sa  
 ued his seruaunte. And she sayd I pra  
 ye þ sayr fader that þ wylt come agan  
 on the next shewthorfdag & bryngge with  
 þ/the body of our lord for to holpse me  
 For sythe I entred in to this deserte/ I  
 was neuer holpseled ne receyued the ho  
 ly sacramente: & thenne I shall come to  
 flom Jordan agaynst the 303ymas wen  
 te to his abbej/ & after the yere passed  
 on shewthorfdag/he came agayn in to þ  
 place/lyke as the holy womā had pra

yed hym/And whan he was comen  
 flom Jordan/he salve on that other syde  
 the holy woman/whiche made the sygne  
 of the crosse vpon the water.& wente o  
 it and came ouer to hym: Whan 303  
 mas salve this miracle/anon he fil dou  
 to the feet of the holy woman/for to do  
 to her honour and reuerence/but she for  
 bad & defended hym and sayd/ Thu  
 oughst thou not to doo/ For thou art  
 a preest and berest the holy sacrament  
 whiche she receyued in ryght grete deuot  
 on:& sayd in wepyng:lord god pleas  
 it to the to receyue me in pres: For mi  
 eyen hath seen my sauour/how well  
 she had allway wept & shedde teerys for  
 habondauntly/that it semed that she ha  
 lost her syght/And after she sayd to 3  
 ymas. I praye þ that at þ ende of thi  
 yere thou wylt come hyder agayn to m  
 & praye for me synfull creature.& ano  
 after she made the sygne of the crosse v  
 pon the ryuer:& passed ouer the water  
 wylth drye feet.as she to fore came/and  
 303ymas wente agayn to his abbej/  
 But he repented moche that he had not  
 demaunded the name of the woman/  
 after the yere passed he came again to  
 deserte lyke as he had promysed to the  
 holy woman:And he founde her ded/  
 the body ordynatly leyed as it sholde  
 berped.303ymas began thenne tender  
 to wepe/ & durst not approche ne touc  
 the body:But sayd to hym self I wol  
 gladly berpe this holy body yf I kneit  
 that I shold not dysplese hyr/And wh  
 he was in this thought. he salve lpen  
 by her hed a letter that sayd in this m  
 nere/303ymas burye right here the bod  
 of þ poure maye/& rendre to þ erthe hy  
 ryght:and praye to god for me/ &  
 whos commaundement the second day  
 after I receyued hym / He called me fr  
 this wo:ld/Then 303ymas was moche



that knele the name of the saint/  
But he was grete esmayed how he  
ght burie the body/ For he had noo  
ng for to delue therthe wyth/ And a/  
he sawe the erthe dolyen & a sepul/  
made by a lyon that came thyder/  
and thenne 303ymas buried hys/ and  
lyon departed debonayrly/ And 303y  
s retourned to his abbey / & recouered  
his brethern the conuersacion of thys  
woman marie: And 303ymas ly  
an hondred yere in holy lyf. & gaaf  
de to god of all his yestes: and hys  
odnes y he receyueth synners to mer/  
wyche with good herte tourne to him  
and promyseth to them the joye of he  
1. Thenne let vs praye to this holy  
ype the gypcyen that we maye be here  
penyente y we may come thyder/  
re foloweth the lyf of saint am  
ose and first thinterpretacion of  
his name/

**A**mbrose is sayd of a  
stone named ambre why/  
che is moche swete/ Odo/  
raunt and precious: and  
also it is moche precious  
the church / & moche swete smellyng in  
res & in wordes Or ambrose may be sai  
of ambre and spos/whiche is as mo/  
to saye as god/ For ambrose is as  
uche to saye as ambre of god/ For  
rose felt god in hym: & god was smel  
d and adoured by hym ouerall where  
he was/ Or he was sayd of ambor in  
reek whiche is to say as fader of lycht  
of spoz that is a lycht chylde. that is a  
der of many sones by spryтуell ge  
ration: clew & full of lycht in exposi  
on of holy scripture/ and was lycht in  
s humble conuersacion: Or thus as  
sayd in the glosayre / Ambrose is  
our and sauoure celestyal he was or  
ur of heuen by grete renome smellyng

saupour by contemplacion wythin hym  
An honi cobe by swete exposicio of scrip  
tures/ mete of aungels by his glorious  
lyf/ And paulinus bysshop of Volusy  
an wrote his lyf vnto Saint austyn:

Here begynneth the lyf of  
saint Ambrose/



**S**aynt Ambrose was  
sone of ambrose prouoste  
of rome/ of whome it hap  
ped as he laye in his cras  
dell in the halle of the pre/  
torpe ther cam a swarme of bees whiche  
fyl on his dysage and his mouth / and  
after they departed and fletwe dy in the  
eyre so hys that they myght not bee seen:  
whan this was don the fader whiche  
was herof esmayed sayd yf this chylde  
lyue ther shall be somme grete thyng of  
him/ After whā he was a lycht growen  
he behelde his moder and his suster whi  
che was a sacred virgyn kysse y prestes  
p iij



## The lyfe of saynt Ambrose

honde whan they offred/ And he playng  
wyth his suster put forth his honde for  
to kyssse/ And sayd: þ so he behoued hyr  
to do to hym and she not vnderstanding  
hym refused it/ After he was sette to sco  
le at Rome/ & becam to be so good a cler  
ke that he de termyned the causes of the  
paleys/ And therfore Valentynen the  
emperour delyuered him to gouerne two  
prouynces named lygurpe/ and empyre  
Thenne whan he came in to melane it  
happed that the bysshop was deed/ and  
the peple were assembled to prouide for  
another/ but bytwene tharryens and þ  
good crysten men for the eleccion fell a  
grette sedycion and discorde/ And am  
brose for to pease this sedycion wete thy  
der/ and the boys of a chylde was herde /  
sayeng ambrose ought to be bysshop / &  
and anone all the peple accorded thereto /  
hooly and began for to crye / Ambrose:  
ambrose/ But ambrose defended as mo  
che as he myght. And allwape the peple  
cryed ambrose/ Thenne for to make the  
peple seece/ he wente out of the chyrche / &  
wente vp on a scaffolde and made the pe  
ple to be beten apen the vsage and custo  
me for to lette the that they sholde name  
hym nomore: But yet they left not for  
all that / but the peple sayd thy synne be  
vpon vs/ Thenne he beyng sore troubled  
wente home: And suffred comyn wym  
men to entre openli in to his hous to the  
ende that whan the peple sawe that/ shol  
de reuoke theyr eleccion/ but for all that  
they cryed as they dyd to fore/ and sayd  
thy synnes be vpon vs whan saint am  
brose sawe that he myght not empeffe þ  
eleccion he fled alwape but the people a  
wayted vpon hym/ and toke hym at the  
ysse of the gate. and kepte hym so lon  
ge tyl thei had graunte of the emperour. &  
whan the emperour knewe herof he hadde  
grette Joye/ by cause that the iuge that he

had sente for the prouynces/ was cho  
sen to be theyr bysshop. & also he was gla  
d cause his worde was accompyssed  
For the emperour said to ambrose wh  
he sente hym thider/ goo sayd he & aby  
not thereas a iuge but as a bysshop  
Saint ambrose in the meane whyle  
they abode the answer of the emperour  
fledde yet alwape/ but he was taken  
gaign: and was baptised / For he was  
not tofore baptised/ how wel þ he was  
crysten in wyllle/ And þ viij day after  
was consecrate and stilled bysshop  
melagn/ and foure yere after that he w  
te to Rome: and there his suster the  
gyn kyssed his honde as of a preest /  
he simplyng sayd lo as I tolde the / now  
thou kyssest my honde as of a preest/  
happed after that whan saint ambro  
wente to another cyte to theleccion of  
bysshop Justyn the emperesse: & off  
of the secte of tharryens wold not com  
sente to the good crysten men/ But w  
de haue one of theyr secte: Thenne one  
the byrgyns of the emperesse moche saye  
toke saynt ambrose and drewe hym to  
his bestymentes / and wold haue ma  
him to be beten/ by cause he wold not  
de the partye of the wymmen / Then  
saint ambrose sayde to her yf I be re  
worthy to be a bysshop yet thou ought  
not to laye honde vpon me/ ne none  
ther bysshop thou haste layed honde  
me. thou oughtest moche redoubte & dre  
the Jugement of god/ And therfore god  
confermyd his sentence on her. For  
next dape she was born to her graue  
was deed. Thus she was rewarded for  
the bylonye that she had done/ And the  
the other were thereby sore aferde: Af  
this whan he was retourned to melane  
he suffred many assaults and persec  
ons of the emperesse Justyn: For he  
moened bi pestes and by honour more



le agaynst saint ambrose. and many  
 were that enforced them to sende  
 in egypte/ And emonge all other  
 was one mounted in so grete mad-  
 se and furour ageynst hym. that he  
 ed him an hous by the chyrche/by cau-  
 e wolde haue therein a carte for to set  
 saint ambrose thereon/and ledde hym  
 to egypte: but that same fyl to hym/  
 he hym self was sente in egypte in þ  
 ne carte /the same dape that he wolde  
 ue ladde awaye saint ambrose. To  
 om yet saint ambrose dyde good for  
 ell/for he mynystred to hym his costes  
 d necessaries/Saint ambrose also e-  
 blissed in the chyrche songe and offy-  
 at melane fyrst/ There were at that  
 me in melane many men vexed/ and  
 ette wyth deuyllis which cryed wyth  
 e boys that saint ambrose tormented  
 em thus/But thempresse Justyn &  
 arryens sayd/that saynt ambrose ma-  
 them to saue soo for mony that he gaf  
 them/Then it happed one of tharyens  
 as out of his mynde and sayd thus/  
 they all tormentd as I am that con-  
 ide not to saint ambrose. And therfor  
 e other arryens drownded hym in a de-  
 pyseyne or pytte/ Ther was another  
 wyke and an arryen a sharpe and so  
 rde that he was inconuertible. by cau-  
 noman myght conuerse hym to the fa-  
 th. On a tyme he herde saint Ambrose  
 reche/and he salve at his ere an angell  
 at tolde hym al that he preched. & whā  
 had apperceyued this/he began to sus-  
 yne the sayth to which he had ben con-  
 arye/ After this it happed that one en-  
 chauntour called deuylls to hym/ & sente  
 hem to saint Ambrose for to ennoye &  
 reue hym/But the deuylls returned &  
 ayd that they myght not approche to  
 is pace by cause ther was agrete fyre  
 ll about his holls: and this enchaun-

tour/after whan he was tourmented of  
 the prouost for certeyn trespasses/he cry-  
 ed and sayd that he was tourmented of  
 saint ambrose. There was a man that  
 had a deuyll wythin hym: & after wente  
 to melane/ And anone as he entred the  
 cytye the deuyll lefte hym: And assone  
 as he wente out of the cytye/ the deuyll  
 reentred in hym agayn/thenne he demā-  
 ded hym why he dyd soo: & he answerde  
 bi cause he was aferde of ambrose: after  
 it happed that a man beyng conducte &  
 hyred of justyn thempresse came to the  
 beddes syde of saint Ambrose: and wol-  
 de haue put & ryuen his swerde thourgh  
 his body/but anone his arme was dry-  
 ed vp/Another was vexed wyth a de-  
 uyll sayd that saint ambrose tourmen-  
 ted hym but saynt ambrose made hym/  
 to be styll: For ambrose tormentd  
 none but þ doth thennye of the / for thou  
 seest men assende fro whens þ art fallen  
 And that is it which tomenteth the/for  
 ambrose can not be so blowen & so swol-  
 len as thou arte: Thenne was he styll &  
 spake not/ Whan saynt ambrose wente  
 in the towne/ he salve a man laugh/ by  
 cause he salve a nother falle/ Thenne sayd  
 ambrose to him thou that laughest/be wa-  
 re that thou fall not also: and after he fil-  
 le: and thus was he taught that he sholde  
 not mocke his felawe/ On a tyme sa-  
 ynt ambrose went vnto the palays for  
 to praye for a pour man/ But the Juge  
 made to close the gate/that he myght not  
 entre in: Thenne saynt ambrose sayd þ  
 shalt come for to entre in to the chyrche:  
 But thou shalt not entre And yet shall  
 the gates be open/and soo it happed that  
 after the Juge doubted his enemyes: and  
 went to the chyrche/but he myght not en-  
 tre in: and yet the gates were open.  
 ¶ Saynt ambrose was of grete abste-  
 nence / that he fasted euery dape /sauffe  
 the sondape/or a solepnle feest. He was



## The lyfe of saynt Ambrose

of soo grete largesse that he gaaf all to po  
ur peple: & receyved noo thyng for hym  
self: He was of soo grete cōpassion that  
whan ony confessid to him his synne: he  
wepte soo bytterly that he wold make s  
synnar to wepe He was of soo grete do  
ubte/that whan it was tolde to hym of s  
dethe of ony bysshop/he wold wepe so so  
re/that vnneth he myghte be comforted  
And whan it was demaunded him whi  
he wept for the dethe of good men/ For he  
oughte better to make ioye by cause thei  
went to heuen: Thene he answered I we  
pe not by cause they go tofore me/ but bi  
cause that vnneth & wyth grete payne  
maye ony be founde for to doo well suche  
offices/ he was of so grete stedfastnesse  
soo establisshed in his purpos: that he  
wold not leue for drede ne for greif that  
myghte be done to hym to repreue them  
perour ne the other grete men whan thei  
dyde thynges that they ought not to doo  
ne he wolde flater no man: There was  
broughte tofore hym ones a man whiche  
was greuouly mysmaide/ Thene sayd  
saynt ambrose/ the body must be deliuer  
de to the deuyll/ and that the flesh goo to  
the dethe/ by whiche the spyrite may be sa  
ued/ vnneth was the worde oute of his  
mouth/ but the deuyll began to tourment  
hym/ After as it is sayd on a tyme he  
wente to rome/ And whan he was on a  
tyme by the waye herberowbed wyth a ry  
che man/ saynt ambrose began to demaū  
de hym of his astate/ that ryche man ans  
werde: Sirre myn estate is happy ynough  
& glorious/ For I haue rycheesse ynough  
seruauntes/ Barlettes/ childerne: newew  
es/ cosins/ frendes/ & kynnismen whiche  
serue me: and all my werkes & besines  
ses comen to my wyll / I haue neuer  
thyng that maye angre ne trouble me  
Thene sayd saynt ambrose to them that

were with him: Flee the hens for our  
de god is not here/ Hastie you sayr ch  
dern: hast you/ and lete vs abyde no  
ger here lest the vengauce of god ta  
vs/ and that we ben not wrapped in  
sines of thies peple. they departed & fl  
anone but they were not gone ferre  
that therthe opened & swoloed all the  
us of this riche man and there abode  
as moche as the stepp of himself ne of  
that euer he had: Thene said saynt  
brose beholde sayr chyldeyn how grete  
te & how grete mercy god doth to they  
that haue aduersyte in this worlde/ and  
how wroth he is to them that haue s  
the riches of this worlde/ of whiche  
ge appereth yet the pytte or fosse: whi  
endureth in to this dape in wytnesse  
this aduenture: Whan saynt ambrose  
helde that auarpye whiche is rote of ab  
uylls greth more & more in moche pe  
& specially in grete me/ and in them th  
were in most grete astate/ whiche solde  
for money / & wyth the mynisters of  
chirche he salve simonye regne: he beg  
to praye to god/ that he wolde take hy  
alwaye fro the myseryes of this worlde  
And he impetred that whiche he desyr  
Thene he called his felishyppe & sayd  
theym in joreg. that he shold abyde w  
theym vnto the resurreccō of our lord  
And a lytyll tofore that he laye seke  
he expownded to his notari the plij p  
me/ Sodeynly in the presence & sight  
his notary/ a fyre in the maner of a f  
de couerde his heed/ and entred in to h  
mouth: Thene became his face as wh  
te as ony snolwe And anone after it  
me agayn to his fyist forme And the  
day he lefte his writynge and endyt  
Thene beganne his maladye to gre  
hym/ And the erle of ytalpe/ wh  
was thene at mylayne called the gen



of the countree: and sayd to theym  
 yf soo grete & good a man shold go  
 he it shold be grete pite & grete paret  
 ytalpe/ & sayd to them that they all  
 d goo wyth him to this holy man/ &  
 pe hym that he wolde geve graunte of  
 lorde of space & lenger lyf: Whan  
 nt ambrose had herde theyr request/ he  
 werth/ sayr sones I haue not soo ly/  
 amonge you/ that I am ashamed to  
 yf it plese god/ ne I haue no fere ne  
 x of deth/ for we haue a good lorde  
 his time assembled his foure dekes  
 began to trete who shold be a gode  
 shop after him/ And they named se/  
 cy amōge theymselſe that vñeth they  
 mselfe herde it: Semplicyen/ Saynt  
 brose was ferre fro them. they wen/  
 hat he myghte not haue herde them/  
 id he cryed on hye thryes he is olde/ &  
 s gode. Whan they herde him they  
 x moche abasshed/ and departed/ and  
 after his deth thei chose the same sim  
 eyen/ for the good wytnesse that sa/  
 ambrose had borne of him/ At bys/  
 p which was named honorius that  
 de the deth of saynt ambrose slepte/ &  
 de a boye: that thries callyd him and  
 d: Arise thou vp for he shal goo his  
 ye anone/ Thene he arose anone haf  
 e went to melane and gaaf to him  
 holy sacrament/ the precious body of  
 lorde: And anone saynt ambrose la  
 his armes in fourme of a crosse/ and  
 ide his prayers: and soo departed &  
 af vp his goost amonge the wordes  
 his praizers/ aboute the yere of our lor  
 thre hundred lxxx/ the Bygile of ester  
 nd whan his body in the nyght was  
 en in to the churche/ many childern that  
 re baptysed saue him as they said sit  
 ng in a chaier honourably/ And other  
 lved him wyth theyr syngers to theyr  
 der and other/ And some said that thei

salbe a sterre vpon his body. There was  
 a preest that sate at mete with other whi  
 che sayd not well of him/ but myssayd/  
 But anone god soo chastysed him: that  
 he was borne fro the table: & deyed ano/  
 ne after/ In the cytree of cartage were in  
 bysshops togyder at dyner: And one of  
 them spake euyl by detractō of saynte  
 ambrose: & there was a man that tolde  
 was befallē for suche langage to this for  
 sayd preest: but he mocked & japed somos  
 che/ that he felte a stroke mortall that  
 same daye he deyed & was burped.

It is fōūden wreten in a cronycle that  
 thempour Valentyen was wroth by  
 cause that in the cytree of thessalonyke  
 the people had stoned to deth his juges/  
 were sent thyder in his name/ And for  
 to auenge the same: the emperour dyde  
 doo flee syue thousande persones grete &  
 lytill/ good & euyl / And as well theym  
 that had not trespaced. as them that had  
 deserued it: And whan after this occysi/  
 on he came to melane / and wolde entre  
 in to the churche Saynt ambrose came a  
 yent hym & defended him the entre. and  
 sayd to him that after soo grete wodnes  
 thou oughtest not to doo so grete presūp  
 sion: But perauētūre thy power suffreth  
 not the to knowlege thi trespass: It aper  
 teineth that reason surmounte power thou  
 arte emperour/ but that is for to punyssh  
 the euyl peple/ how art thou soo hardi to  
 entre soo boldely in to the howes of god/  
 whom thou hast horryble angred: howe  
 darest thou wyth thy feet to luche his pa  
 ment: how darest thou streteche thi hondes  
 whiche ben all bloody/ and of whom the  
 blood of Innocentes renne and droppe  
 of/: By what presumpeyon darest thou  
 putte forthe thy mouth to receyue the pre  
 cyous body: and blood of our lorde/ Of  
 whiche mouth thou hast done the comma  
 undement of the deuyl/



## The lyfe of saynt Ambrose

God hens goo hens and put not synne  
 vpon synne/ Take the bonde þ our lorde  
 hath bounden the wyth/ For it is gyuen  
 to the in waye of medecyne. Whan the  
 emperour herde thys wordes he was obe-  
 dyent and began to wayle and wepe / &  
 returned in to his paleys / & abode ther  
 longe wepyng. Thise Ruffyn the may-  
 ster of his knyghtes demaunded wherfo-  
 re he so sorowed and wepte/ and he ans-  
 werd Ruffyn thou knowest not my sor-  
 wes/ for I se that seruantes and pouer  
 beggers may entre in to the chyrche/ but  
 I maye not entre/ For ambrose hath  
 excomyned me/ And he sayeng this at  
 euery word he wept/ Thenne sayd ruf-  
 fyn to hym ys thou wyllt I shal make  
 hym anone asswole the: He answered þ  
 mayst not For ambrose doubted not the  
 force ne powre of the emperour: to thende  
 that he holde fermely the lawe of god &  
 whan Ruffyn sayd more and more that  
 he shold make hym endyne to asswole  
 hym/ Thenne he sente hym to ambrose: &  
 the emperour folowed sone after moche  
 humbly: whan saint ambrose saide Ruf-  
 fyn come he sayd to hym thou hast no  
 more shame thenne an hounde for to doo  
 suche occisyon / and now comest boldely  
 to me whan ruffyn hadde prayed longe  
 for to asswole thempour which cam fo-  
 lowyng him/ saint ambrose said to him  
 certeynly I defende to hym the entre  
 in to the chyrche And ys he wyll be a ty-  
 raunt / I wyll moche gladly receyue the  
 deth/ Thenne returned Ruffyn to the  
 emperour & recounted to him how he had  
 doon and the mperour said certaynly I  
 shal goo to hym/ that I may receyue of  
 hym vilonye ynough/ For it is well ry-  
 ght/ whan he was come to him he demaū-  
 ded of hym absolucion moche deuoutelye  
 Saint ambrose demaūded of hym what  
 grete penaunce hast þ doon for so wycked

nesse. Themperour alegyd to hym þ  
 upd had synned/ and after had mer-  
 Saint ambrose sayd thou that hast  
 wed hym that synned/ folowe also þ  
 repentaunte/ Thenne sayd thempour  
 it apperteyneth to the to gyue and en-  
 ne penaunce and I shal do it / Th  
 he bad hym do opene penaunce & com-  
 tofore al the peple/ And thempour  
 ceuyed it gladly & refusyd it not/ wh  
 the Emperour was recounsyled to  
 chyrche/ he stode in the chauncel/ thene  
 de to hym saint ambrose/ what sekest þ  
 He answered I am here for to receyue  
 sacred mysceyres/ And ambrose sa  
 this place apperteyneth to no mā but  
 prestes/ Go out/ for ye ought to be w  
 out the chauncel/ And abyde there w  
 other/ Thenne obeyed thempour  
 bly/ & went out: And after whan th  
 perour cam to constantinople/ & he st  
 wythout/ wyth the laye people/ the b  
 shop came & sayd to hym that he sh  
 come in to the chauncel wyth the cler-  
 he answered that he wold not For he  
 lerned of saynt ambrose what dyffer-  
 ce there was betwene an emperour &  
 a prest: I haue founde a man of trou-  
 my maister ambrose: & suche man ou-  
 to be a bysshop/

The lyf of saintes tiburce & be-  
 rian been conteyned in the lyf o  
 Cecilie virgin and martir /

The lyf of saint Alphey bysshop  
 and martir /



aint Alphey the ho-  
 bysshop and martir w  
 born in Englonde in  
 shyre of gloucester / And  
 he came of a noble kny-  
 And was his faders seyre but he for-  
 ke alle for goddes loue: And bycame



like at derherste/fyue mile from glou  
/ but afterward good kynge Ed/  
gaue that holdes of derherst to the  
/ of saynt denys in fraunce: And  
saynt alpheg had ben monke there  
tyme luyng a ful holy lpf thenne  
fro then to the abbey of bathe  
there in more contemplation and  
of fowle: And he bylded there that  
abbey: & establiſſhed therein blac  
monkes & endowd it: & was hym  
therin the first abbot and founder/ &  
dode there a ful holy lpf/ and moche  
he guded the monkes in holy and  
uous luyng: And that tyme was  
nt dunstone byſſhop of caunterbur/  
saynt ethelwold byſſhop of Wyn/  
r but within ſhorte time after ſaint  
wold deyd: And thenne ſaynt an  
be apperyd to ſaynt dunston in a  
it and bad hym aryſe anone & ma/  
lphai abbot of bathe byſſhop of Wyn/  
r/ and ſoo hit was doon with grete  
npyete. Lyke as our lord by his  
apostle ſaynt andrew had comma  
ed/ and he was byſſhop there xxij  
in ful holy luyng/ And after that  
as made archbyſſhop of caunter/  
e after ſaynt dunstone/ And therfo  
as choſen by the pope/ and by alle  
lgerpe of Englonde in þ yere of our  
a/ M & Vj yere/ and Vj yere he was  
by hop of caunterburpe/ And in the Vj  
pe came a wycked tyraunt out of den  
m eke in to this lond of Englonde  
s name was Edrithe with a grete  
m tytude of danes: And they brente  
m robbed in euery place where they ca  
m And ſlew many lordes of the lon  
de and many of the comyn people/ And  
th tyme was etheldrede kynge of eng  
lo/ & ſaynt edward the martir was  
hi broder. And ſaynt Edward the co  
fe out his ſone the whiche lyeth at weſt

meſtre: And in this tyme the danes do  
moche harme in this lond: the chief prin  
ce of them hyght kyrkyl and his broder  
erdrythe was leder of thoost/ they dyd  
ful grete perſecucion: For there was nos  
ne that myght reſyſte ne wythſtonde the  
for kynge etheldrede was a meke man:  
and toke none ſede to helpe hys people  
And Erdrythe wyth the danes wente  
to caunterburpe / and there he dyd moche  
Wyckedneſſe to the peple & brent and  
deſtroyed alle that he myght fynde But  
at the laſte he was ſlayn by men of cau  
terburpe/ and whan the prynce kyrkyl  
wyſt that he was ſlayne he was mos  
che angry: And in grete haſte he came  
to caunterburpe and byſeged the towne  
and anone he gaue it and brente and deſ  
troyed all that he myght And thys ho  
ly biſſhop ſaint alpheg came to the prin  
ce of the danes and prayed hym to tas  
ke hys body and ſpare the poure peple  
of the towne/ but for al that/ he ſlew mo  
kes preeſtes and alle that he myght ſyn  
de/ And he tythed the monkes/ he ſlew  
ix monkes and ſaued the tenth/ & yet  
he thought there were ouer many on ly/  
ue/ And began to tythe them ageyn/ &  
thenne ſaynt alpheg reprimed them for  
theyr curſyd doynges/ & thenne anone  
they toke ſaynt alpheg the holy man &  
bounde his hondes be hynde hym/ & they  
ledde him with them fro then to the  
towne of grenewyche beſyde london/  
and there they put hym in pryſon half  
a yere & more. and the fryday in theſter  
weke the deuyl apperyd to this holi mā  
in the pryſon in likeneſſe of an aungel  
& ſayde vnto hym that is was our lor/  
des wyll that he ſhold goo out of pryſon  
& folowe hym/ and this holy man by/  
leuid hym and wente out and folowed  
the wycked aungelle/ By nyght and he  
brought this holi mā in to a derke valei



## The lyfe of saynt Alphago

And there he waded ouer waters & dy-  
ches/myres & hedges/ & euer this holy  
man folowed hym as he myght for we-  
rynes/ tyl atte last he had broughte hym  
in to a folle myre that was sette about  
With grete waters/ & there the deupl lef-  
te hym & banysshed awayne/ and thene  
this holy man wiste wel that he was de-  
ceyued by his enemye th: sende/ & thens  
ne he cryed god mercy and prayed hym  
of helpe/ And thenne our lord sente to  
hym his holy Angell/ and ayded hym  
out of the myre and water/ and sayd it  
was the wyll of god that he shold retour-  
ne ageyn to pryson yf he came fro: For  
to morowe shalt thou suffre martyrdom  
for our lordes sake/ & as he went age-  
yn toward the pryson at grenewiche er-  
ly by the morowe his keepers that had  
sought hym al the nyght: mette hym &  
anone they cast him down to the grounde  
& there they wounded hym ful pytous-  
lye/ And thenne they broughte hym a-  
geyn to pryson/ and they made therein a  
grete smolderyng of smoke: for to dysse  
hym/ and thenne saynt dunstone appe-  
ryd to hym/ and bad hym be of good co-  
forte/ For our Lord hath ordeyned for  
y a glorious crowne/ And as they spa-  
ke to gyder hys bondes brake: & al his  
woundes were made hole ageyn thorough  
the mercy of our lord ihesu: And when  
hys keepers sawe thys: they dreedde full  
fore And anone thys miracle was kno-  
wen to the peple And they wente then-  
ne faste to see hym/ & the Iuges doubted  
the grete peple that came thyder / And  
they toke hym out of pryson: and ladde  
hym to that place where he shold be mar-  
tyred/ but the poure people made grete la-  
mētacion for hym/ But anone the wyck-  
ed tormētours stoned him to dethe lyke  
as the Iewes dyd saynt stephen And  
whā he was almoste dede one there was

that was hys godfone whiche wyll-  
aye smote hym on the heed that he felle  
the grounde & thenne rendered hy-  
spryte to our lord ihesu criste And  
ne thys wycked tyrauntes thow-  
holy body in to a depe water: that  
men shold not fynde hyt/ But by  
purueaunce of our lord wythin  
tyme after he was founde of the tye  
crysten men And they reprevyd gre-  
thys wycked tyrauntes / and they  
gan thenne to scorne the holy body: &  
one of hem toke an olde wton stake  
tree/ and pyghte hit in the erthe/ & so  
yf thys stake bere flowres by to mō  
we we wyll repente vs and byleue  
he is an holy man/ or ellys we wyll  
uer byleue hit/ And on the morne  
fonde the stake grene and bare leuy-  
And whan they sawe thys grete ma-  
cle they beleued in god/ & kyssed the  
of this holy saynt: and repēted them  
fore of theyr wycked dedes/ and cr-  
ful mekely god mercy and thys  
saynt Alphay And after he was br-  
ghte to london wyth grete worship  
buried in the chirche of Saynt Al-  
with grete reuerence/ And there hys  
dy laye buried many yere And af-  
ward hit was taken vp & trans-  
to caunterburie/ and his bones there  
ed in a worshypful fiente or shryne/ &  
re our lord sheweth onpely many  
myracles/ for his holy martyr saynt Al-  
phay And the tormentours that  
tyd them not: deyed anone after in  
te myserye in diuerse wyfes for to be-  
nyssed as hlt plesyd our lord: & the  
lete vs praye to thys blessyd martyr  
archebysshop saynt alphay: that he  
moyen vnto our lord ihesu criste  
we may come to his euerlastyng bly-  
in heuen Amen.



of saynt George martir/ And fir  
thynterpretacōn of his name

**G**eorge is sayd of Ge  
os / which is as moche to  
saye as erth & orge / that  
is tyleng / soo george is  
to saye . as tylienge ther  
the / that is his flesh : & sa

auspyn saith in libro de trinitate that  
derth is in þ height of the mōutains  
he temporauce of the Daleys / and in  
playne of the felde / The fyrst is go  
or herbye beyng grene the ij to bynes  
ired to whete & corne Thus the blef  
George was hygh in despyng lo  
thynges / and therfore he had verdeur  
ym self / He was atteperate by dys  
tyon : & therfore he had wyn of glad  
se / & wythin he was playne of humy  
re / & therby put he forth whete of good  
rke : Or george may be sayd of gera  
t is holy / & of gyon that is a wraf  
er / that is as an holy wrafeler / For  
wrafled with the dragon : Or hit is  
d of George that is a pylgrym / and  
or : that is or detrenched out / and he  
is a cōueyllour : He was a pylgrim  
the sight of the world and he was cut  
and detrenched by the crowne of mar  
dom and he was a good cōueyllour  
prechyng And his legende is nom  
d emonge othre scriptures apocryfa  
n the counceyl of nycene by cause his  
mterdom hath no certeyn relaciō For  
the kalender of bede it is sayd that he  
fred marterdom in parysdye in the ci  
of dyapoly / And in other places hit  
redde that he restyth in the cyte of dys  
lyn / whiche tofore was callede tyde /  
pyche is by the cite of Joppem or Japh  
nd in another place hit is sayd that  
suffred dethe vnder dyoclesian / And  
magymyan . whiche þ tyme were Em  
ours / And in another place vnder /

Dioclesian: Emperour of Perse beyng  
presente lxx kynges of hys empyre / &  
it is sayd here that he suffred dethe vnder  
dacyen the prouoste Thenne dioclesyan  
and Magymyan beyng emperours



**S**aynt George was a  
knyght and borne in ca  
podoc / On a tyme he ca  
me in to the prouynce of  
Lybye to a cyte whiche  
is sayd Sylene And by this cyte was  
a stagne or a ponde lyke a see : wherein  
was a dragon whiche enuynmed alle  
the contr / And on a tyme the peple we  
re assemblid for to flee hym And whan  
they salve hym they fledde And whan  
he came nyghe the cytee / he denynded the  
peple wyth his breeth And therfore the  
peple of þ cyte gaue to hym euery day  
two sheep for to fede hym / by cause he  
shold doo no harme to the peple :

And whan the sheep fayled there



## The lyfe of saynt George

Was taken a man and a shepe: / Thenne  
 Was an ordenaunce made in the towne þ  
 there sholde be taken the chyldern & yon-  
 ge peple of theym of the towne by lotte  
 And eueryche as it fylle / Were he gentill  
 or your shold be deliuerd / Whan the lott  
 fylle on him or her / So it happed that ma-  
 ny of theym of the towne were thenne de-  
 liuerd / In soo moche that the lott fylle  
 vpon the kynges doughter / Wherof the  
 kyng was fory / and said vnto the peple  
 For the loue of the goddes take golde &  
 plure and all: that I haue: and lette me  
 haue my doughter: They sayd how spre  
 ye haue made & ordeyned the salwe / and  
 our chyldern ben now deed / and now ye  
 wolde doo the contrarie / your doughter  
 shall be gyue. or elles we shall brene you  
 & your howses / Whan the kyng sawe he  
 might nomore doo he began to wepe and  
 said to his doughter: Now shall I neuer  
 see thyne espousayls / Thenne returned he  
 to the peple & demaunded viij dayes res-  
 pyte and they graunted it to hym / And  
 whan the eyght daye were passed: they  
 came to him & sayd / thou seest that the ci-  
 tee peryssheth. Thenne dyde the kyng doo  
 araye his doughter / lyke as she sholde be  
 wedded: and embraced her / kyssed her. &  
 gaue her his benedycion / And after led  
 her to the place where the dragon was:  
 Whan she was there / saint george passed  
 by / And whā he sawe the lady / he dema-  
 unded the lady what she made there / and  
 she sayd: Go ye your waye sayr yonge  
 man: that ye perysch not also / Thenne said  
 he telle to me what haue ye / and why ye  
 wepe. and doubt ye of noo thyng: Whā  
 she sawe that he wolde knowe / she sayd  
 to him how she was deliuerde to the dra-  
 gon. Thenne sayd saynt george / sayr do-  
 ughter doubt ye noo thyng herof: For I  
 shall helpe in the name of ihesu crist. She  
 sayd for goddes sake good knyght goo

your waye / and abyde not wyth me  
 ye maye not deliuer me / Thus as  
 spake togyder / the dragon appered  
 me rennyng to the ym: And saynt g-  
 ge was vpon his hors / & drewe out  
 swerde: and garnysshed him wyth the  
 ne of the crosse / and rode hardely a-  
 the dragon / whiche came toward hym  
 smote hym wyth his spere & hurte his  
 re / and threwe hym to the grounde / And  
 after sayd to the mayde / deliuer to me  
 our gyrdell / and bynde it aboute the ne-  
 of the dragon. and be not aferde / Whā  
 she had done soo: the dragon folowed  
 as it had be a meke best & debonayr:  
 Thenne she ledde hym in to the cite / and  
 the peple fledde bi mountayns & vales  
 And sayd / alas alas / we shall be all  
 ed / Thenne saynt george sayd to the  
 ne doubt ye noo thyng / without more  
 leue ye in god ihesu crist / and doo ye  
 be baptyfed: and I shall slee the dragon  
 Thenne the kyng was baptyfed & all  
 his peple / & saynt george slew the dra-  
 gon and smote of his hede: And comaund  
 that he sholde be throlwen in the seekde  
 they token foure cartes wyth open  
 drewe him out of the cite. Thenne  
 there well yd thousande men baptyse  
 wythout wymmen & chyldern / And  
 kige dyde do make a chyrche there of o-  
 lady: and of saynt george / In the wh-  
 che yet fourdeth a fountayn of liuyng wa-  
 ter / whiche helet the seke peple that dr-  
 ken therof / After this the kyng offe-  
 to saynt george as moche money as n-  
 yght be nombred / but he refused all  
 commaunded that it sholde be gyuen to  
 ur peple for goddes sakes: And enio-  
 ned the kyng iij. thynges. that is th-  
 the kyng sholde haue charge of the ch-  
 ches / And that he sholde honour the pr-  
 tes / & here their serupce dplygently: And  
 that he shold haue pite on the pour peple



and after kyffe the kynge and depar/  
 Now it happed that in that tyme of  
 ecclesyem & maymyng which were  
 impetours: was so grete persecucions  
 risen men/that wythin a moneth we  
 martred well xxij thousand: and ther  
 they had so grete drede that somme  
 yed and forsoke god and dyde sa  
 yse to the ydolis/whan saint george  
 be this he lefte thabbyte of a knyght  
 and solde all that he had/and gaue it to  
 poure: and toke thabbyte of a cryste  
 n & wente in to the myddell of the pay  
 nes/And began to crye/all the god  
 of the paynymes & gentylis been de/  
 s. My god made the heuens & is be  
 god: Thenne sayd the prouost to hym  
 what presumption cometh this to the  
 thou sayst that our goddes been de/  
 s and sage to vs what thou art/and  
 what is thy name/he answered and said  
 I am named george / I am a gentyll  
 n a knyght of capydore & haue lefte  
 for to serue god of true n/ Thene the  
 uoste enforced hym self to drawe him  
 to the sayth by sayr wordes/ & whan  
 knyght not brynge hym therto/he dyde  
 cryse hym on a gybet/and soo moche  
 hym wyth grete stauces & broches of  
 yron/that his body was all to broken in  
 peces/and after he dyde doo take bron  
 of yron and ioyne them to his sydes  
 and his holwellis which thene appiered  
 dyde doo frote wyth saulte: and so sen  
 hym in to pryson/but our lord appye  
 to hym the same nyght wyth grete  
 light and comforted hym moche swete  
 And by this grete consolacion he to  
 to hym so good herte: that he doubted  
 torment that they myght make hym  
 se: Thenne whan daciens the prouost  
 be that he myght not surmounte hym  
 called his enchauntour and sayd to  
 m. I see that thysse crysten peple doub

ted not our tourmentes Thenchantour  
 bonde hym self vpon his heed to be sym  
 ten of/ys he not ouercam not his craftes  
 Thenne he dyde take stronge Venym &  
 medled it wyth wyne/and made inuo  
 cacion of the names of his false goddes  
 and gaf it to saint George to drynke /  
 Saint george toke it and made the syg  
 ne of the crosse on it/and auone dranke  
 it wythout greuyng hym ony thyng  
 Thenne the enchauntour made it more/  
 stronger than it was tofore of Venym  
 and gaue it hym to drynke. And it gre  
 upd hym no thyng/whan the enchaun  
 tour salde that he knypled down at f feet  
 of saint george /and prayed hym / that  
 he wold make hym crysten/ And whan  
 daciens knele that he was becomen cry  
 sten/he made to symte of his heed/ And  
 after on the morn he made saint george  
 to besette betwene ij wheles which were  
 ful of swerdes sharpe & cutting on both  
 sydes. But anone the wheles were bro  
 ken: and saint george escaped wythoute  
 hurte/And thenne commaunded dacye  
 that they sholde put hym in a caldron  
 full of molten leed: and whan saint ge  
 orge entred therein: by the vertu of oure /  
 lord hym semed that he was in a bayne  
 well at ease/Thenne daciens seyng thys/  
 began to aswage his pye & to flatre hym  
 by sayr wordes/and sayd to hym geor  
 ge the pacience of oure goddes is ouer  
 grete vnto the. which hast blasphemed  
 them/and done to them and don to them  
 grete despyte: Thenne sayr & rygh swete  
 sone: I praye the that thou retourne to  
 our lawe & make sacrefyse to the ydolis  
 & leue thy folke/ & I shall enhaunce the to  
 grete honour & worship: thene bega geor  
 ge to smile & said to him/wherfor saidest  
 thou not to me thus at the begynnyng:  
 I am redy to do as thou sayst / Thenne  
 was daciens gladd & made to crye ouer



## The lyfe of saynt George

all the towne that all the peple shold as-  
semble for to see George make sacrifice  
whiche soo moche hadde sirgued there  
ageynst/Thenne was the cyte arayed: &  
feste thorough out all the towne, & all ca-  
me to the temple for to see hym: Whan  
saint George was on his knees. And  
they supposed þ he wold haue worshyp-  
ped thydolis/ he prayed our lord god of  
heuen that he wolde destroye the temple &  
thydolle in the honour of his name / for  
to make the peple to be conuerted / And  
anone the fyre descended fro heuen and  
brent the temple and thydolis & theyr  
preestes/ And sythen the erthe opened &  
swalowed alle the cendres & asshes that  
were left: Thenne dacyen made hym to  
be brought tofore hym and sayd to hym  
What ben the euyl dedes that thou haste  
doon/ & also grete vntrouthe. Theñe said  
to hym saynt George/ A syr byleue it not  
but come wyth me & see how I shal sacre-  
fyce/ Thenne sayd dacyen to hym/ I see  
wel thy fraude & thy baratre/ thou wilt  
make the erthe to swalowe me lyke as  
thou hast the temple and my goddes.  
Thenne sayd saint george: O caytyffe  
telle me how may thy goddes helpe the /  
Whan they maye not helpe them self/ the  
ne was dacyen soo angry that he sayd to  
his wyf: I shal deye for angre yf I may  
not surmounte and ouercome this man  
Thenne sayd she to hym euyl & cruel ty-  
raunt/ ne seest thou not the grete vertue  
of the crysten peple/ I sayd to the well þ  
thou sholdest not do to them ony harme  
For theyr god fyghteth for them: And  
knowe thou well that I wyl become crys-  
ten/ Thenne was dacyen moche abas-  
shed: and sayd to her wylt thou be cryste-  
ne/ thenne he toke her by the here/ and dyd do  
bete hyr cruelly. Thenne demaunded she  
of saint george: What may I become by  
cause I am not crystenyd/ Thenne ans-

werd the blyssyd george/ doubt the no-  
thyng sayr doughter/ For thou shalt be  
baptysed in thy blood/ Thenne bega she  
to worshyppe our lord Ihesu cryst: & so  
she deyd and wente to heuen / On the  
morn dacyen gaue his sentece that saint  
george shold be drawen thorough alle the  
cyte/ And after hys heed shold be smyt-  
of/ Theñe made he his prayer to our lord  
That all they that desyred ony bone my-  
ght gete of our lord god in his name /  
A boye came fro heuen whiche sayd/ that  
it whiche he had desyred was graunted  
after he had made his oryson / His hee-  
d was smyt of aboute the yere of our  
lord ij C lxxxvij: Whan dacyen wente  
homeward fro the place where he was  
he dede toward his palays/ Fyre fyl down  
fro heuen vpon hym/ and brent hym /  
alle his seruantes George of Turonene  
se telleth that there were somme that bar-  
re certayn relikes of saint george/ and  
came in to a certeyn oratorie in an ho-  
pytal/ And on the mornynge whan the  
shold departe they coude not meue the re-  
lyques. It is also founden in this storie  
antypoche/ that whan the crysten men  
to ouer see to conquere Iherusalem/ that  
ne a ryght sayr yonge man appere  
to a preest of the booste/ and concey-  
hym that he shold bere wyth hym a lyte  
of the relikes of saint george: For  
was condyctour of the batayle/ and  
he dyde so moche that he had somme  
Whan it so was that they had assyeged  
Iherusalem/ & durst not moue ne go  
on the walles for the quarrellis & defense  
of þ sarasyns: thei sawe appertly saint  
george whiche had whyte armes wyth  
a red crosse that wente vp to fore they  
on the walle & they folowed hym/ And  
so was Iherusalem taken: by hys helpe  
& by the wene Iherusalem & porte japha



One callyd Ramps in the chapell of  
 of george: which is now desolate / &  
 ouerd: and therein dwelle crysten gre  
 / And in the sayd chapel. lyeth the  
 of saint george / but not the heed / &  
 e lyen his fader and moder and his  
 le not in the chapel / But vnder the  
 le of the chapel / and the keparis wil  
 suffre pylgryms to come therin: but  
 they paye ij duckectis. And therefore  
 e but selwe therin but offre wythout  
 chapel at an auker / and there is vij:  
 & vij lentis of pardon & the body of  
 of george lyeth in the mydle of the  
 re or chere of the sayd chapel / And  
 is tombe is an hool that a man may  
 in his honde. And w han a sarazin  
 ing madde is brought thyder And yf  
 ut his heed in the hool. he shal anone  
 made parfytely hool: & haue his wyt /  
 gayn. This blessed and holy martyr  
 of george is patrone of this Royame  
 of england / and p crye of men of warre  
 the worshyp of whom is founded p  
 le ordre of garter: & also a noble col  
 in the castell of Wyndesore / by kyn  
 of england: In which college is the  
 of saint george: which Sygysmond  
 emperour of almayn broughte: and  
 for a grete and precious relyque to  
 ge Harry the fyfte / And also the say  
 gysmond was a broder of the sayd  
 ter / And also ther is a ppece of his  
 which college is nobly endowed to  
 our and worshyp of almyghty god  
 is blessed martyr saint george / Then  
 ate vs praye vnto hym that he be spe  
 protector & defedor of this royame /

Here beginneth the lyf of saynt  
 Marke theuangeliste and fyrst  
 thynpterpretacio of his name



**M**Arke is as moche to  
 sage as hys to commaun  
 dement certayn / declined  
 & bytter he was hys of co  
 maundement by reson of  
 perfection in his lyf For he kept not on  
 ly the commaundementis comyn: but als  
 so the hys as ben counceylled / He was  
 certayn in doctryne of the gospell / Marke  
 as he hadde receyued of saynt peter his  
 mayster: he was declyned by reason of  
 parfyte and grete humylyte / For by  
 cause of grete mekenes / he cutte of his  
 thombe / to the ende that he sholde not be  
 chosen to be a preeft / He was bytter by  
 reson of ryght sharpe and bytter payne  
 For he was drawen thorough the eyte:  
 And emonge tho tourmentis / he gaf vp  
 his spyrte / Or marke is sayd of a grete  
 mayleot or betel / which wyth one stro  
 ke maketh playne wyon / and engendreth  
 melodye & confermeth it / for saint marke



## The lyf of saint Marke

by his only doctryne quenched the vn-  
stedfastnesse of the heretikes / he engen-  
dred the grete melode of the prayfeng  
of god & conformed the chyrche /



Marke the euangeliste  
was of the kynrede of s-  
leuytes: & was a preest  
And whan he was crys-  
tened he was godfone  
of saint peter thapostle  
And therefore he wente wyth hym to ro-  
me: Saint peter preched there the gospell  
the good people of Rome prayed Saint  
marke / that he wolde put the gospell in  
wrytyng lyke as saynt peter hadde pre-  
ched / Thenne he at their request wrote & she-  
wed it to his mayster saint peter to ex-  
amynne. And whan saynt peter had ex-  
amyned it: & sawe that it contyned the  
very trowth he approuyd it: & commaun-  
ded that it shold be redde at rome / And  
thenne saint peter seyng saint marke co-  
staunt in ffaith he sente hym in to aqy-  
le for to preche the fayth of ihesu cryste /  
where he preched the word of god / & dyde  
many myracles & conuerted Innumera-  
ble myltitude of people to the fayth of  
cryst: And wrote al to them the gospell /  
lyke as he dyd to them of rome: whiche  
is in to this daye kepte in the chyrche of  
aqylenche / and with grete deuocion kep-  
te / After this it happed that saint mar-  
ke ladde wyth him to rome / a bourgeys  
of that same cyte whom he had conuer-  
ted to the fayth. named armogares. and  
brought hym to saint peter: and prayed  
hym that he wold sacre hym bysshop of  
aqylenche / and so he dyde / Thenne this ar-  
mogares whan he was bysshop he go-  
uerned moche holyly the chyrche / And  
at the last the paynymis martyrd hym.  
Thenne saint peter sente saint marke in  
to alexandrye / where as he prechyd first  
the word of god And assone as he was

entred a grete myltitude of peple as-  
bled for to come apens hym. Thenne  
was of so grete perfection: that by  
predycacion / & by his good example  
peple mounted in so holy conuersacion:  
And in so grete deuocion: that at his  
staunce they ledde theyr lyf like monkes  
He was of so grete humylyte / & he de-  
cutte of his thombe by cause he wolde  
no preest For he juged him self not me-  
thy thereto but the ordeynance of god  
of saint peter came apens his wyll  
saynt peter made & sacred hym bysshop  
of alexandrye / And anone as  
come in to alexandrye his shoen w-  
broken & torne / whan he sawe that he  
de / veraply I see þ my journey is spe-  
ne the deuyll may not lette me: syth the  
god hath assopled me of my synnes /  
Thenne wente saint marke to a shon-  
ker for to mend his shoen / And as  
shold werke he prycked and sore hurt  
his lyfte honde wyth his alle: and whan  
he felle him hurte he cried on sie on god  
whan saint marke herde that. he sayd  
hym / Now knowe I wel that god hath  
made my journey prosperous: Thenne  
he toke a lytyl claye & spytel & med-  
them to gyder: & layed it on the wound  
& anone he was hole / whan the shon-  
ker sawe this myracle he broughte hym  
in to his holde / & demaunded hym wher  
he was & fro whens he come / Thenne  
sayd saint marke that he was þ seruant  
of ihesu cryst / & he sayd I wold sayne  
hym / Thenne sayd saint Marke I shal  
shewe hym to the / thenne he began to  
che to hym the fayth of ihesu cryst & at  
baptysed hym and all hys meyne / whan  
the men of the towne. herde saye þ there  
was a man comen fro galylee: that  
spysed & defended the sacrefyses of the  
dollis / they began alwayte how they  
ght delguer hym to dethe / whan saint



Marke espyed that he made his thoma:  
 whiche was named auten bysshop  
 alexandre/ and he hym self wente to  
 alexpolyn where as he was two yere. &  
 he came agayn to alexandre/ & fonde  
 thence the towne ful of crysten me  
 and the bysshop of thydolis alwaynted  
 to take hym/ now it happed on ester  
 the whan saint marke songe masse /  
 he assembled al/ and put acorde abou  
 his necke & after drawe hym thorough  
 the cyte: & the blood ranne vpon the  
 stones: and his flesshe was torne ppee  
 le that it laye vpon the pavement alle  
 soledde: After this they put hym in  
 a pso/ where an angell cam & comforted  
 hym/ & after came our lord for to dysp  
 comforte hym sayeng: Pax tibi mar  
 euangelysta meus. Peas be to the  
 marke myn euangelyste/ be not in doub  
 For I am wyth the/ and shal deliuer  
 thee: And on the morn they put the corde  
 aboute his necke. & drawe hym lyke as  
 they had done tofore: & cryed drawe the  
 bale & whā they had drawe/ he thāked  
 god & sayd in to thy hondes lord I com  
 maunde my spyryte: & he thus sayenge  
 dyed: Thence the paynemes wold haue  
 entred his body/ But the euer began so  
 only to chaunge/ and to haue lyghtene  
 and thonder in such wyse þe euery man  
 forced hym to flee/ and lefte there the  
 holy body allone/ Thence came the cryste  
 n and bare it alwaye / & buryed it in  
 the churche wyth grete ioye honoure & re  
 verence: this was in the yere of our lord  
 111. In the tyme that Nero was empe  
 ror/ And it happed in the yere of grace  
 111. C lxxv/ in the tyme of leon the empe  
 ror that the benyepens translated the  
 body of saint marke fro alexandre to be  
 se in this manere/ there were two mar  
 chauntes of benyse dyde so moche what  
 prayer and by theyr pestes to two

prestes that kept the body of saynt mar  
 ke: that they suffred it to be borne secretly  
 and pryuely vnto theyr shippes: & as  
 they toke it out of the tombe / there was  
 so swete an adoure thorough out all the ci  
 tie of all alexandre that alle the people  
 merueilled: ne knewe not fro whens it  
 came thence the marchauntes troughte  
 it to the shippe/ And after hastened the  
 maronniers/ & lete the other shippes ha  
 ue knowlege therof thence there was o  
 ne man in another shippe/ that japed &  
 sayd/ Wene ye to carpe alwaye the body  
 of saint marke/ nay ye lede wyth you an  
 egyptien/ Thence anone after this wor  
 de/ the shippe wherein the holy body was  
 tornd lyghtly after hym/ And so rude  
 ly borded the shippe of hym that had sai  
 de that worde that he brake one of the sy  
 des of the shippe and wolde neuer leue  
 it in peas: tyll they had confessed that þ  
 body of saint marke was in the shippe  
 That doon she helde hyr styll / thus as  
 they sayled fast they toke no hede/ And þ  
 euer began to wepe derke/ and thycke þ  
 they wiste not where they were/ Thence  
 appered saint marke vnto a monke/ to  
 whom the body of saint make was dely  
 uerd to kepe: & badde hym anon to stry  
 ke theyr sayles for they were nyghe lons  
 de/ and he dyde soo / & anon they founde  
 londe in an yle. and by alle the ryuages  
 where as they passed. It was said to the  
 that they were well happy that they led  
 de so noble a tresoure as þ body of saint  
 marke/ and prayed them that they wold  
 lete the worship it/ Yet ther was a mar  
 ner that myght not beleue that it was þ  
 body of saint marke/ but the deuyll en  
 tred in to hym/ And tourmented hym /  
 soo longe that he coude not be delyuerde  
 tyl he was brought to the holy body / &  
 assone as he confessyd / that it was the  
 body of saint marke/ he was delyuerd of



## The lyf of saint Marke

the wycked spyryte: And euer after he had grete deuocion to saint make: It happed after þ̄ þ̄ body of saint marke was closed in a piler of marble & righ felw peple knele therof by cause it sholde be secretly kept/ Thenne it happed that they þ̄ knele therof deyed And ther was none that knele where this grete tresoure myght be: Wherefore the clerkis & the laye peple were gretly discomforted & wepte for sorowe/and doubted moche that it had be stolen awaye. Thenne made they solempne processions and letanyes & the peple began to faste and bee in prayere. And all sodenly the stones opened and shewed to all the people the place & stede where the holy body rested/ Thenne rendered they thakynge to god/of this þ̄ he had releuyd them of theyr sorowe and anguysshe/ And ordeyned that on that daye they sholde feste allewaye for this deuoute reuelacion /

**A**t yonge man on a tyme had a cancre in his breste and wormes etc it/ Whiche were come of rotynge/and as he was thus tourmentid he prayed wyth good herte to saint marke and required him of helpe and ayde and after he slepte/ And that same tyme appered to hym saynt marke in forme of a pylgrym tucked & made redy for to goo hastely ouer see/ & whan he demaunded hym what he was / he answerd that he was saint Marke / Whiche wente hastely for to socour a shippe whiche is in parette Thenne he starched and leyde his honde on hym/And anon as he awoke. he founde hym self alle hole/Anon after this shyppe came vnto the porte of Venyse & the maronnere tolde the perylle where they had ben in & how saint marke had holpe them then ne for that one myracle. and for þ̄ other the people rendered thakynge to our lord/ The marchauntis of Venese wē

te on a tyme by the see in the shyppe sarazyns toward alexandre/And they salve them in parylle they helpe the coodes of the shyppe/ and anon the shyppe began to breke by the force of the And alle the sarazyns that were there fell in the see and deyed that one after other/ Thenne one of the sarazyns made his auow to saint marke and promysed hym that yf he deliuerd hym fro this parylle he wold be baptysed/ And none a mynute all shynnyng apperyd to hym whiche ke hym oute of the wated and remysed hym agayn in to the shyppe/and anon the tempest ceased whan he was come in to alexandrye he remembryd nothynge of saint marke whiche had deliuerd him fro parylle he wente not to dyspyte hym he dyde hym not doo baptysed/ Then apperyd to hym saint marke and saide to hym that he remembryd euell the better that he dyde to hym/Whā he deliuerd hym fro the parylle of the see/and anon the sarazyn came agayn to hys conscience/and he wente to Venyse and was there baptysed and named marke/ and beleued parfytely in god: and ended his lyfe in good wykes/ There was a man gone vp in the steeple of saint marke & Venyse/and as he entred for to do a wyke:and was troubled in suche wyse he fell and was like to haue be al to breke in his mebris/ neuertheles in his falling he cried saint marke & anon he rested vpon a braunche that sprange out wherof he toke none hede/And after one raghte and lete hym down a corde: by which he auayled down and was saued.

There was a gentylman of prouynce whiche had a seruauit that wold saye goo on pylgrymage to saint marke: But he coude gete no lycence of his lord: At last he doubted not to angre his lord/but wente thider moche deuoutly/



And whan his lord knele hit he bare  
 moche deuoutly: & as sone as he was  
 agayn his lord commaunded þ his  
 shold be put out: and the other ser-  
 uantes that were redy to do the lordes  
 wille: made redy sharpe brochettes of yron  
 and enforced them wyth all their po-  
 wer and myght not do it. Thenne com-  
 manded the lord to helpe of his thynges /  
 wyth apes. But anon the yron was as  
 soft as molten leed / theñe comaunded he to  
 ke his teth wyth yron hamers: but  
 the yron therof was so soft that thei cou-  
 d not harme hym: Thenne whan the  
 lord sawe the vertu of god so openly: by  
 the myracle of saint marke he demaunded  
 redon & wente to benyse to saint mar-  
 ke wyth his seruante. ¶ There was a  
 myght on a tyme soo hurte in a batayle  
 that his honde hynged on þ arme in su-  
 ch wyse that his frendes and surgens  
 uncepylled him to cutte it of: but he that  
 was accustomed to be hole was ashamed  
 to be maymed: & made it to be bounde in  
 a place: & after that he caled moche de-  
 uoutly to saint marke: & anon his hon-  
 d was as hole as it had ben tofore.  
 And in the wytnesse of this myracle a  
 gyfte of the cuttyng abode styll: And  
 after tyme there was a knyght armed  
 whiche ranne vpon a brydge: & his hors  
 fell in a depe water: & whan he sawe  
 he myght not escape he cried on saint  
 marke: and anone he raught a speere by  
 whiche he was saued: and for this cause  
 came anon in pylgrymage to benyse  
 to tolde this myracle. There was a man  
 taken by enuye of them that hated him  
 and was put in pryson: And whan he  
 had ben there yll dapes and was moche  
 treyde. he cryed on saint marke: And  
 whan saint marke had apperyd: thryse  
 he supposed that it had be a fantaspe: at  
 the laste he felte his yrons broken as it

had ben a rotten threde: and passed by þ  
 kepers of the pryson openly by dape: he  
 seyng them al: but none of them sawe  
 hym: And after came to the chyrche of  
 saint marke: and thanked god deuoutli  
 it happed in poyle was grete samyne &  
 the londe was bareyn that nothyng my-  
 ght growe thereon: Thene was it shewed  
 by reuelaciō to an holy mā / that it was  
 by cause that they halowed not the feste  
 of saint marke: and whan they knele  
 this anon they halowed the feste of saint  
 marke: And anon began to growe gre-  
 te plente of goodes thorough out alle the  
 contree: It happed at pappe in the con-  
 uente of the frenes prechours in the yere  
 of our lord M ij C xlii: that a freer a mo-  
 che relyggyous man was seke / vnto the  
 deth named Julianus: Whiche sente for  
 his pryour for to demaunde hym in what  
 state he was in & he tolde hym þ he was  
 in peryl of deth: And that  
 it approached faste: And anon his face  
 was all bryght and joyefull: and wyth  
 gladnes he began to saye: sayr brethern  
 my soule shall departe anon / Make ro-  
 me and place for my soule iogeth in my  
 body for the good tydynge that I haue  
 herde: And lest he by his eyen in to heuen  
 and sayd lord god take awaye my sou-  
 le out of this pryson: and after he sayde:  
 alas who shall deliuer me fro this cor-  
 rupte and mortall body: Emonge thys  
 wordes he fell in a lyght slepe: and sawe  
 saint marke come to him. and stonding  
 by his beddes syde: and he herde a voyce  
 sayeng to hym / O marke what makest  
 thou here he answered that he was come  
 to vysite this freer by cause he shold depe  
 Thenne he demaunded hym: Wherfore he  
 came more thenne another saint: he an-  
 swerd: by cause he had a speciall deuocion  
 to me: and by cause he hath ofte deuoutli  
 vysited my chyrche: And therefore I am



## The lyf of saint Marcellyn

come to bysyte hym in the houre of hys  
deth. Thenne entrid in to þ place grete ple-  
se of peple alle whyte / to whom saynt  
marke demaunded whether they were co-  
men. And they sayd and answered that  
they were comen for to presente the soule  
of this broder to fore god: and whan the  
frete was waked / he sente for the pryour  
and tolde to hym aduersedly al this by-  
syon and after anone in the presence of  
the pryour he deyed with grete joye / & al  
this the pryour recounted to hym þ word  
te this booke named legenda aurea /

Here beginneth the lyf of saynt  
Marcellyn the pope /



Saynt Marcellyn was  
pope of rome by the space  
of ix yere and four mone-  
thes. In his tyme reigned /  
Dyoclesyan and Mayx-  
myan emperours of Rome. the whiche co-  
maunded that he shold be taken & brou-  
ght in to the temple for to doo sacrifice:  
to the ydolis. And whan he wolde not  
assente the mynystris of theperous me-  
naced hym that they wold make hym de-  
ye by dyuerse tourmentis. And whan  
he herde that he had soo grete drede that he  
put in theyr sacrifice two grenes of en-  
cence onely. wherof the paynymis hadde  
grete ioye. And the crysten men had ry-  
ght grete sorowe / and reprehended hym  
gretly of that he had such a thyng doon  
agaynst the crysten sayth and anone he  
repented hym and put hym self to the iu-  
gement of the bysshoppes. But the bis-  
shoppes answered god forbode that it ne-  
uer falle. that the pope of the cryste peple  
whiche is souerayn. be juged ony man  
but he be juged of hym self.  
And anone he deposyd hym self: and af-  
ter the crysten men chosen hym agayn to

be pope as he was / before. And whan  
this came to the knowlege of theperous  
thenne they dyde do take hym. And  
cause that he wold in noo wyse do sac-  
ryse to the ydolis. they made to smyte  
his heed. And thenne the persecucion  
wodeness was so grete of the paynym  
agaynst the crysten peple / that wythin  
moneth after were put to deth for þ ne-  
me of ihesu cryst. and for to susteyne the  
crysten sayth. Well a vy M crysten  
ple / Marcellyn in the houre that he shol-  
be beheaded sayd to fore alle the peple / that  
he was not worthy to be buryed emong  
crysten peple. And therefore he comma-  
ded þon payne of cursynge / that no  
shold burye his body. And so the bodi  
of hym abode about the erthe xxxv da-  
yes wythout buryeng. After saint pe-  
th apostle appered to marcell: whye  
was pope after marcellyn and sayde  
hym in this manere Marcell sayd  
why buryest thou not me. And he an-  
werd for he ye not longe sythe buryed.  
And saint peter sayd. I holde me n-  
buryed as longe as I see marcellyn n-  
buryed and the pope answered how sy-  
knowe not ye how he acursyd alle the  
that buryed hym. And saint peter sayd  
is it not wreten that he that meketh hi-  
self shal be enhauced / this sholdest the  
haue thought. Goo thenne and bury  
hym at my feet. And anone the po-  
pde hys commaundemet / and buryed  
the body of saint marcellyn hastely. W-  
che was martred the yere of our lord  
C and lxxx yere. Thenne praye we  
hym that he praye for vs.

Of saint Vital martir and fyrst  
thynterpretacio of his name



**V**italle is as moche to  
saye/as such one liuyng  
for he lyued without forth  
lyke as he was in his her  
te wythin/Or Vitall is as  
the saye as lyf/or Vitall is to say fle  
te wyth wynges/or fleeng hymselfe  
th wynges of vertues/he was as o  
of the bestes that echeysel sawe haui  
n hymselfe four wynges:the wyng  
hope/by whiche he flew in to heuen/  
e wyng of loue by whiche he flew to  
o/ The wyng of drede by whiche he  
to helle: And the wyng of knowle  
by whiche he flew to hymself. And it  
supposed that his passion is founden  
he boke of geruase & prothase/

**A**ND Vitall was a  
knyght & a consull:and  
of Valeria his wyf he ga  
te saynt geruase & saynt  
prothase:he went to rai  
ne wyth Paulyne that  
is Juge of the cōttee: And whan he  
ne thider & saw that this paulyne ma  
a phisicien named Brcianum to suffre  
any tormentes/by cause he wolde not  
re his sayth/ and at the last whā the  
lde byheded hym/ he was soo afrayed  
at he wold haue renyed god/ Thēne sa  
saynt Vitall to him/Whā Brcian do not  
/thou were wōnte to sele other/ And  
w wylt put thyself to perdurable deth  
ou were come to the victorpe/nolwe p  
he in peryll to lese thy crowne:whych  
as redy for the / Whan this phisicien  
d thies wordes/he was alle reomfor/  
e repented of his euyl purpoos and  
ffred gladly martyrdom/ And saynte  
all dyde doo burpe him moche honora  
e.ne neuer after wold saynt Vitall go  
the compaue of the Juge paulyne  
henne he had soo grete indignacyon of  
at he had defended Brcian to make sa

crefyce/and of this that he dayned not to  
com to him. And bi cause he seked him  
a crysten man/ he dyde him to be hanged  
by tharmes of a gybette. Thēne said to  
hym Vitall/thou art ouermoeche a fool/ys  
thou wene to dysceyue me/whiche alwa  
ey delpyerde the other/Thēne sayd pau  
lyne bynge him for to do sacrefyce:and  
ys he doo it not/make a depe pytte vnto  
the water:and put his heed there vnder/  
and soo they dyde/and there burped him  
quicke in the yere of our lorde Mij And  
the prest of thydolles that had gyue this  
counseyle was anone taken of the deuil  
and cryed Mij dayes contynuelly/e said  
Saynt Vitall thou brennest me/ and the  
Mij day the deuyll threwh him in the ryuer  
and there deyed shamfully/And the wy  
se of sa int Vitall whan she came to melā  
she fonde there of her peple sacrefieng thi  
dolles:whiche prayed her to ete wy them  
of their sacrefyces. To whom she answer  
de I am a crysten woman: and it is not  
lawefull to me to ete of your sacrefyces/  
Thēne they heryng that be te her soo lon  
ge & soo sore that they left her for deed/ &  
her men that were wyth hir broughte her  
to melan half liuig/ and there the thyrde  
daye she deyed holy. And the body of sa  
ynt Vitall now lyeth at coleyn in the chir  
che of our lady

**H**ere foloweth the lyfe of saynt  
Peter of melan and first thinte pre  
tacion of his name/

**P**eter is as moche to  
saye/as knowling/or vñ  
hosinge/Or peter is said  
of petros: that is consta  
unt and ferme: And by  
that ben vnderstonden in  
preuileges pwere in saint peter:he was  
a moche noble prethour/e therfor he is sa  
yd knowynge



## The lyfe of saynt Peter of melan

For he had perfyght knowlege of scrip-  
ture / & knewe in his predycacō what  
was behoffoll to eueryche / Secondly he  
was pure & a Virgyne. And therefore he  
was sayd vnhosyng / for he vnhosed and  
dyde of his wyll fro his fete / & dyspoylid  
all mortall loue // in somoche that he was  
a Virgyne: and not oonly of body / but  
also of mynde: thyrly he was a martyr  
glorious of our lorde. & therein he was  
constaunt & ferme to thende that he shold  
suffre stedfastli martyrdom for the defen-  
ce of the fayth.



**S**AINT Peter the ne-  
ew Master of thorder of  
the freer prechours was  
born in the cytte of Verō  
ne in lombardy: his fa-  
der & moder weren of the  
secte of tharriens. Thenne he descended of  
thyes peple / lyke as the rose that cometh  
of the thorne / & as the lyght that cometh  
of the smoke / At thage of vij yere whan  
he lerned at the scole his Credo. One his  
eme whiche was an heretyke demaunded  
of his lesson. & the childe sayd to him cre-  
do / tyll creatorem celi & terre / His vncle  
sayd to him that he sholde nomore say so  
for god hath not made temporell thinges  
the chylde affirmed that he oughthe to say  
none other wyse but soo as he had lerned  
And that othe began to shew him bi au-  
cthorite his purpoos / but the childe whiche  
was full of the holy goost answerde soo  
well & wyfly that his vncle departed al  
confused / & alle achauuffed sayd to the fa-  
der that he shold take awaye his sone fro  
scole for he doubted whan he shal be gre-  
te that he sholde retorne agēst their lawe &  
saythe & that he shold confounde theim / & so  
it happed. & so he prophesied like as cay-  
phas did / but god agēst whō no may do  
wold not suffre it for the grete puffedite p

he attended of hym. Thenne after whan  
he came to more eage. he salde p it was  
not sure thyng to dwelle wyth the scow-  
ers / he had in despyte fader and mo-  
ther and lefte the world / whyles he was  
clere Virgyne: he entred in to thorder of  
freer prechours / there wher as he lyue  
moche holpyly the space of xxx yere /  
therabout ful of al vertues / And es-  
ciall in deffendyng the feyth / for loue  
whiche he brente / he dyd moche abstyn-  
ce / for to bryng his fleshe lowe: he  
freted. he entended to wake by night in  
dypeng and in prayer whan he shold  
ue slepte and rested. & by daye he ente-  
ded to the proffyte of the sowles / in p-  
chynge in confessyng / & in counceylling  
in desputyng agaynst p heretykes. a  
arryens: And in that he hadde a spec-  
grace of Ihesu cryst / For he was ryght  
re founded in humylyte. he was mer-  
lously pytous and debonayre full of  
passyon / of grete pacience / of grete ch-  
te / and of stedfastnesse / Soo ryte and  
well ordeyned in fair manere / that eu-  
man myght beholde as in a myrrour  
hys conteynence and in his conuersa-  
on / He was wyse and discrete / and  
enprented in his herte p all his wordes  
were ferme & stable / Thenne he prayd  
many tymes to oure lorde / that he woe  
not lette hym deye but by suffraunce  
martyrdom for hym & for his fayth: and  
thus as he prayed god accomplished  
the ende / He dyd many miracles in  
lyf / for in the cytte of melane: on a tye  
whan he examyned a bysshop of the  
ryens that the crysten men had taken  
many bysshops / relygious & grete p-  
te of peple of the cytte were there asse-  
bled and was thenne ryght hote /  
This arryan sayde to saint peter / tof  
them alle: O thou peter peruse



part so holy as this peple holdeth the  
 wherefore suffrest thou this folysh pe  
 deye for hyle. & praiest not god that he  
 shado we theim: Thenne saynt pe  
 answered & sayd: yf thou wylt promi  
 at thou shalt holde the very saythe/ &  
 a wylt leue thyne heresie: I shall pray  
 fore to our lorde Thenne all they that  
 on the partye of the aryens cryed  
 he shold prouise hym/ For they sup  
 d that he sholde not gete it speccally/  
 cause the aye was soo clere/ and noo  
 lode was seen / And the crysten men  
 bted that thei sayth myght therbi co  
 to confusio: but the bysshop the here  
 wold not bynde thereto/ Saynt peter  
 good sayth & trust in god/ and made  
 prayer openly/ that he wolde conuey  
 r them a clowde. and he made the sig  
 of the crosse/ and anone the clowde ra  
 & ouersprede theim lyke a pauplyon p  
 re were assembled/ and abode aslong  
 the sermon endured: & it stratched no  
 er but there/ There was a lame man  
 iche had be soo lame 3 yere & myght  
 goo/ but was dralwen in a wheleber  
 & brought to saynt peter at melan  
 nd as saynt peter hadde blessid him  
 th the sygne of the crosse / anone he  
 is hool & aroos/ Yet other myracles  
 d shewed for him by his lyf/ It hap  
 that the sone of a gentilmā had such  
 horryble dyscase in his throte that he  
 ghte nother speke ne dralwe his bre  
 / But saynt peter made on him the sig  
 of the crosse/ and laied his cope on the  
 ace where p fore was/ & anone he was  
 hool: The same gentylman had after  
 nde a greuous maladie/ & supposed to  
 ue deyed/ and made to brynge to hym  
 sayd cope/ which wylth grete deuocō  
 yed it on his brest/ & anone he cast oute  
 borne wylth two hedes/ whych was  
 ght/ and after he was brought in go

od helthe/ and anone all hool: ¶ It hap  
 ped that a yonge man was dome & mi  
 yght not speke a worde/ wherefore he cam  
 to saynt peter/ & he put his fynger in his  
 mouth/ & his speche came to hym agayne  
 ¶ Now it happed that tyme that an her  
 resye began moche in lombardye/ & that  
 there were moche peple that were f alle in  
 this error/ And the pope sent dyuerse in  
 questour thyder of thorder of the freer pre  
 chours/ And by cause that at melan the  
 re were many in nombre of grete polwer  
 & engyne: he sent thyder saynt peter as a  
 man wyse/ constaut & religyous/ whiche  
 doubted noo thyng/ And by his vertue  
 he reprevued them: and by his witte he vn  
 derstode their malyce/ And whan he had  
 enterprysed thoffice of Inquisicion: the  
 began he as a lyon to seke the heretykes  
 ouer all/ and leste theim not in peas. but  
 in all places tyme & all the maners that  
 he myght he ouercame & confoided them  
 Whan the heretykes sawe that they mig  
 hte not wythstode the holy goost that spa  
 ke in him / they began to treate how they  
 myght brynge him to deth/ Thē it hap  
 ped on a tyme as he went fro Cumes to  
 melane for to seke the heretykes/ he sayd  
 openly in a predicacō/ that the moneye  
 was delpyerd for to flee him/ and whā  
 he approached nyghe the cytye/ a man of p  
 heretykes whiche was hyrd ther to rāie  
 vpon hym/ and smote him with his fau  
 con in the heed / and gaaf and made to  
 hym many cruell woundes/ And he that  
 murmured not ne gruted not: suffred  
 pacyently the crueltee of the tyraunte:  
 And abandonned and gaaf hymselfe  
 ouer to suffre martyrdom/ And said his  
 Credo: and In manus tuas. Commen  
 dyng his spyrite vnto the hondes of ou  
 re lorde/ And soo the tyraunt leste  
 him in the place for deed And thus told  
 the tyraunt that felle him / And fere



## The lyfe of saynt Peter of melan

dominyk which was his felawe was  
 slayn wyth him/ And after whan the ty-  
 raut saw that he remeued yet his lippes  
 the cursed & cruell tyraut came agayn/ &  
 smote him wyth his knyfe to the hert/ and  
 anon his spiryte mounted in to heuen  
 Therne was it well knowen that he was  
 a veri prophete/ For the prophete of his  
 dethe that he had pronouced was accom-  
 plyshed/ After he had the crowne of byr-  
 ginyte/ For as his confessours wytnes-  
 se: that in all his lyf he had neuer done de-  
 dely synne: After he had the crowne of a  
 doctour/ by cause he had ben of a god fa-  
 the ferme prechour & doctour of holy chry-  
 ste/ after he had the crowne of martyrdom  
 as it appered whan he was slayne/ The  
 renome herof came in to the cyte of melā  
 And the freeres the clergie & the peple ca-  
 me wyth procession wyth soo grete com-  
 panye of people: that the pres was soo  
 grete that they myghte not entre in to the  
 towne/ and therfore they lefte the bodi in  
 the abbaye of saynt simplicien: and there  
 it abode al that nyght/ and soo he sayd þ  
 dape tofore to his felawe/ The passon of  
 saynt peter enselwed moche lyke the pas-  
 sion of our lorde in many maneres / for  
 like as our lorde suffred for the trowth of  
 the saythe that he preched/ soo saynt peter  
 suffred for the trowth of the sayth that he  
 deffended/ and lyke as cryst suffred of þ  
 Jewes/ soo saynt peter suffred of the peo-  
 ple of his owne cōtre/ & of the heretikes  
 Cryste suffred in the tyme of Ester / soo  
 dyde saynte peter: Ihesu cryst was solde  
 for therty pens/ and saynt peter was sol-  
 de for xl pounce: Ihesu crist shewed his  
 dethe to his dyscyples/ And saynt peter  
 shewed it in playne predycacion/ Ihesu  
 cryste sayd at the hys dethe/ lorde god in to  
 thy hondes/ I commende my sprite: riht  
 soo saynt peter dyde saye the same  
**¶** There was a none of almayne of the

abbaye of combat: which had a grete  
 us golde in her knee: which had holde  
 her a yere longe & more/ And there was  
 no mayster ne phisicien that myght  
 ke her hole/ She had grete deuotion to  
 ynt peter/ but she myght not goo thyd-  
 by cause of her obedyence/ and by cause  
 her maladye was soo greuous/ Therne  
 demaunded she holwe many dayes jour-  
 neye was frothens to melan. And  
 founde that there were viij journeys  
 Therne supposyd she to make this jour-  
 neyes by her hert & good thoughtes/ and  
 she sayd for euery journeye an hundred  
 pater noster/ And allwaye as she wa-  
 te forth by her mynde in her journeye  
 she felte herselfe more eased: And whan  
 she came to the last iourneye in her ma-  
 de: she foude herselfe all guarryshed/ Then  
 she sayd that day all the faultes/ & af-  
 ter returned all the iourneyes/ like as she  
 had gone by her thoughtes in her hert  
 And after that dape she felte neuer  
 golde **¶** There was a man that had  
 vilaynous maladye bynethe in such a  
 se that he voyded blood by dayes con-  
 nuelly/ He cryed to saynt peter deuoutly  
 And as he had ended his prayer he felte  
 hymself all hole: And after he fylle a re-  
 pe/ & he saw in his slepe a freer prechour  
 which had a face grete & broune/ And  
 him semed that he had be felawe to saynt  
 peter/ and verely he was of the same  
 urme: This freer gaaf to hym a booke  
 oynement/ & sayd to hym haue good re-  
 pe in saynt peter/ which late hath shed  
 his blood/ for the sayth/ for he hath hel-  
 the of the blood that ranne fro the: And  
 whan he awoke he purposed to vysite  
 sepulchre of saynt peter/  
**¶** There was a countesse of the castre  
 Cassyn. which had specyall deuorion to  
 saynt peter/ And fasted allway his  
 gyll. Now it happed that she offered



well to shaulder of saynt peter/and a-  
the prest for his couetyse quenched  
adell:but anone after the cadel was  
t agen by hymself/ and he quenched  
wen ones or threes/ & alway as/one  
e was gone it lighted anone agayn  
he he lest that & put out a nother ca-  
whiche a knyght had offred in thono-  
f saynt peter/ whyche knyght fasted  
his euen. And the prest assaied i ti-  
yf he myght put it out/ but he mygh-  
ot/ Thenne sayd the knyght vnto the  
st: what deuyll seest thou not wel the  
acle/that saynt peter wyll not that  
ben quenched/Thenne was the prest  
ffed & all the clerkes that were there  
h him/ in somoche that they fled oute  
he churche: and tolde the myracle ouer/  
¶ Ther was a man called Roba  
che had lost his golde/ & all the mo-  
n that he had. Whan he came vnto his  
h & salve hymself in soo grete pouer/  
he called the deuylls & gaaf hymselfe  
to hem/ Thenne came to hym thre deuil-  
whiche cast dowe Roba vpon the so-  
/and after toke hym by the necke: &  
med that they wold haue estrangled  
h/ in suche wyse that he vnteth myghte  
re/whā they that were in the hous be-  
n herd him crye/they went to him/ but  
deuylls sayd to theim that they shol-  
retourne/ & they had supposed that ro-  
had said so/ & returned. & after ano-  
he began to crye agayn/thenne apper-  
ued they wel that they were f deuylls  
ette the prest which coniuerted in the  
me of saint peter the deuylls that they  
lde go theyr waye/Thenne two of the  
ntre alwaye/and the thyrde abode:and  
frendes brought hym on the morne  
the churche of the freeres: Thenne there  
one a freer named gupllam of Bersell/  
his freer gupllame demaunded what  
as hys name/ & the fende answered I

am called bathsephast/ Thenne the freer  
commaunded that he shold goo out/and  
anone the fende called him by his name  
as he had knowen hym/ & said gupllam  
I shall not goo out for the/ for he is ou-  
res/ And hath gyuen hym self to vs.  
Thenne he coniuerted hym in the name of  
saint peter the martyr/and thenne ano-  
ne he wente his waye/ and p man was  
all hool:and toke penaunce for his tres-  
pace/and was after a good man/ saint  
peter whyles he lyued: It happed that he  
dysputed wyth an heretike: but this he-  
retike was sharpe eygre/and so full of  
wordes:that saint peter myght haue of  
hym none audyence:whā he sawe that  
he departed fro the dysputacion:and we-  
te and prayed our lord that he wold gy-  
ue to hym place and tyme to susteyne p  
sayth and that the other myght be stille  
and speke not/and whā he came agayn  
he founde this heretike in suche caas that  
he myght not speke/Thenne the other he-  
retikes fl:dde all confused/and the gode  
crysten men thanked our lord/ The dape  
that saint peter was martyred a nonne p  
was of the cyte of florence salve in a dy-  
spon our lady that steyd vp in to heuen  
& wyth her two persones one on the ry-  
ght syde & that other on the lyst syde in  
the habyte of freeres which weren by hyr  
& whā she demaunded who it was / &  
Boys sayd to her that it was the soule  
of saint peter: & was fouden certeynly p  
same dape:he suffred deth: & therefore this  
Nonne which was greuously seek pra-  
yed to saint peter for to reouer her helthe  
& he gate it for her entyerly. Ther was  
a scoler p wete fwo maloygne vnto mon-  
pellier/ & in leping he was broke p he my-  
ght not go/thenne he remēbrid of a womā  
p was helpe of a cancre by a lityl of the  
erthe of the sepulchre of saint peter/ & ano-  
ne he had truste in god & cryed to saynt



## The lyfe of saynt Phylippe

peter in suche manere as he had done / & anone he was hool / In the cyte of compostelle there was a man that had grete legges swollen lyke a bawelle: & his bodye lyke a woman wyth childe / & his face foule & horrible / soo that he semed a monstre to loke on / And it happed that he went wyth a staffe beggynge his brede / and in a place where he demaunded on a tyme almesse of a good woman / she saw him soo swollen / that she sayd that it were better for hym to haue a pytte to be buryed in than any other thyng / for he was no better than deed. Yet neuertheles said she I counseyll the: that thou go in to the churche of the freer prechours / & pray saynt peter that he make the hole: & haue in him very sayth: & I hope he shall make the all hole: This seek man went on the morne to the churche: but he founde it shytted & closed: Therē he slept at dore / and he saw in his slepe that a man in thabyt of a freer brought him in to the churche / & couerd him wyth his cope / And whan he awoke he founde himselfe in the churche: & was perfectly hool. Wherof moche peple merueyled by cause they had seen soo short tyme tofore him like as he shold haue deged forth wyth / There ben many moo myracles whiche were ouer grete a labour to write all: for they wolde oceupe a grete booke / Therē let vs praye to this holy martyr saynt peter / that he praye for vs /

**H**ERE foloweth of saint Phelipp thapostle / first thyn terpretation of his name

**P**helipp is asmoche to say as the mouth of a lampe / or the mouth of bondes / or it is said of philos / that is asmoche to saye as loue / and of xpus / that is to say souerein / so phelip is asmoche to say as loue of souerein thynges / Therē it is sayd mouth of a lampe for his clere prechynge / and mouth of the

hōdes for his best werke: & lone of the souerei for his celestial loue & contentment



**S**aynt Phelipp whan he had preched in suche space of xx yere: he was taken of the paynes / whiche wolde constraine hym to make sacrifice to ydolles whiche was called mars the god: And anone vnder thydoll yssue out a right grete dragon / whiche forthwith slewe the bysshops sone / that appointed the fire for to make the sacrifice: And the ii prouostes also / whose seruantes held saynt phelipp in yren bondes / And the dragon corrupted the peple wyth his tale / that they all were seek / And saynt phelip said bileue ye me: breke this yoke & set in his place the crosse of ihu crist. After worship ye it: & thei shal be here dede & reuiue / & al the seke peple shall be made hool: & thei that were seek cried to saynt phelip. & said yf thou doo somoche for we may be guarished



hole we shal gladly do it/ And ano  
saynt philippe comaunded the dragon  
he shold goo in to desert/ without gre  
or doynge ony harme to ony perso  
anone he departed wythout aperyng  
for And forthwith saynt philip seled  
heim that were seek: & reysed the thre  
were dede: & were al baptised/ & pre  
to them the space of a yere the faith  
esu cryst/ And whā he had ordenid  
thes & dekenes/ after he departed & ca  
n to the cytee of Iherapolim in aspe  
re he destroyed the here sye of Iherony  
s/ whiche sayd & preched that Ihu crist  
not taken very flesh humain/ but o  
the semblaunce of the body hmyayn  
his cite were his ij doughters/ by whō  
lord had conuerted moche peple to p  
ken sayth/ Saint phelip tofore his de  
made to come tofore him all the bys  
os vij dayes tofore his deeth: & also  
he prestes / & said to them/ this vij  
des hath our lord giuen to me respite  
to warne you to do well/ & he was of  
ge of lxxxvij yere/ And after this p  
ones toke & helde him/ & fastned hym  
the crosse/ lyke vnto his mayster/ & so  
welded by his soule & deied: & his bodi  
is worshipfully buried there: & his ij  
dughters deyed longe after him/ & were  
so buried p one on the right side: & that  
er on the left side of the body of the pr  
er Psodore writeth in the boke of the  
e deeth of sayntes/ & saith that phelyp  
ched to the frenshimē/ & to me that we  
in derknes/ he elighted them in the fa  
/ After he was taken in the cyte of ie  
colin of the paynes: & of them stonid  
crucefyed/ of whom the martilog: of ho  
hinche speketh not: but of a nother phi  
o/ whiche was one of the vij dekes: sa  
Iherom saith in the martilogie/ that he  
as beried in p cite of cezayr. where god  
wed many sage myracles for him/ be

side whom iij of his doughters ben beried  
and the fourth doughter lyeth at ephesim  
The fyrst phelyp deferenceth fro this ph  
lyp/ for he was a posse/ and this wa sa  
deken. thapposile resteth at iherapolim: &  
the deken at cezayr/ He had two dough  
ters. and this foure. Though historia ec  
clesiastica sayth that phelyp the apposle  
had iij doughters propheteses: but it is  
herin more to bylene saynt Iherom/ Then  
lett vs praye to the holy apposle saynt  
phelyp that he praye for vs to our lorde  
that we maye come to his blisse/ Amen  
**H**ERE foloweth the life of sa  
ynt James the laste



**J**AMES is asmoche to  
sayre/ & supplantour or  
supplātyng a feest or ma  
kyng redy/ Or James is  
said of ia & of cohar/ whi  
che is asmoche to say as p burden or we  
ight of god/ or James may be said of Ja  
cul o a dart & cope smityng/ whiche is to



## The lyfe of saynt James the lasse

saye smiten with a darte/or smiten with  
glayues. he was sayd a supplantour of  
the worlde for he despyced it/ in supplā-  
tynge the feete/ for he supplanted the de-  
uyl/ And he is sayd makynge redy/ for  
alwayne he made redy his body to do wel  
for as gregory of nyrene sayth/ we haue  
in vs thre euyl passions/ whiche comen  
of euyl norysshing: or of right fals con-  
uersacō/ or of euyl custome of the body  
or of the vyce of ygnorance/ And they  
ben cured by good conuersacō: and for  
to haue studyes of good exersitacō of  
doctryne: Soo thenne the blessid James  
is escheped / For he was alwayne redy in  
his body to all good/ He is sayd the bur-  
then or weyght of good or goodly ma-  
ners that he bled by exersitacō of ver-  
tues: He was smyten with glayues by  
martyrdom/



**J**AMES the Apostile is  
sayd the lasse: how well þ  
he was elder of age than  
saynt James the more/ by  
cause lyke as is in religy-  
on: He that entred first is called ayne &  
grete: And he that cometh after shall be  
called lasse though he be older / And in  
this wyse was this saynt James callid  
the lasse. He was called also the broder  
of our lorde: by cause he resembled moche  
well our lord in body in visage/ & of ma-  
ner. He was called James the Just / for  
his right grete holynesse/ For saynt Jhe-  
rom recordeth that he was soo holy: that  
the peple strouf how they myghte tolde  
the hēme of his robe or mantell/ He was  
also called James þ sone of alphey. this  
James was euer holy after he yssued ou-  
te of his moders wombe He neuer dran-  
ke wyne. mede/ ne sydre: ne neuer ete fle-  
she/ ne neuer rasour to whichid his hede/ ne  
he neuer baygned: He kneled soo ofte in

prayers / that his knees were as ha-  
as the horne of a camell: he sange in  
rusalen the fyrst masse that euer was  
ge therein/ And he was fyrst bysshop  
Jherusalem/ Joseph recordeth that he  
auowed at the dethe of our lorde that  
wold neuer ete tyll our lorde were ry-  
fro deth to lyf. Thenne on ester dawe  
lorde appered to hym & sayd/ lase the  
ble saynt broder & etc/ for the sonne of  
dyrgyne is ryisen fro deth to lyf/ Then-  
toke he the brede & made the benedicō  
gaue it to hym/ The seuenth yere after  
apostles assembled in Jherusalem on  
ter dawe: there saynt James demaūde  
what god had done by theym to fore-  
peple: that they shold telle: & whā saynt  
James had preched seuen daies in the  
ple wyth the other apostles: Caph-  
& some other wold haue ben baptysed  
And thenne entred in a man sodayn-  
in to the temple and sayd cryeng/ O  
fyrre what wyll ye doo: & he suffre  
thus to be dysceyued of thies enchaū-  
urs/ be ye ware & kepe you that they d-  
ceyue you not / He moued soo moche  
peple that they wolde haue stoned the  
apostles/ Thenne this selowe went by  
the lectre where as saynt James prech-  
and threwe him dolone backward/ at  
frothene forthon euer saynt James be-  
tro/ And this was done the seuenth y-  
re after þ ascēcō of our lorde: & he w-  
bysshop there by the space of thyrty y-  
And in his thirty yere. whā the jews  
saue that they myghte not slee sanit-  
ull/ by cause he had appeled to the em-  
mour to rome/ and was sent forth to  
me/ they turned all theyr persecucō ac-  
ynst saynt James/ And sayd to him  
peple is deceyued: for they supposed th-  
your Jhus were messyas Thenne for-  
moche as tho u arte moche byleued/ &



saye the that thou assemble the people  
and that y<sup>e</sup> stone vpon hye/ and shewe  
them that it is not he: For thou art so  
wiste that we alle shall beleue in the.  
Thenne saint James wente vpon the  
roote of the temple on ester day/ and  
all the peple were assembled bynethe/  
Thenne sayde the Iewes to hym with on  
e voyce/ Ryght iuste and trewe man  
we knowe wel that thou shalt not lye:  
shewe to vs of Ihesus that was han-  
ded vpon the crosse that which thou know-  
est/ for alle the world is deceyued/the  
I<sup>e</sup> answered he wyth an hie voyce/ where-  
by he demaunde ye me of the sone of the  
regyn/ I saye to you that he is nowhe  
heuen and spyttyth on the ryght syde of  
god the fader: and shal come deme the ky-  
ng and the deed whā the crysten men  
herde hym they were moche glad/ but  
the pharysees and the maysters of the  
lawe repented them of this/ that they had  
made hym to saye and here this wytnes-  
se to fore the peple/ And toke counceyll  
together. For to caste hym down/ for to  
make the peple aser/ bycause they shold  
not beleue hym/ and they cryed/ O the  
feste man hath erred at this tyme/ and  
ther they threwe hym down and the pe-  
ple began to stone hym/ but he was on  
his knees and sayd I pray lord god par-  
dōn them/ for they wote not what they  
do/ Thenne escheped one of the sonnes/  
the prest named iacob Syres leue ye  
is iuste man in peas: But ther was  
man in that compaigne toke a fullers  
staffe/ And smote hym on the heed/ that  
his brayne fylle al abroad: and thus by  
martyrdom he synnysshed his lyf: & was  
buried nyght vnto the temple/  
And the people wold haue slayne these  
malefactours: by cause they had sleyn  
him: but they fledde. this was done in  
the tyme of newe the yere of our lord Wh

Josephus sayth that for the grette synne  
of the deth of saint James/ was Iheru-  
salem afterward destroyed/ For to fore y<sup>e</sup>  
the destruction came/ god shewed meruei-  
lous sygnes: For ther was a sterre ry-  
nght cleere and shynnyng/ which had the  
foure of a swerde that henge ouer Ihe-  
rusalem: but this token ne the tokenes/  
hereafter folowynge/ came not only for  
the deth of saynt James/ but for the deth  
of our lord Ihesu cryst principally/ For  
he sayd ther shall not in y<sup>e</sup> be left a stone  
vpon a stone/ but by cause our lord wol-  
de not the deth of synners: but y<sup>e</sup> he wold  
they sholde doo penance & repent theym  
He abode xl yere/ and called theym vnto  
penance by his appostles/ and moost bi  
saynt James broder of our lorde/ whiche  
contynuelly preched to them/ For in  
this fourty yere were many signes and  
prodiges shewed to them/ as Josephus  
reherceth/ of whiche the sterre like the swer-  
de was one: whiche was seen ouer the ci-  
tie an hole yere durynge and brennyng  
wyth grette bryghte flames/ ¶ The  
next yere after in a feest of este: there  
was a cleerenesse and bryghte abowte the  
temple in the nyght that it was like vn-  
to cleere daye/ In that same tyme there  
was a colbe brought forth to be sacrify-  
ed: whiche anone calued or brought forth  
the a lake ayens kynde/ After this a ly-  
tyll tyme about goynge down of the sonne  
there was seen in thayer cartes & way-  
nes & grette cōpaigne of men of armes y<sup>e</sup>  
enuyroned the cite sodaynly In a feest of  
witsonside whiche is called pentecost y<sup>e</sup> pre-  
stes went in to the temple by nyght for to  
doo their mysteries/ And they herd a vo-  
ys sayenge/ lete vs goo hens from this  
place: And iij yere after tofore that the  
destruccō came/ a mā whose name was  
ihesus the sone of ananie began to crie so-  
deynly. The voyce of thorryent/ the voyce



## The lyf of saint James the laste

of the occident / þe Bois of iiii Wyndes þro  
 Iherusalem: Woo on the hastondes / Woo  
 þpon the wyues / and Woo þpon alle the  
 peple / the sayd man was taken smeten  
 and beten / tormentyd / & brought to fore  
 the Juge: And he neuer wepte ne cryed  
 mercy: but euer he perseuered and cryed  
 howlyng the same wordes addyng ther  
 to: Woo to Iherusalem / al this sayth Jo  
 sephus / & yet for al thise tokenes war  
 nynges & prodygis: the Jewes were ne  
 uer aferd: Thenne xl yere after the passi  
 on of our lord Ihesu cryste came tytus &  
 Vaspacianus apensst Iherusalem & destro  
 yed it: The cause and by whom it was  
 destroyed is recorded in an hystorpe thou  
 gh it be not antentyke For pylate whi  
 che doubted the furour & angre of the em  
 perour Tybere / by cause he had wrongfully  
 Jugged & condemned Ihesu cryste thyn  
 nocent / sente one of his seruantes for  
 to excuse hym: and the seruantes name  
 was albane: In this tyme Vaspasya  
 nus was gouernour of galace for the em  
 perour / And the messenger of pylate whi  
 che wolde haue gone to rome was con  
 strayned by a contrarpe Wynde too ar  
 ryue in galace and was brought to Vas  
 pasyan / For the custome of the contree  
 was that who was taken on the see: &  
 brought so in agaynst his wyll: sholde  
 be at the wyll of the lord body and go  
 des And whan Vaspasyanus saw him  
 he demaunded hym what he was / & fro  
 whens he came he sayde that he was of  
 Iherusalem. Thenne sayd Vaspasyan /  
 A lord god in that cuntry were wonte  
 to be good maystres & moche good sur  
 gyens / my frende said he canst thou oni  
 thyng of surgerpe. This said he bycause  
 he hadde in his nose a botche ful of wor  
 mes fro his yowthe / and neuer myght  
 man be founden that migh seke him of it  
 the messenger of pylate answered & said

that he coude noo thyng therof: Vaspas  
 syan said yf thou seke me not I shal se  
 the / The messenger sayd he that enlur  
 ned the blinde and chaced deuyls out of  
 men / And reysed deed men to lyf in ou  
 contree knoweth well that I can not se  
 the / but he can well seke the yf he wyll /  
 Thenne demaunded Vaspasyan what he  
 was: he sayd to hym that it was Ihesu  
 of nazareth whom they of Iherusalem ha  
 sleyn wrongfully for enuye / And yf  
 wyll beleue in hym he shall seke the: he  
 ne sayd Vaspasyanus. I beleue wel  
 he that reysed deed men may well seke  
 and make me all hole / and sayeng this  
 wordes the Vaspaspye fyll from his nog  
 wyth the botche wythin whiche they we  
 re / & forthwyth he was made parfayght  
 hole: wherof he hadde moche grette joye  
 And sayd I am certayn that he þat  
 thus made me hole was the very son  
 of god / I shall demaunde lycence of the  
 emperour Tybere / and I shall goo destr  
 ye the cursed traytours / that haue slay  
 this man And thenne he lete Albane  
 messenger of pylate goo where he wolde  
 After this Vaspasyan wente to Rome  
 and gat lycence of the emperour for to de  
 stroye this peple and the cyte of Iheru  
 lem: And assembled his hooste in the  
 me of Nero the emperour: & came sodayn  
 ly / The Jewes thenne beyng the moost  
 parte in Iherusalem on ester dawe: &  
 beseged the towne / For on that dawe  
 the Jewes of the contree weren comen  
 the feest: soo that they were sodaynly en  
 closed: Now was it soo that tofore the  
 Vaspasyan came / the good men of the  
 cte were warned by the holy goost: þat  
 shold goo out of the cyte: And they  
 to a place called pellam / by cause the  
 vengeance shold not falle on they  
 but on the wycked peple of the Jewes  
 ¶ There was another cyte of the Jew



ned Jonaparam: In whiche iosephus  
 was duc/whiche Vaspaspan first assay  
 but iosephus wyth such men as he  
 resysted them manly/but at the last  
 an iosephus salbe the destruction of  
 and myght no lenger kepe it: He toke  
 hym xij ielwes/ & hyd hym in a ca  
 ve an hous vnder therthe. Where they  
 were foure dayes wythout mete & dryn  
 in grete anguysshe & afflyecion/ then  
 the ielwes beyng there wythout con  
 se of iosephus had lyuer deye / than  
 subgette or put them self in seruytude  
 Vaspaspan/ And wold slee them self  
 for theyr blood in sacrefyse to god.  
 And by cause iosephus was the moost  
 worthy & noble of them/they wold slee  
 hym first: by whos bloode god myght  
 be playsted or ellis as it is sayd in p  
 mycle that eche of them shold sle other  
 her than they shold come in to the hon  
 of the romayns/ Thenne iosephus a  
 prudent man and not wylling to deye  
 captued and ordeyned hym self iuge  
 the deth and sacrefyse/ And who that  
 shold be slayne/ he ordeyned that bi  
 ene two and two/ shold be drawe lot  
 and soo the lotte giuen/ now one was  
 yne now another: tyll at the last alle  
 were dede sauf iosephus and one other.  
 Thenne iosephus beyng a stronge man  
 and a lyght caughte the swerde to hym  
 and ayed his felowe whether he had le  
 to lyue or deye/ and commaunded him  
 to flye wythout delaye to telle hym / &  
 fore dredyng sayd I forsake not to ly  
 if I may by thy grace gete and kepe  
 my lyf/ Thenne iosephus spake to a ser  
 vant of Vaspaspan and dyde so moche  
 that he gate his lyf of Vaspaspan/ And  
 thenne he was broughte to Vaspaspan /  
 and Vaspaspan sayd to hym/ Thou shol  
 st haue deyed: yf thou haddest not go  
 to grace by the praper and requeste of

this man/and iosephus answered yf of  
 ny thyng be done amys: it maye tourne  
 to better/and Vaspaspan sayd who that  
 is bounden/ what may he doo / Iosephus  
 answered somwhat may I doo yf y will  
 gyue me audiece/ Vaspaspan sayd I wil  
 well that thou saye: & yf thou saye ony  
 good, thou shalt be persybly herd / & iose  
 phus sayd the Emperour of rome is de  
 de and the senate hath made the Empe  
 rour/and Vaspaspan answered yf thou  
 be a prophete why hast y not propheted  
 to the peple of this cytie that they shalle  
 be taken by my honde / And iosephus  
 sayd I haue well xl dayes warned the  
 and in the mene whyle came the messa  
 gers fro rome/and affermed that Vasp  
 span was made emperour/ & ladde hym  
 to Rome/ Alle this recounteth Euseby  
 in his cronycle/ Iosephus said tofore to  
 Vaspaspan as well of the deth of them  
 perour/as of his election to be emperour  
 And Vaspaspan lefte his sone Tytus  
 at the spege of Iherusalem:

¶ It is redde also in the same hystorie  
 though it be apocrypha that whan Tyt  
 herde that his fader was enhaunted in  
 to the empyre/ he was soo glad & hadde  
 soo moche ioye, that all his synewes we  
 re shronken: and was so feble y he was  
 tourmentyd wyth the palsy/ & ioseph  
 heryng ther of dylygently enquyred the  
 cause of the syknesse/ the tyme therof/ &  
 the manere/ the cause ne the sekenees we  
 re not knowen/ but the tyme was whan  
 he herde of the election of his fader to the  
 empyre. Iosephus a wyse and a pru  
 dent man consyderyd the tyme of the co  
 myng of the syknesse/ & coniected that  
 it came of ouermuche ioye & habouyng  
 gladnesse: & remembryng that contrary  
 es ben cured by theyr contraries. For  
 that whiche cometh of loue/ is cured by  
 hate of tymes/ And began tenquyre yf



## The lyf of saint James the laste

there were ony man that the prynce hated moche: And it was that he had a seruante whome he helde in pryson: & hated hym soo moche that in no wise he myght loke on hym ne here hym named/ Thenne he sayd Tytus yf thou desire to be hole: Who that euer come in my felawshipp/ must be here sure and sauf/ Thenne Josephus made the dyner to be redy/ and sette hym self agaynst hym and the seruante that tytus moost hated satte an hys ryght syde/ whome as sone as tytus had beholden he began to chauffe and to be merueylous angry for anguysshe: Thenne he whiche was Infrigidate and colde for ioye strached out his synewes and was made al hole by the brenning hete of angre and was al hole. Alle this forsayd of Josephus I re mytte it to the readers iugement/ whether he wyll beleue it or not/ but tytus laye at the spege two yere tofore the cyte and so longe y the famyne oppressyd so sore/ that the fathers fro the chyldren: & the chyldren fro the fathers. and hosbondes fro the wyues and the wyues fro y hosbondes plucked the mete out of other mowthes/ And yonge men that had ben ryght stronge fell down dede in the stretes and wayes: they that shold burie the dede fell down oftymes dede vpon them that were dede and by cause they were not born away nor they myght not suffre the stench of the dede bodies: they ordeyned y the compyns of the towne shold caste the ouer the walles in to the dyches/ by cause they myght not endure the stench to burie them: And whan Tytus whiche wente aboute the cyte sawe the dyches soo full of carryens whiche corrupted all the countre wyth the stench/ he helde vpon his bondes to heuen wepyng and sayde lord god now see I well. that this is not by me: but by the whiche herin takest thou

geaunce: For thenne they of the towne wythin had so grete default that they sette theyr shopys and lachettis/ There was a gentylwoman in y towne whiche had a chyld to whom she gaue solwe: And for hongre that she had she stragled and slewe this child/ & wosted that one halfe kept that other for to ete/ It happed to the gouernours of the towne whiche sette to chyrche: smellyd the saueoure of the rooste. and brake vp the dore and they ned to flee the woman yf she gaue to ete not of her mete/ Thenne she shewed to the that other dele of her chyld that she kept/ & sayd yf ye wyll I shall gladly geue you parte: Thenne had they soo grete horror therof that they might not spee/ Thenne sayd she this was my sone/ y synne is myn and cometh on me: ete y hazardye: for I haue eten parte tofore/ y ye loued him not soo well as I dyde that was his moder: And yf yf ye meue y that ye leue to ete of him/ I that haue eaten that one halfe: knowe yefor certain that I shall well ete that other half/ They were being abhorred of this ihumanite to ete their waye/ After this thenne whan Vaspasian had be emperour two yere Tytus toke Iherusalem and destroyed the temple also And lyke as the jewes had solde our lord for xxx pence: so gaue he xxx ielwes for one peny/ And lyke as Josephus recordeth: he solde so y score/ and yvj thousande: And yij hundred thousande were perysshed by faune and by swerde:

**I**t is red that whan titus entred Iherusalem/ he sawe a thycke walle/ wher he dide doo perysse & breke And whan an hole was made therein: they sawe there a fayr olde man/ hole and venerable of chere: who thei demaunded long. what he was: At the laste he answered and sayd/ he was Joseph abramathia a



udee/and that the Jewes had mured  
therin/by cause he had berped cryste  
and sayenge more that fro that tyme  
I will this now/ I haue be fedde wyth  
only bred and drynke/ & comforted  
by dyuine lycht/ Neuerthelesse in the  
cell of nyehodemus it is sayde / that  
whan the Jewes had shette hym by/cry  
st his resurrection tok him thens and  
bere hym in to arymathye/ It may well  
be after whan he cessed not to preche off  
ende that the Jewes so mured hym by /  
After this whan Vaspaspan was deed  
his sone was made Emperour  
and hym/and was so debonayr so lybe  
and of so grete bountee : that there  
was none be lyke hym/ For as Jerome  
sayth that daye that he had not gyven  
a lycht/ne had done no good at euyn  
he sayd to hys frendes/ O my frendes O  
my frendes this daye haue I losse/ after  
this longe tyme it happed that somme  
Jewes wold reedefye Iherusalem/ And  
of the fyrst mornynge that they wente to  
doke/they founde crosse on the waye/  
and thenne they fledde/ And after they  
came agayn & began to reedefye agayn  
and thenne they founde bloody crosse/  
and thenne they fledde alwaye agayn.  
And the thyrde tyme they came agayn  
and out of the erthe yssued a fyre and  
burnte and wasted theym alle/  
Thus endeth the lif of saint Ja  
mes the laste wyth the storpe of to  
thus and the destruction of The  
Iherusalem/

of the Inuencion of the holy crosse  
of this word Inuencion/

The Inuencion of the holy crosse  
is sayd by cause that this daye  
the holy crosse was founden for  
that it was founden of seth in parady

se terrestre/ Lyke as it shall be sayde here  
after: and also it was founden of sala  
mon in the mounte of lybane and of the  
quene of saba/in the temple of salamon  
And of the Jewes in the water of pelys  
ne. And on this daye it was founden  
of Helayne in the mounte of caluarie /



The holy Crosse was  
founden two hondred ye  
re after the resurrection  
of our lord. It is redde  
in the gospel of nyehode  
mus/that whan Adam  
wexed seek: Seth his sone wente to the  
gate of paradyse terrestre for to gete the  
oyle of mercy for to enoynte wyth alle  
his faders body: Thenne appered to  
hym saint mychell thaungell and said to  
hym/traueyle not the in Bayne/for this  
oyle for thou mayst not haue it tyll fye  
thousand and fyue hondred yere ben pas  
sed / how be it that fro Adam vnto the  
passyon of our lord were but fyue M &



## The Inuencion of the holy crosse

xxxij yere/ In another place it is redde  
that the aungell broughte hym a brauns  
etc. & comaunded hym to plante it in the  
mounste of sybanye. Yet synde we in a  
nother place: that he gaaf to hym of the  
tree that adam etc of/ And sayd to hym  
that whan þ bare fruyte he shold be gua  
ryssed and all hool/ Whan seth came a  
gayn he founde his fader deed/ and plan  
ted this tree vpon his graue/ And it en  
dured there vnto the tyme of salamon/ &  
by cause he sawe that it was fayre / he  
dyde doo helpe it down/ and sette it in his  
holws named saltus/ & whan the quene  
of saba came to visyte salamon/ she  
worshypped this tree by cause she sayde  
the sauour of all the world shold be ha  
ged theron/ by whom the royaume of the  
jewes shall be defaced and seace: sala  
mon for this cause made it to be take vp  
and doluen depe in the grounde/ Now it  
happed after that they of iherusalem:  
dyde doo make a grete pyte for a pye  
cyne: where as the mynysters of the te  
ple shold wesse theyr bestes þ they shol  
de sacrefyse/ and there founde this tree/ &  
this pyseyne hadde such vertue that the  
aungels descended & meuyd the water /  
And the fyrst seek man that descendyd  
in to the water after the meuyng / was  
made hool of what someuer sekenesse he  
was seek of. And whan the tyme ap  
proched of the passyon of our lord/ this  
tree aroos out of the water and floated  
about the water/ And of this ppeece off  
tymbre made the jewes the crosse of oure  
lord/ Thenne after this hystorie: the cros  
se by which we ben saued. came of the  
tree by which we were dampned / & þ  
water of that pyseyne had not this ver  
tue onely of the aungel: but of the tree /  
With this tre wherof þ crosse was ma  
de there was a tree that wete ouerthwar  
te on whych the armes of our lord we

re nayled/ And another ppeece alse  
which was the table / wherin the tale  
was wryten: & another ppeece wherin  
sokette or mortys was maade that  
body of the crosse stood in: Soo that  
we were foure manere of trees That is  
palme of cyprus/ of cedre and of olyue  
Soo eche of thysse foure ppees was  
one of these trees: This blyssyd crosse  
was put in the erthe and hid by the  
re of an e yere and more. But the  
der of theemperour which was named  
clayne founde it in this manere/ For  
stantyn came with a grete multytude  
barbarys nyght vnto the ryuer of  
dunoe/ which wold haue goon ouer  
to haue destroyed al the countre And  
whan constantyn hadde assembled his  
hoost/ he wente and sette them agayn  
that other partye/ but assone as he was  
to passe the ryuer: he was moche afer  
by cause he shold on the morn haue  
taye/ And in the nyght as he slepyng  
his bedde: an angel awoke hym and  
wed to hym the sygne of the crosse in  
uen and sayd to hym: Beholde on he  
on heuen/ Thenne sawe he the crosse ma  
de of ryght clere lycht/ and was wry  
there vpon with lettres of gold/ In the  
sygne thou shalt ouercome the batayle /  
Thenne was he alle comforted of this  
syon/ And on the morne/ he put in  
banere the crosse: and made it to be  
before hym and his hoost. and after  
in the hoost of his enemyes: and slew  
chaced grete plente/ After this he dy  
doo calle the bysshoppes of the ydolles  
demaunded them to what god the sygne  
of the crosse apperteyned: & whan  
coude not answer somme crysten men  
were there tolde to hym the mystere  
of the crosse and enformed him in the  
of the trynity. Thenne anone he blynd  
partye in god/ & dyde doo baptysen



after it happed that constantyn his  
 remembryd the byctorye of his fa-  
 Sente to helayne his moder for to  
 de the holy crosse. Thenne helayn we-  
 to Iherusalem/and dyde doo assemble  
 the wyse men of the countre: & whā  
 they were assembled / they wolde sayne  
 we wherfore they were called: Thēne  
 Judas sayd to them: I wote wel þ  
 wel knowe of vs where the crosse of  
 Iesu cryst was leped: but beware you  
 that none of you telle hyr / For I wo-  
 bell theñe shal our lawe be destroyed  
 zachheus myn olde fader sayd to sy-  
 my fader / And my fader sayde to  
 at his deth: be wel ware: that for noo  
 amment that ye maye suffre / telle not  
 where the crosse of Iesu cryst was leped  
 or after that it shall be founden: the Je-  
 es shall reygne nomore, but the crysten  
 en that worshyppe the crosse shal then  
 reygne. And verayly this Ihesus  
 as the sone of god: Thenne demaunded  
 my fader: wherfore had they hanged  
 my on the crosse sythen it was knowe  
 at he was the sone of god. Thenne he  
 yd to me sayre sone I neuer accorded  
 to: But gaynsayd it allwape / but  
 the pharysees dyde it by cause he repre-  
 od theyr byses / but he arose on þ thir-  
 daye and his discyples seeyng he as-  
 cended in to heuen / Thenne by cause that  
 epten thy broder bylyued in hym the Je-  
 es stoned hym to deth / Thenne whan  
 Judas had sayde thysse wordes to hys  
 lawes / they answered we neuer herde  
 of suche thynges. Neuerthelesse kepe the  
 wel of the quene demaunde the therof: þ  
 you saye nothyng to hyr / whan þ que-  
 e had called them / and demaunded theym  
 the place where our lord Iesu cryst had  
 be crucefied / they wold neuer telle ne en-  
 reygne hyr: Thenne commaunded she to  
 verne the alle / but theñe they doubted &

were aferde / & deliuered Judas to her  
 sayd / Lady this man is the sone of a  
 prophete and of a just man & knoweth  
 ryght wel the lawe / and can telle to you  
 all thyng that ye shall demaunde hym /  
 Thenne the quene lete all the other go &  
 retyened Judas wythout moo / Thenne  
 she shewed to hym his lyp and dethe and  
 bad hym chese which he wold. Shewe to  
 me sayd she the place named golgata:  
 where our lord was crucefied by cause /  
 and to the ende that we maye fynde the  
 crosse / Thenne sayd Judas it is two C-  
 yeres passed and more / and I was not  
 thenne yet born / Thenne sayd to him the  
 lady / by hym that was crucefied. I shal  
 make the perysse for hungr. yf thou tel-  
 le not to me the trouthe / Thenne made  
 she hym to be caste in to a drye pytte / &  
 there tourmented hym by hungr / and e-  
 uyll reste. Whan he had ben seuen dayes  
 in that pytte / Thenne sayd he yf I myght  
 be drawen out: he shold saye the trouthe /  
 Thenne he was drawen out / and whan  
 he came to the place / anon the erthe mo-  
 uyd and a fumme of grete swetenesse  
 was felte in suche wyse that Judas smo-  
 te his hondes to gyder for ioye and said  
 in trouthe Ihesu cryst thou art the sau-  
 or of the world / It was so that Adrian  
 the Emperour had do make in the same  
 place where the crosse laye a temple of  
 a goddesse by cause that all they that ca-  
 me in that place shold adore that goddes-  
 se. But the quene dyde do destroye þ tem-  
 ple / Thenne Judas made hym redy and  
 began to dygge / And whan he came to  
 the paas depe / he founde the crosse and  
 brought them to the quene / And by cau-  
 se he knewe not which was the crosse of  
 our lord he leped them in the mydle of þ  
 crite: & abode the demonstraunce of god: &  
 aboute the houre of none / there was the  
 corps of a yonge man brought to be bu-



## The Inuencion of the holy crosse

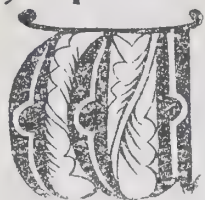
rped/Judas retyred f byere & layed vpon it one of the crosse/and after the second. & whan he layed on it the thyrde / anone the body that was deed came a gapyn to lyl / Thenne cryed the deuyl in the eyre. Judas what hast thou don: thou hast doon the contrarye that thother Judas dyd / For by hym I haue wonne many sowles / & by the I shall lose many by hym I reyned on the people / and by the I haue losse my royaume / Neuer thelesse I shall yelde to the this bountee / For I shal sende one that shal punyshe the / and that was accomplisshed by Iulian the appostata: whiche tourmentyd hym after Brad whā he was bysshop of Iherusalem: and whan Judas herde hym he cursed the deuyl and said to him Ihesu cryst dampne the in fyre perdurable / After this Judas was baptysed & was named quyrpache / And after was made bysshop of Iherusalem / whā hel ayn had the crosse of Ihesu crist / and that he had not the nayles / Thenne he sente to þ bysshop quyrpache that he sholde go to the place and seeke the nayles / Thenne he dyde dygge in therthe so long that he founde them shynnyng as golde . thenne bare he them to the quene / and anone as she sawe them she worshipped them wyth grete reuerence . Thenne gaf saint helayn a parte of the crosse to her sone: And that other parte she lefte in Iherusalem closyd in gold: syluer . and precyous stones / And hys sone bare the nayles to the emperour: And the Emperour dyde doo sette them in hys byrdel in his helme whan he wente to batayle: This reherceth Eusebe whiche was bishop of Cesar / how be it that other saye otherwyse: Now it happed that Iulian the appostata dyde doo flee quyrpache þ was bysshop of Iherusalem: by cause he had founden the crosse / For he hated

it soo moche / that where someuer he founde the crosse / he dyd it to be destroyed / whan he wente in batayle agens the of perse he sente and commaunded quyrpache to make sacrefyse to thyddollis / whan he wold not doo it / he dyde doo te of his ryghte honde / & sayd wyth the honde hast thou wryten many lettres / by whiche thou repellyd moche folke dooyng sacrefyse to our goddes: Quyrpache said thou wood hounde thou hast to me grete proffyte. For thou hast cut of the honde wyth whiche I haue many mes wreten to the synagoges that they sholde not byleue in Ihesu cryst: And now sythe I am crysten / thou hast taken fro me that whiche noyed me: Thenne dyde Iulian do melte leed and cast in his mouth & after dide do bringe a beere of yron / & made quyrpache to be laye / & scratched thereon / and after layed vpon brennyng cooles . and therewe therein es and salte / For to tourmente hym more / & whan quiriache moeuyd not Iulian the emperour sayd to hym / other shalt sacrefyse our goddes / or thou shalt say at the leest thou art not crysten / and whan he sawe he wold do neuer neyther he dyde doo make a depe pytte ful of repentes and venemous bestes / and caue hym therein / & whan he entred anone the serpentes were all deed / Thenne Iulian put hym in a caldron full of boylme oyle: and whan he shold entre in to it he blyssyd it and sayde / Sayr lord thou this bayne to baptym of martyrdom / Thenne was Iulian moche angry & commaunded that he shold be ryuen thogh his herte wyth a sword / and in this manere he synysshed his lyl / The vertu of the crosse is declared to by many myracles / For it happed on a tyme that one enchauntour had dysceiued a notarpe: and broughthe hym



in a place: where he had assembled a  
company of deuylls/and promys  
to him that he wold make him to ha  
u moche rycheffes. And whan he came  
the he sawe one persone blacke sittynge  
on a grete chayer: and all aboute hym  
a full of horryble peple & blacke whiche  
he spere & swerdes. Thenne demaun  
d this grete deuyll of the enchauntour  
was that clerke/thenchauntour sa  
id to him/Syre he is oures/thenne said  
the deuyll to him: yf thou wilt worshyp  
me and be my seruante/and renge Jhe  
su cryst: thou shalt sitte on my right side  
the clerke anone blessid hym wyth the  
sygne of the crosse and sayd that he was  
his seruant. Jhesu cryst his sauoure  
and anone as he had made the crosse/p  
e multitude of deuylls banyshe a  
wey. It happed that this notari af  
ter this on a tyme entred wyth his lorde  
into the chyrche of saint sophye/and kne  
le downe on his knees tofore thimage  
of the crucifye: the whiche crucifye as  
semed loket moche openly & sharply v  
pon him. Thenne his lorde made him to  
go aparte on a nother side: and allway  
the crucifye turned his eyen towarde  
him. Thenne he made him goo on the lef  
te syde/ & yet the crucifye loket on hym  
thenne was the lorde moche amercueyl  
ed/and charged hym & commaunded him  
that he sholde telle him wherof he had soo  
ferued that the crucifye soo behelde and  
reuered on him/Thenne sayd the notarye  
that he wolde not remembre hym of noo  
good thyng that he had done/ sauf that  
on a tyme he wolde not renge ne forsake  
the crucifye tofore the deuyll/Thenne le  
t he so blysse be wyth the sygne of the  
blessid crosse that we may therby be kep  
t fro the power of our goosly & dedely  
companye the deuyll/ And by the merites of  
the glorpyous passion that our sauoure

Jhesu cryst suffred on the crosse after this  
lyf we maye come to euerlastyng lyf in  
heuen/ **A** **M** **E** **N**  
Here foloweth thistore of alint Jo  
han portlatine/



And the holy sanit io  
han thapposite & euange  
lyst preched in a cytre of  
grece named ephesim. he  
was taken of the Juge  
whiche commaunded him that he shold ma  
ke sacrifice to the fals ydolles: and whā  
he wolde not doo it/he put hym in pryson  
And after he sent a lettre to domycien p  
emperour: whiche sayd that he helde an en  
chauntour in pryson /whiche had dyspysed  
their goddes/ & worshipped hym p was  
crucifyed: Thenne commaunded domycy  
en that he sholde be brought to come/and  
whan he was there. they dyde doo shaue  
of al the haires of his hede in derision/and  
after thei brought him tofore the pate cal  
led portlatine/ and put hym in a tonne  
full of brennyng oyle/ but he neuer felt  
payne ne harme. And wythout suffryn  
ge ony harme he yssued oute/ In that  
place crysten men dyde doo make a fair  
chyrche: and this daye made a solempne  
feste: as it were the daye of his martir  
dom/ And whan the Emperour sawe p  
he ceaced not of prechynge for p commaū  
dement that he had made. he sente hym  
in exyle in to an yle named pathmos /  
It ought not to be hyleued the Empe  
rour dyde thys persecusyon vnto cryst  
peple bycause they hyleued in god for  
they refused none/ but it was a displeu  
re to them p they worshipped god wyth  
out auctoryte of the senatours / another  
reason there was/ and that was that the  
seruyce of their other goddes was lassed  
& mynysshed therby. The ij reason was  
that he preched to dyspyse the worshyppe



## The lyfe of saynt Johan Portelatine

the honour and the hauour of the worlde  
 And that was the thyng pryncipalle  
 that the romayns loued/ But Ihesu cry  
 ste wolde noo thyng/ by cause they helde  
 that it was done by puyssaunce humay  
 ne: A nother cause there was as may  
 ster Johan beleth sayth why that the em  
 perour and the senate pursued cristie and  
 his appostles. And that was that the  
 ym semed that god was ouerwolde &  
 enuyous/ by cause he dayned not to ha  
 ue a felawe/ A nother cause alledgeth o  
 rosius & sayth/ that the senate had dyspi  
 te of this that pylate had wreten the my  
 racles of Ihesu cryst to the Emperour onely  
 and not to the senatours/ wherfore they  
 wolde not accorde that he sholde be admit  
 ted to be worshipped amōge the goddes  
 wherfore tyberye the emperour dyde doo  
 flee some of the senatours/ And some he  
 sent in to exyle/ The moder of saynt Jo  
 han heryng that her sone was prysonere  
 meuyd wyth moderly compassion came  
 to rome: And whan she came she founde  
 that he was sent in exyle She went the  
 ne in to the champayne to a cyte named  
 Borulana & there deyed And yeldeo her  
 soule to cryste: whose body was berped  
 in a caue where it longe rested: But af  
 ter bi saint james her other sone/ it was  
 shewed/ whiche thenne was taken vp/ &  
 founde swete smellyng/ and many my  
 racles shewed in her translacyō in the sa  
 yd cyte/ Thenne lette vs praye to saynte  
 Johan that he praye for vs/

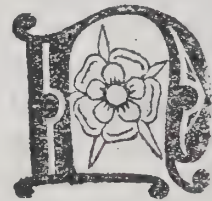
**H**ere begynneth the lyf of saynt  
 Gordian



**G**ordian that was vi  
 capr vnto julyan the empe  
 rour constreyned a cryste  
 man named January  
 for to doo sacrifice: but  
 bi p grace of god he was

conuerted by the prethyng of the  
 me januarpe vnto the crysten faith  
 his wyf & liij men: And whan this  
 me to the knowlege of the Emperour  
 comaunded that januarpe sholde be  
 and sent in exyle: And yf soo were  
 gordyan wolde not doo sacrifice to  
 goddes he sholde be beheaded: and so  
 he was smyten of. and the bodye  
 vnto the boundes/ whiche laye soo by  
 space of vij dayes vntouched: And  
 last his seruantes toke & stole it al  
 And with the body of the blessed ep  
 che/ whom the sayd julyan had slay  
 lytill tofore they berped it. not ferre  
 the cyte of rome about a myle/ And  
 was done aboute the yere of our lord  
 1384

**H**ere folowen the lyues of Ne  
 us & Achilleus and first thinter  
 tacō of their names



**N**Eus is asmoct to  
 saye as counceyle of  
 ighte/ Or nereus is  
 of neweth that is a l  
 ne and vs that is h  
 ge/ Or nereus is sa  
 ne & reus/ whiche is to saye noo  
 gylty: he was thenne counceyl of  
 prethyng of virginyte/ a latene in  
 neste conuersacōn. hasty in seruour  
 ue to gete heuen and neuer gylty  
 in conscience/ Achilleus is sayd  
 is to saye my broder and lesa  
 the: as who sayth the helth of  
 The passion of thyres tweyne  
 tiches. Victorin/ & maro seruantes  
 se dyligently:

**N**Eus and Achilleus we  
 ghelded and chamberlains of  
 ne Dompcell nece of domp  
 the Emperour: whom saynt peter the  
 possible baptysed/ And this domp  
 to husbo



that was called arelian/and was  
of one of the counsellours of thempe  
And whan the was curpousli cla  
arrayed in robes of purple & preep  
stones/thise two glorious sayntes  
shed to her the saynt of cryst & the ver  
of virginyte: They praised it moche in  
saying that it was nyghe vnto god &  
neighbour: suster vnto angilles/cosyn vnto  
sayntes: & of nature born with creatu  
umaynt And the woman that is ma  
is subget to man/and is bette wyth  
sues & fytes in such wyse that they be  
dourde of their childeine or their tyme  
deformed & lame: And where in her go  
the myghte vnteth suffre techynges  
admonestynge of her moder why  
were but soft and amynable/She shol  
know by the contrarie suffre of her hus  
hede grette shames reprenees and byla  
ces: And she among all other thinges  
swerde/ I knowe well that my fader  
is jalous ouer my moder/ and moche  
shol suffre my moder: and my husbon  
shall be such one herafter. thereto they  
swerde: whan they ben newe wedded  
p seme moche debonayr/ But after  
whan they fele theymselke marped/they  
sue moche cruelly/ And somtyme they  
taken their maydens maystresses gret  
than their wyues/ And thus all holy  
se may be lost: but by penaunce may  
recouerde. and virginyte may not co  
again to his perfeccyn: shol wel that  
culpe of synne maye well be defaced/  
the virginyte maye not be had aga  
: Thenne this damoyzell which was  
med flaupe byleued in god & auow  
to him her virginyte/and receyued the  
ple of thanke of saynt clement / And  
whan her husbonde herde this/he gate by  
nce of the perour/that he might do what  
wolde wyth his wyf: and also of the  
that had conuerted her/ And he sente

all thre in to an yle called prouynciana/  
And by this he supposed to doo that the  
forsayd sayntes/that is to saye saynt ne  
ryn & saynt achille sholde torne the pur  
poos of his wyf to wycheinge thauow of  
the virginyte that she had made/ And  
after that a litell tyme he went to the vir  
gyn & also to the sayntes. to thende that  
they sholde chaunge theyr purpose/ And  
they in noo wyse wold not/but yet more  
strongly tha tofore were they conformed  
& comforted / And sayd playnly they  
wold in noo wyse doo ne make sacrifice  
to theydolles/ For they had be baptysed  
of saynt peter thapostle: which soo had  
conformed theym in the lawe & saythe p  
they mighte make noo sacrifice: but on  
ly to god/ And therfore their hedes were  
smitten of: and soo suffred martyrdom/a  
boute the yere of our lorde four score: Of  
whom the bodies were beried by the ses  
pulture of saynt pernell/ And other sayn  
tes that is to saye saynt byctoryne en  
tyche and maron which were aboute the  
ym seruantes were putte to labour alle  
day in the gardynes/ And at euyn was  
gyuen to theym brodne bread/ blacke &  
rough which was made of grette mele &  
branne/ Synably he made entyche to dey  
by force of famyne/and to gyue vp his  
spyrte /

The dyde doo caste saynte byctoryne  
in to folde and styngynge water / and  
there was drowned/ And he made sayn  
te Maron to be layed vnder a stone the  
whiche thre score and ten of his seruau  
tes mighte vnneth moue/ And the glo  
rious saynte caste the stone vpon his  
sholders: as lyghtly as it had ben a ly  
tyll strawe/and bare it two myles fere  
from thens/

For which cause many were conuerted  
and byleued in god/



## The lyfe of saynt Pancrace

For whiche cause the maysters councel-  
lours dyde hym to be slayne And after  
this aucteyn dyde do brynge the damo-  
sell fro the place of exyle / And sente to  
her two Virgyns named eufraſyne / and  
theodore: whiche hadde be noryſhed wyth  
her: to the ende that they ſhold tourne: &  
chaunge her folwe: But ſhe conuerted  
theſe two Virgyns to the fayth by her  
exortacion / Thenne aucteyn toke the huf-  
bondes of the two maydens and thre en-  
chauntours wyth hym: & came to domp-  
eylle for to wedde and accompliſſhe the  
marriage by force agaynſt her wyll:  
But dompeyll as god wold conuerted  
the yonge men to the fayth of Iheſu cry-  
ſte But whan aucteyn ſawe that ſhe  
had conuerted the two yonge men and  
the two Virgins afore ſayd he ledde hyr  
in to his chambere & made the enchaun-  
tours to ſynge and commaunded the o-  
ther to daunce wyth hym as he ſhoulde  
deſoule dompeyll / But the jogelers leſt  
to ſynge and the other daunſynge: and  
he hym ſelf ſecured not to daunce two da-  
yes contynuelly / Vnto the tyme that he  
expyred and deyed before them alle /  
Thenne luxurpus whiche was his bro-  
ther gate leue to ſlee alle them that byle-  
ued in Iheſu cryſt And he dyde ſo moche  
that in the place where they dwellyd he  
dyde doo ſette a fyre / And they beyng in  
theyr prayers / rendryd theyr ſoules vn-  
to god: whos bodyes ſaint ceſayre vpon  
the morne ſyndyng no thyng hurte / bu-  
ryed / Thenne late he praye to them  
that we may come to euerlaſtynge blyſ-  
ſe in heuen Amen /

Here beginneth the lyf of ſaynt  
Pancrace and fyrſte of thinterpre-  
tacio of his name

**P**ancrace is ſayd of pan that is  
as moche to ſaye as all / and gra-  
tus and cicilius whiche is as mo-

che to ſaye as curtyſe in his yonge  
Or otherwyſe as it is ſayd in the booke  
called gloſayr / Pancrace is ſayd ran-  
ne: or pancrace is ſubget to betynges  
tormentis. Pancrace is alſo ſayd of  
uers colours / and ſo it appereth by  
the uſed rapyne / in rauyſſhyng by  
exortacion the praye of captyues my-  
leuyng in bryngeyng them to the fayth  
He was alſo ſubgette to betynges and  
tourmentis in ſuffryng them / alſo  
dyuers colours and full of all vertue

**P**ancrace was of rig-  
noble kynage. and was  
borne of the contree of france  
ſe / Whan his fader & mo-  
der were dede / he was  
to be gouerned in the bondes of denys  
his vncle: whiche was brother of his fa-  
der & they bothe came to rome where they  
had of theyr patrymonye grete rentis  
In theyr ſtrete the pope Cornelius ſaw  
hym pryncely / of whiche pope / pancrace  
and denys had receyued the cryſte ſaynt  
Synably denys deyed in the contrey  
pancrace was taken & preſented to Ce-  
ſar / And thenne was pancrace about  
xiiij yere of age / To whom the Em-  
perour Diocleſyan ſayd / My lytyll chyld  
I warne and couceyll the that thou a-  
uoyſe the wel to ſeende that thou deye not  
an euyll deeth: For as a chyld thou art  
lyghly deceyued / and by cauſe thou art  
noble of blood and of kynage: and ſon-  
ne of one my ryght dere frende / I praye  
the that thou leue this madneſſe that  
haſt empyrſed. And that I may ha-  
ue the with me as my ſone / To whom  
Pancrace answered yf I be a chyld  
body yet my herte is olde: & by the ben-  
edictio of my lord Iheſu cryſt your thretenyng  
& menaces make me no more to moe-  
uen / I doſſe ſe paynting yf I ſee vpon ſe wal



Here foloweth of saynt Urban  
And fyrst thynterpretacion of his  
name/



**U**rban9  
is sayd  
of urba  
nyte/ that is cur  
tesie: Or it is sa  
yd of ur/ that is  
to saye fyre or li  
ght/ And bona  
that is to say res  
ponce or answe  
re: He was ligh  
te by honest con  
uersacyon: fyre  
by charite: & ans

were by doctryne. Or he was lighte/ for  
the lygh is good to beholde/ And it is in  
matteryall in essence/ in settynge celesty  
all and prouffitable in werkynge /  
And thus this saynt was ampyable in  
conuersacyon/ in matteryall/ in dispysng  
the worlde/ celestyall in loue of god/ and  
prouffitable in predycacyon:



**S**aynt Urban was po  
pe after saynt Calyste  
And the cristen peple be  
re in his tyme in ouergre  
te persecucion: but the mos  
der of the mperour/ whom  
origene had conuerted/ prayed soo moche  
for sone: that he lefte the cristen peple in  
peas/ Neuertheles there was one alma  
chius prouost of rome/ & was their pryn  
cipall gouernour of the cyte/ and had cru  
elly smyten of the sede of saynt ceyle  
This man was merueyllously cruell as  
penst cristen men/ and dyde delygently  
enquire where saint Urban was/ & bi one  
of his seruaunte named carcase he was  
founde in a derke place/ & a secrete wyth  
thre pryses & thre dekenes:

these goddes that thou woldest that  
de worship ben deceyuers of creatu  
nd haue ben as germayns in forni  
s mad agayn god their creatoure  
e yet spared kynne ne other/ And  
u haddest knowlege that thi serua  
ere such thou sholdest commaunde  
ed be slayn/ And I moche merueyl  
e adoure such goddes: Whan them  
r herde the childe thus speke/ he dou  
be ouercome of him: and comaun  
at his heed shold be smyten of/ and  
was martyred about the yere of our  
in C four score & v/ Whos body a  
hipfull lady named octailla why  
as of the senate wyth grete dylige  
ryped honourably/ And of him said  
orie of turoy doctour/ that yf there be  
n that wyll make a false othe in the  
of his sepulchre tofore or he come to  
hauncelle of the quere: he shall be tra  
wyth an euill spiryte/ & out of his  
de/ or he shall falle on the pavement al  
**I**t happed on a tyme that there  
a grete altercacion betwene two me  
the iuge wyse not who had wrong  
jalousie of iustice that he had: and  
ght them bothe vnto thalwater of sa  
eter for to swere/ praing thapposle  
he wold declare who had right: and  
n he that had wronge had sworne  
none harme: the iuge that knewe the  
pce of him sayd all on hie/ This olde  
pe: here is eyther merciful: or he is pro  
p: to this yonge man/ but lette vs go  
to ancrace/ and demaunde we of him the  
re: And whan they came to the se  
pce/ he that was culpable swore and  
fetched forth his honde: but he myghte  
n wythdrawe his honde agen to hym  
anone after he deyed there: And the  
r vnto this daye of moche peple it is  
d that for grete & notable causes men  
nke their othes vpo the relikes of say  
e Pancrace



## The lyfe of saynt Urban

He commaunded to put hym in pryson/ & after he dide him to be brought tofore him and accused him that he had deceyued foure thousande peple wyth saynt cecyle/ & the noble men tyburse & Valerian/ & made all theym doo sacrilege/ And aboute this he demaunded him the tresour of saint cecyle & of the chyrche / To whom Urban sayd I see nowe that couetise moueth the more to persecute the cristen men than dooth the sacrifyce of thy goddes/ The tresour of saynt cecyle is ascended in to heuē by the handes of your peple: Thenne dyde he doo betwix saynt Urban wyth plūmettes & also his felawes wyth him/ and he prayed the name of god ekyon / And þe tyraunt smyling sayd/ this olde felowe wolde be reputed wyse: for he speketh and sayth wordes that he vnderstandeth not/ And whā he sawe that he myght not ouercom him he comaunded him & sent him to pryson agayn/ where as saynt Urban conuerted thre capitayns of the towne. With þe kepar of the pryson: whiche was named anolyn: & baptyfed thym/ Whan the tyraunt herde that anolyn was becomen cristen/ he dyde doo brynge him tofore him/ And by cause he wolde doo no sacrifyce to his goddes: he dide smite of his hede: And whan saynt Urban & his felawes were brought tofore the ydolles/ to the ende that they sholde sacrifyce & sence tofore the goddes/ Saynt Urban began to make his oryson to god/ and anone þe ydolles felle doune/ & slewe xxij prestes of the lawe that helde fire for to make sacrifyce/ Thenne were they beten cruelly/ & after brought for to make sacrifyce/ and thenne they spytted in the ydolle/ And after made the signe of the crosse in their forche des/ & kyssed eche other/ and receyued capital sentence/ that is to saye they were beheaded/ & soo suffred deathe vnder alphysander the emperour / whiche began to regne

the yere of our lord two hundred & And anone after carpasius wast the sende in blasphemynge his god in magnifyenge the crysten men/ and his wyll/ He was straungled of the whiche thyng his wyf seeng called menye wyth her doughter lueye: and her housholde receyued baptesme of fortune prest/

And after that the bodies of the sayntes were right honourably beried/

Here foloweth the lyf of saynt Pernel And first thynierpretaciō of hir name:

**P**ernell is said of petrus that is demainge/ & of thronus. that is a throne ora seat: as he sayth she was demainge the throne or seat of Virgynes/

**S**aynt Pernel whose lyf saynt marcel writeth was doughter of saint peter the apostle. whiche is right fair & beauteous: & by the will of her fader she was beryed wyth the fewe & ayres/ It happed on a tyme þe dapples dyed wyth saint peter/ & one tyme said to him/ Peter how is it that all the peple ben heled of the & thou suffrest Pernel thy doughter lye seek/ To whome saint peter said/ for it is expedient to her to be seke: Neuertheles bi cause that it shal not be imputed impossible of her heles: for to be excused by my wordes/ He dyd to her/ arysse pernelle hastily: and reue her: whiche anone arose all hool/ and mynystred and serued to theym

And whan the seuerce was alle dide and accomplisshed / Peter sayd to Pernel goo agayn to thy bedde/ she soone went agayn to her bed/ and the fewe



as they dyde tofore/and where  
began to be persyde in the loue of  
he helpe her persyde: thenne was  
a erle calld flaccus whiche came  
and for her beaute he wolde haue  
his wif To whom she answered  
I prest me to haue vnto thy wif /  
vnde thou certeyn byrgyne to co  
me for to accompanye me vnto thin  
e whyles he was besy to make re  
sayd maydens Saint pernelle set  
self in fastynges & prayers/ & re  
the holy body of our lord and re  
in to her bedde / & after the thyrde  
he deyd & passid out of this worlde  
dryng her soule vnto our lord/  
he flaccus seyng hym self dyspoynt  
d mocked & tornd hym self vnto  
lam fellow of saint pernell. & sayd  
he shold wedde hym or offre vnto p  
s/whiche two she refused/ thenne p  
he sette her in pryson & there kepte  
i dayes & vij nyghtes without me  
rynte: and after he dyde do hange  
dy on a gybet & there he slewe her:  
thelwe her body in to a fowle pry  
hiche holy nyodemus toke vp &  
ed: wherefore nyodemus was called  
accus/ & by cause he wold not sacre  
to thodolis he was beten wyth plo  
is/ and his body cast in to tybre/  
it was take vp of iustine his cler  
nd honorably buried/

ere foloweth the lyfe of saynt  
Dunston/

**S**aynt Dunston was  
born in Englonde/ And  
oure lord shewed myra  
cles for hym or he was  
born: It was so that on a  
xmas day as all the peple were in  
chyrche wyth tapres in theyr honde  
expyly alle the lyghtes in the chyrche  
were quenched at ones/ Sauy only the

tapre whiche saint Dunstons moder bare  
For that brennyd styllle saye/ whereof al  
the peple merueyled gressly: how be it her  
tapre was out/ but by the power of our  
lord it lyghted agayn by it self / & brens  
nyd ful bryght/ so that al the other came  
and lyghted their tapres at the tapre of  
saint Dunstones moder/ wherefor alle the  
peple gaue laude and thankinges vnto  
our lord god for this grete myracle

And thenne there was an holy man p  
sayd that the chylde that she thenne bare  
shold gyue lyght to all englonde by his  
holy lyuynge: This holy chylde dunston  
was born in the yere of our lord ix C &  
xxv: That tyme regnyng in the konde  
kyng Athelston/

And saynt Dunstones fader hyght her  
ston/ and his moder hyght Cuyndreds  
And they sette theyr sone Dunstone to  
scole in the abbeye of Glascynburge

Where as after he was abbot for his ho  
ly lyuynge/ And wythin shorte tyme af  
ter he wente to his vncle Ethelwolde p  
thenne was bysshop of Caunterburge:  
to whom he was welcome / and was  
glad of hys conuersacio of holy lyuynge  
And thenne he brought hym to Ryng  
Athelstone/ the whiche made full moche  
of hym/ Also for hys good lyuynge and  
thenne he was made abbot of glascynbu  
rge by consente of the Ryng and hys  
brother Edmund. And in that place ru  
led full well and reygnyously the mon  
kes his brethern and drewe them to ho  
ly lyuynge by good ensample gyuyng.  
Saynt dunstone and saint ethelwolde  
were bothe made prestes in one daye: &  
he was holy in contemplacion/ and wha  
soo was that saint dunston was wery  
of prayer. thenne used he to werke in  
goldsmithes werke wyth hys owne  
honde/ For to escheue ydlenes: and he  
gaue alwaye almesse to poure peple for



## The lyfe of saynt Dunstone

the loue of god/ And on a tyme as he  
sat at his werke his hert was on Ihesu  
cryste: his mouth occupied wyth holy pra  
iers/ & his hondees besy on his werke: but  
the deuyll whiche euer had grete enuye at  
him came to him in an euentpde in lyk  
nes of a woman/as he was besy to ma  
ke a chalys: And with smyling sayd þ  
she had grete thynges to telle him/ & the  
ne he bad her say what she wold/ & thene  
she began to telle him many nice triffles  
& no maner vertue therein: And thene he  
supposed that she was a wycked spirite  
& anone caught her by the noose wyth a  
payre of tongues of yren brenynge hote  
and thene the deuyll began to rore & crye  
& fast drewe alway/ but saynt dūstone he  
eld fast/ tyll it was ferre wythin the nig  
ht/ & thene he lete her goo:/ And the fen  
de departed wyth an horrible noise & crie  
& sayd that all the peple might here. alas  
what shame hath this carle done to me.  
how may I best quyte him aye/ but ne  
uer after the deuyll had neuer lust to tēp  
te him in that crafte. And in short tyme  
after deyed kyng athelston/ & edmunde  
his broder regned kig after him. to whō  
saynt dunston was chief of cōseylle/ for  
he gaaf to him right good cōseyll to his  
lyues ende/ And thene deyed edmunde  
the kyng/ And after him regned his so  
ne edwyn/ & soone after saynt dunstone  
& he fell at scryp for his synnfull liuyng/  
For saynt dunstone rebuked the kyng  
sharply therfore/ but there was none a  
mendement but alway werse & werse/ whe  
re for saynt dūstone was right fory & dy  
de all that pain he might to bryng þ kin  
ge to amendement: but it wolde not bee/  
But the kyng wythin a while after ex  
yled saynt dunstone out of this londe: &  
thenne he saylled ouer the see / & came to  
thabbe of saynt amand in fraunce/ and  
there he dwelled longe tyme in full holy

lyf tyll kyng edwyn was deed. And  
ter him regned edgarde kyng a ful  
man/ And thene he herde of the hol  
of saynt dunston/ & sent for him  
his cōseylle/ & receyvd hym wy  
te reuerēce/ and made him aye/ at  
glastynberye And soone after þ  
of worcetre deyed: & thenne saint  
was made bysshop there by the w  
kyng edgar/ And wythin a while  
the see of london was voyde / to  
kyng edgar promoted saint dūsto  
And so he held bothe byshoppriche  
honde/ that is to wyte bothe the bis  
che of worcetre & the bisshoppriche of l  
And after this deyed tharthe byssh  
cauterbery/ & thene kyng edgar ma  
ynt dūston archbysshop of caunter  
whiche he gupded well & holily to the  
sure of god: Soo that in that  
of kyng edgar and dūston archby  
was ioye & mirth through the reame  
glonde. And euery man praysed  
saynt dūston for his holy lyf/ good  
& gupding/ And in dyuers places  
re as he bysited: & salwe curates the  
re not good ne propre for the wele  
soules that they had cure of/ he wolde  
charge theim & put theim out of the  
nesices. & set in sucche as wolde ente  
were good men/ As ye shall fynde  
playnly of this matter in the lyf of  
of walde/ And on a tyme as he sat  
prynces table/ he loked vp & saw  
der & moder aboue in heuen/ And th  
he thanked our lord god of his gr  
cy & goodnes that it plesed hym to  
him that sight/ And a nother tyme  
lape in his bed/ he sawe the bright  
heuen/ And herde angelles singyng  
rieleyson: after the not of Ryrie  
dens/ whiche was to hym a full gre  
forte/

**C** And nother tyme he was in his m



ns he had hangyng on the wall: in  
hambre an harpe/ on which other  
le he wold harpe anthemes of oure  
and of other sayntes & holy ymp:  
and it was so that the harpe souned  
melodiously wythout touchyng of  
sonde that he coude see/ this antheme  
s Gaudent in celis anime sanctorū  
in this holy dunston had grete ioye  
had a spereall grace of our lord that  
he freuently ioyes & thynges were the:  
to hym in this wretched world/ for  
grete comforte and after this he beca  
all seek and feble / And vpon holy  
day he sente for alle his bretheren &  
ed of them forpeuenes: and also for  
e them all trespasses & assogled them  
of theyr synnes/ And the thyrde day  
er he passed out of this world to god  
of vertues the yere of our lord ix C  
viiij. And his soule was born vpon  
xiiij. wyth mery songe of aungels  
the people herynge that were at his  
ch: and his body lyeth at caunterbury  
in a worshipfull thryne / Where as oure  
d sheweth for his seruaut. saint dun-  
styn many sayr myracles/ wherefore oure  
d be praysed world wythouten ende/

Amen:

Here foloweth the lyf of  
saynt Aldelme/

**S**aint Aldelme the cō-  
fessor was born in eng-  
lond hys fader hyghste  
kenton / he was broder  
vnto iue kynge of this  
londe/ and whan kynge  
e was ded/ kenton was made kyng  
er hym: and thenne this holy chylde  
delme was sette to scole in the holys  
malmesburpe/ Where after ward he  
as made abbot/ And thenne he dyde  
ere grete cosse in byldyng. and dyde do  
ake there a full rpall abbey and whan

the pope herde of his grete holynesse: he  
sente for hym to come to come: and whā  
he was there. the pope welcomed hym/ &  
was moche gladd of his good lypynge:  
and there he abode longe tyme wyth the  
pope and gate full grete pryueleges &  
lybertees to the holys of malmesburpe:  
in such wyse þ no bysshop in Englonde  
shold dyspse ne haue to doo there ne the  
kyng to lette theym of their fre election  
But these theyr abbot emonge the couēt  
theym self: and whan he had goten alle  
this of the pope he was ful glad and io-  
yefull/ and lyued there full holply longe  
tyme/ And on a daye as he sayd masse  
in the chyrche of saint iohan latrans: &  
whan the masse was don. there was no  
man that wold take his chesible fro him  
at the ende of the masse/ And thenne he  
saue the sonne bene shyne thorugh the  
glasse wyndowe/ and henge his chesible  
theron wherof alle the peple merueyled  
gretefully of that myracle/ and the same che-  
sible is yet at malmesburpe/ the colour  
therof is purple: and wythin short tyme  
after he came agayn in to englonde and  
brought wyth hym many pryueleges /  
vnder the popes seall. which after kyng  
iue confermed alle that the pope hadde  
graunted to the holys of malmesburpe.  
This was aboute the yere of oure lords  
viiij C and viij.

**A**nd in that tyme there fyll a grete  
bargaunce emonge the bysshoppes of  
this londe for the holdyng of ester daye-  
but saynt aldelme made a book that alle  
men shold knowe for euer whan estern  
daye shal falle the which book is yet at  
malmesburpe: And that abbay he dyde  
do make in the worship of our blyssyd  
lady: & bryghtwold that was archbys-  
shop of Caunterbury herde of aldelmus  
holy lypynge: & he sente for hym to be his  
counceyllour/ & they lyued to gyder full  
holply longe tyme/



## The lyfe of saynt Austin

And ech was full glad and ioyefull of  
other: And on a daye as they stood at þe  
see syde by douer castel/they sawe a ship  
laden wyth marchaundysse not ferre fro  
them and saint Aldelme called to them  
to wyte yf they had ony ornement lon-  
gynge to holy churche within their ship to  
felle: but the marchautes had dysdayne  
of hym & thought he was not of powre  
to bye suche thynges as they had to felle  
and departed fro the holy mā/ but anon  
fyll on them so grete a tempest: that they  
were in payll for to peryshe/ And then  
ne one of them sayd we suffre this trou-  
ble/ke canse we had dysdaine of the wor-  
des of yonder holy man / And therfore  
lete vs all mekely desyre hym to praye/  
for vs to our lord ihesu cryste: they dyd  
soo and anon the tempest ceased/ & thene  
thei came to this holy man/and brought  
to hym a full sayre byble / the whiche is  
yet at malmesbury vnto this daye/ and  
foure yere before his deeth he was maad  
bysshop of dorset by the archebysshop of  
caunterbury/and by other bysshoppes:  
but wythin shorte tyme after he deyed: &  
lyeth buryed at malmesbury there as he  
was abbot/ And after saint egelwyn ca-  
me to offere at his tobe fetterid with chay-  
nes of yron faste locked .and fro thene  
he wente to Rome to the pope allwaye  
weryng the fetters/whiche was to him  
grete payne: god rewarde hym his mede  
And saint aldelme or he deyed cursed all  
them that dyde ony wronge in brekyng  
of the preuileges of the sayde abbeye of  
malmesbury/ & them that helpe the hous  
to mayntene goddes serupce shal haue  
goddes blyssyng and his: And whan  
he had layen longe in the erthe he was  
translated and layed in a ful ryche shri-  
ne/where as our lord sheweth dayly for  
his holy seruaunte many sayr myracles  
Thenne late vs praye saynt aldelme to

praye for vs vnto our lord god that  
may in this wretched vale of this wo-  
ld soo bewayle our synnes/ And am-  
end our lyuynge that we may come to en-  
lastyng lyf in heuen Amen/  
Of saint Austin that brought  
kendom in to Englonde/



**S**aint Austin was a  
holy monke and sent  
to englonde to preche  
the faythe of our lord ihesu  
cryst/by saynt Grego-  
rye thenne beyng pope of  
rome/the whiche had a grete zele and le-  
deth vnto englonde as is reherced all alonge/  
in his legende how that he sawe child-  
ren of englonde in the market of rome for  
to be sold whiche were fayr of dysage .  
the whiche cause he demaunded licence  
and opteyned to goo in to englonde for to  
uerse the peple therof to crysten faythe  
And he beyng on the waye þe pope deyed



was chosen pope: & was contremained  
 came agayn to come: & after whā  
 is sacred in to the papacye: he remē  
 the royaume of england / and sente  
 austyn as heere & chref / And other  
 monkes and prestes wyth hym to  
 ombre of yē persones vnto the roya  
 england / And as they came  
 rd england they came in the pro  
 of andegauence / purposyng to ha  
 yd all nyght / at a place called pou  
 ap a myle fro the cyte & ryuer of ly  
 n but the wymmen scorned: & we  
 ioyous to them that they droof the  
 f the towne / & the came vnto a fair  
 elme / & purposed to haue rested the  
 at nyght / But one of the wymmen  
 he was more cruell than the other /  
 osed to dryue them thens: and cam  
 ght them that they myght not resten  
 y nyght / & thenne saint Austyn to  
 is staffe for to remeue fro that place  
 enly his staffe sprange out of his  
 e wyth a grete violence the space of  
 furlonges thens and there stycked  
 in the erthe / and whan saint austyn  
 e to his staffe & pulled it out of ther  
 in contynente by the myght of oure  
 sourced and sprange there a fayre:  
 e or fontayn of cleere water / whiche  
 ssed hym well and as his felaw:  
 o / & aboute that welle they restyd all  
 nyght & they y dwelle therby salve  
 nyght ouer that place a grete lyght  
 en fro heuen whiche couerd all y pla  
 e where thys holy men laye / And on y  
 en saint austyn wrote in therthe wyth  
 y staffe besyde y welle thys wordes fo  
 opng / here had austyn the seruantes  
 o god hospitalyte / whom saint gregorie  
 pope hath sente to conuerse england /  
 the morne whan the holy men / the  
 sellers of the costes therby / whiche sa  
 the lyght in the nyght to fore / came  
 der and founde there a fayr welle / of

the whiche they merueyled greatly / And  
 whan they sawe the scripture wreten in  
 the erthe: thenne they were greatly abas  
 ssed by cause of theyr vnkynnesse / &  
 repented them ful sore of that they hadde  
 mocked them / the daye before / and after  
 they edefyed there a fayr chyrche in the sa  
 me place: in the worship of saint Austyn  
 the whiche the bysshop of Andegauense  
 halowed And to the halowynge therof  
 came soo grete multitude of peple y they  
 trad the corne in the feldes down all plai  
 ne lyke vnto a flour clene swepte / For  
 there was no sparing of it / Notwith  
 outstanding at the tyme of reaping that  
 ground so twoden bare more corne and  
 better thenne ony other feldes besyde not  
 twoden dyd / & the hye aulter of that chyr  
 che standeth ouer the place where saint  
 austyn wrote wyth hys staffe by y wel  
 le / and yet vnto this daye may no wo  
 man come in to that chyrche: But there  
 was a noble woman that sayd that she  
 was not gylty in offendyng saynt au  
 styn / and toke a tapre in her honde and  
 went for to offre it in the chyrche / but the  
 sentence of almyghty god may not be re  
 uoked / for as soone as she entrid i y chir  
 che hir bolwellis and synowes began to  
 shrynke and she fell down dede in ensam  
 ple of all other wymmen / Wherby we  
 maye vnderstonde that iniurye doon a  
 gainst a saint / displeaseth greatly almygh  
 ty god / and fro thens saint austyn and  
 his felawship came in to england / and  
 arryued in the yle of thanet in este kent.  
 And kyng athelbert regned that tyme  
 in kente: whiche was a noble man and  
 a myghty: To whom saint austyn sente  
 shewyng the entent of hys comynge fro  
 the court of rome: and sayd that he had  
 brought to hym ryght ioyefull and ple  
 saynt tydynges. And said that yf he  
 wold obeye and do after his prechyng



## The lyfe of saynt Austin

that he shold haue euerlastyng ioye in þe  
blyssse of heuen/and shold regne with al  
myghty god in his kyngdom/ And the  
ne kyng adelfton heryng this commaū  
ded that they shold abyde and tarpe in  
the same ple/and that all thynges sholde  
be mynystred to them that were necessa  
rye vnto the tyme that he were otherwy  
se aduysed: and sone after the kyng came  
to them in the same ple and he being  
in the felde saint austyn wyth his felaw  
shyp came & spake wyth hym haupnge  
tofore theym the sygne of the crosse syn  
gynge by the wyse the letanye besechyng  
god deuoutely to strengthe them and hel  
pe and the kyng receyued him and his  
felawshyp/and in the same place saynt  
austyn preched a glorpyous sermon: & de  
clared there to the kyng the crysten faith  
openly and the grete meryte and auayle  
that shold come therof in tyme comyng  
and whan he had ended his sermon, the  
kyng sayd to hym your promyses ben  
full fayre that ye byrynge / but by cause  
they be newe and haue ben not herde here  
before we may not yet gyue cōsente ther  
to/ Neuerthelesse by cause ye be come as  
pylgrymes fro ferre contrees/we wyl be  
not greuous ne harde to you but we wil  
receyue you mekely /

And  
mynystre to you suche thynges as ben ne  
cessarye: neyther we wyl forbide you:

But as many as ye can conuerte to  
your fayth and relygion by your pre  
chyng ye shall haue lycence to baptise  
them/and to accompanye them to your  
palace/ And thenne the kyng gaue to  
them a mancion in the cyte of dorobernē  
ce/whiche is now called caunterburpe /

And whan they drewe nye the cyte  
they came in wyth a crosse of siluer and  
wyth processyon syngeyng the letanye :  
prayng almyghty god of socour and  
helpe that he wold take away his wrath

fro the cyte: and tēstamme the  
of the peple to receyue his doctryne /  
And thenne saint austyn & his fel  
ship begā to preche there the word of  
& a houte there in the prouynce & suc  
ple as were well dysposed and an  
were conuerted & folowed this holy  
and by the holy conuersacion and m  
cles that they dyde moche people wer  
uerted and grete fame aroos in the c  
tre / And whan it cam to his ere: a  
he came to the presence of saint austyn  
despyed hym to preche agayn / and the  
the word of god so enflammed him  
Incontynente assoone as the serm  
was ended the kyng fyl down to shet  
of saynt austyn & sayd sorowfully/a  
woe is me that I haue erryd so longe  
& knowe not of hym that thou spekest /  
Thy promesses ben so delectable th  
thynke it all to longe tyl I be cryste  
Wherfore holy fader I requyre the to  
nyste to me the sacrament of baptys  
and thenne saint austyn seynge the gr  
mekenesse and obedyence of the kyng  
that he had to be crystened, he toke hym  
by wyth wepyng tearys, and baptysed  
hym wyth all hys holowhold & meyn  
enformed hym dyligently in the cre  
sayth wyth grete ioye and gladnesse  
whan all this was doon/ saint Austyn  
despyng the helthe of the peple of eng  
lond, wente forth: on fote to yorke/ and  
whan he came nyghe the cyte/there met  
wyth hym a blynde man: whycher said  
hym, O thou holy austyn / helpe me to  
am ful neddy/ To whom saint austyn  
said I haue no syluer/but suche as I  
ue I gyue the/In the name of ihesu cr  
aryse and be all hole/& wyth that wo  
he receyued his syght/ & belyued in ou  
lord & was baptysed And xpon cr  
mas daye he baptysed in the ryuer n  
med swale & M men wythout wyng



liden & there was a grete multytude  
 of peple resortyng to the sayd ryuer whi  
 ch was so depe that no man myght pas  
 suer on foot/ & yet by myracle of our  
 lord there was neyther man woman ne  
 child drowned/ But they that were seek  
 er made hoole bothe in body & in soule  
 and in the same place: they byldeth  
 chyrche in the worschyp of god & saynt  
 austyn/ And whan saint austyn hadde  
 ched the sayth to the peple/ & had con  
 uined them stedfastly therein/ he retour  
 ned agayn fro yorke: and by the weye  
 nethe a lepre askyng helpe: & whan  
 saint austyn hadde sayd these wordes to  
 hym: In the name of ihesu cryste be thou  
 rnsyd from al thy lepre: Anon al hys  
 the fyl awaye/ & a fayr newe skyne  
 pperyd on his body so that he semed  
 a newe man/ Also as saint austyn  
 came in to oxford shyre to a towne that  
 called comton to preche the worde of  
 god: to whom the curate sayd/ holy fader  
 our lord of this lordshyp hath been ofty  
 mes warned of me to paye hys tythes  
 god/ & yet he wythholdeth them/ And  
 therefore I haue cursed hym: & I fynde hi  
 more obstynate: To whom saynt au  
 styn sayd: sone why payest thou not thy  
 tythes to god & to the chyrche: knowest  
 not the tythes be not thy but bylon  
 y to god: And thenne the knyght sai  
 d to hym I knowe well that I tyle the  
 ounde wherfore I ought as well to ha  
 the tenth sheef as the ix/ and whan  
 saint austyn coude not tounne the knygh  
 t's entente/ thenne he departed from hym  
 and wente to masse and or he began/ he  
 arges that al they that there were acur  
 d shold goo out of the chyrche/ & thenne  
 was a dede body & wente out in to the  
 chyrcheperde wyth a whyte clothe on his  
 hed/ & stood styll there tyl the masse was  
 doon/ And thenne saynt austyn wen

te to hym and demaunded hym what he  
 was/ and he answered and sayd I was  
 somtyme lord of this towne and by cau  
 se I wold not paye my tythes to my cu  
 rate/ he acursed me and so I deyed and  
 wente to helle/ and thenne saint austyn  
 bad hym brynge hym to the place where  
 his curate was buryed/ And thenne the  
 carpon brought hym thyder to the graue  
 And by cause that al men shold knowe  
 that lye and deth ben in the powver of god  
 Saint austyn sayd I commaunde the in  
 the name of god to aryse/ for we haue  
 nede of the: and thenne he arose anon &  
 stood before all the peple/ To whom saint  
 austyn sayd thou knowest well that our  
 lord is mercyfull/ & I demaunde the bro  
 der yf thou knowest this man: & he sayd  
 ye/ wold god that I had neuer knowen  
 hym/ for he was a wythholder of his ty  
 thes/ and in all his lye an euyl doer/ y  
 knowest that our lord is mercyfull/ and  
 as longe as the paynes of helle endure  
 lete he also be mercyfull to all crysten/ &  
 thenne saint austyn deliuerd to the cura  
 te a rodde/ and there the knyght kneled  
 on his knees was assopled/ and thenne  
 he comaunded hym to goo agayn to hys  
 graue/ & there to abyde tyl the daye of  
 dome/ & he entred anoue in to his graue  
 & forthwyth fyl to assheys & pouldre:  
 And thenne saint austyn sayd to the prest  
 how longe hast thou layen here/ & he said  
 an C & l yere/ & thenne he asked howe it  
 stood wyth hym & he sayd well holy fa  
 der for I am in euerlastyng blysshe and  
 thenne sayd saint austyn/ Wylt thou that  
 I praye to almyghty god that y abyde  
 here wyth he to comferme the hertes of  
 men in veray byleue: and thenne he said  
 nay holy fader/ for I am in a place of re  
 ste & thenne sayd saint austyn go in pees  
 & praye for me and for all holy chyrche  
 & he thenne entred agayn in to his gra



## The lyfe of saynt Austin

ue: & anon the body was tord in to er  
the/ Of this syght the lord was sore a  
ferd & came all quakyng to saint austin  
& to his curate & demaunded foryeuenes/  
of his trespaas: and promysed to make  
amendes/ & euer after to paye his tythes  
& to folowe the doctryne of saint austin  
After this saint austin entred in to dor  
setshyre/ & came in to a towne where as  
were wycked peple & refused his doctry  
ne & preching vterly & drof hym out of  
the towne castyng on hym the tayles of  
thornback or lyke fysshes/ wherefore he be  
sought almyghty god to shewe his iuge  
ment on them & god sente to them a sha  
mefull token. For the chyldren that we  
re born after in the place had tayles as  
it is said/ tyl they had repented them.  
It is sayd comynly that this still at stro  
de in kente: but blyssyd be god at thys  
daye is no suche deformyte/ Item in ano  
ther place there weren certein peple whi  
che wold in no wyse gyue sayth to hys  
prechyng ne his doctryne/ but scorned &  
mocqued him wherefore god toke suche v  
geaunce that they brennyd wyth fyre in  
unysble soo that their skyn was reed as  
blood & suffred so grete payne: that they  
were constrained to come and ake for  
yeuenes of saint austin/ and thenne he  
prayed god for them that they myght be  
acceptable to hym and receyue baptys  
me and that he wold relete theyr payne/  
and thenne he crystened them/ & that bre  
nyng hete was quenched/ and they we  
re made parfite li fool: & felte neuer after  
more therof. On a tyme as saint austin  
was in his prayers/ oure lord apperyd  
to him & confortyng hym wyth a gentyl &  
samplur speche sayd: O thou my good  
seruaunt & trewe be thou comforted and  
doo manly. For I thy lord god am  
wyth the in all thy affection / and myn  
eerys ben open to thy prayers / and for

whom thou demaundest ony petytyon/  
thou shalt haue thy desyre/ & the patre  
the euerlastyng lyf is open to the / where  
thou shalt ioye wyth me wythout ende  
and in that same place/ where our lord  
sayd thys wordes he fpyed hys sc  
in to the grounde: & a well of cleve w  
ter foured & sprange bp in that sa  
place/ the whiche well is called cerne  
it is in p contre of dorset/ where as no  
is bylded a sayr abbey & is named ce  
ne after the well. And the chyrche  
bylded in the same place where as ou  
lord apperyed to saynt austin: Also  
the same contre was a yonge man the  
was lame dome & deaf/ and by the pr  
yers of saynt austin he was made he  
and thenne soone after he was dyssolue  
& wanton/ & noyed and greuyd the  
ple wyth iangelynge & talkyng in  
chyrche/ and thenne god sente to him  
olde Insprympte agayn by cause of h  
mysguydynge: & atte laste he fell to rep  
taunce/ and asked god foryeuenes/ and  
saint austin prayed for hym / & he wa  
made fool agayn the second tyme/ And  
after that he contynued in good and  
tuous lyuyng to his lyues ende / And  
after this saint austin ful of vertues  
parted out of this world vnto oure lord  
god: and lyeth buryed at caunterbury  
in the abbey that he founded there in  
worshyp and rewe where as oure lord  
god sheweth yet dayly many myracle  
and the thyrde daye before the naty  
of our lady is halawed the translati  
of saint austin/ In whiche nyght a c  
zeyn of caunterbury beyng that tyme  
wynchestre salwe heuen open ouer the  
che of saint austin/ and a brennyng  
dre shynnyng full bryght and angel  
myng down to the same chyrche/ And  
thenne hym thought that the chyrche  
brenned of the grete leggh & bryghtnes



came down on the ladder and mer-  
ed greatly what this shold mene/ for  
neue nothyng of the traslation of  
t austyn. And whan he knewe the  
the that on that tyme the body of s-  
pous saint was translated he gaue  
de & thankynges to almyghty god  
d we may verayly knowe by that  
ent dyspon that it is an holy and a  
out place: and as it is said that of ol-  
dome auncient holy men that vsed to  
e thyder/ wold at the entre of it do of  
rshosen and shoon and durst not pre-  
e to goo in to that holy monasterye  
barefoot by cause so many holy sain-  
ben there shryned and buried: & god  
h shewed so many myracles in that  
e for his blyssyd saint/ Saint an-  
st/ that yf I shold all wyte them here.  
old occupye a grete booke: Tenne lete  
praye vnto saint austyn fader and  
ostle of england by whom this lon-  
was conuerted vnto the crysten faith  
And by his ordynaunce bysshoppes  
e ordeened to mynystre the sacramē-  
t/ that he by moeyen vnto our lord Ihe-  
syste that we may here soo lyue accor-  
ding to his doctryne that after this lyf  
we may come to euerlastyng blysse in  
heyn Amen/

ere foloweth the lyf of saynt  
germayn and fyrst the interpreta-  
on of his name/

**G**ermain is said of ger-  
me & of ana that is hye :  
that is y there was foun-  
den in the seed of german  
thre souerayn thynges : y  
e naturell: humour/ & norysthyng/  
e son of semence or seed / Germain is  
d seed bourgenyng: for he had in him  
e by ardour of grete dylectio/humour  
e pyntenes of deuocion: & seed by ver-  
e of his predicacion/by whiche he enge-

dryd moche people to the fayth/ And to  
stancien the preest wrote his lyf to sain  
seueryn bysshop of ancere/

**S**aynt Germain was  
of moche noble bygnage  
born in the cyte of ancere  
re and was well lerned  
in the artes lyberalle : &  
after he went to Rome  
for to lerne the science of droyt & of the  
lawe: and there receyued he so moche dyg-  
nyte/ that y senate sente him to the frens-  
he men for to haue the rule and dygny-  
te of burgoyne/ And thus as he gouer-  
ned the cyte of ancere more dyligently  
than the other: there was in the myddle  
of the cyte a tree called a pinaple tree on  
whiche were hanged on the braunches of  
this tree/ for the mernale of chace & hun-  
tyng / the feedes of wyld beestes y had  
ben slayne/ But whan saint amadour  
whiche was bysshop of this cyte recei-  
uyd them of suche vanytees : & warned  
them to helpe down this tree/ they wolde  
not consente thereto in ony manere/ And  
on a tyme wha germain was not in y  
cyte/ the bysshop dyde do helpe down this  
tree/ and dyde do brenne it/ And whan  
Germain knew it he was moche angry  
and forgate crysten relygion and came  
wyth a grete multitude of knyghtes for  
to haue slayne the bysshop/ And then  
the bysshop knewe by reuelacyon deu-  
ne/ that saint germain shold be his suc-  
cessour / & forbore & gaue place to his  
hastynes/ and went to saint austyn / &  
after whan he came agayn to ancere/ he  
enclosed moche subtylly germain within  
the chyrche/ and sacred hym there: & sayd  
to hym that he shold be his successour in  
the bysshopryche/ and so he was: for a li-  
tyll after saint amadour deyed: and alle  
the peple requyred saint germain to be  
bysshop & then he gaue al his ryghtes



## The lyf of saint German

to poure people. and chaunged his wyf  
in to his suster/and tourmenyd his bo-  
dy by the space of thyrty yere/that he ne-  
uer ete brede of wyte/ne dranke wyne  
ne vsed no potage: & wold haue neuer  
salte to make his mete sauery/and two  
tymes in the yere he wold drynke wyne  
that was at ester and crystmas/and yet  
for to take alwaye the sauour of the wy-  
ne/he wold put therin plente of water/  
and in his refeccon he wold take barly  
bred with asshes: and fasted euery day  
& neuer ete but in the euyng: In wynter  
ne somer he had but one clothing. & that  
was the hayr next his body/ a cote and  
a golwe/and yf it happed so that he ga-  
ue not his besture to somme poure body/  
he wold were it tyl it were broken & tour-  
ne/his bedde was enuyroned wyth as-  
shes: hayre: and sacke clothe/ And his  
bedd laye no hyer thenne his sholders/  
but al daye weppe and bare aboue hys  
necke dyuerse reliques of saintes/ he wa-  
re none other clothyng / & he wente ofte  
barefote/and selde ware ony gyrdle/ the  
lyf that he ladde was aboue mannes po-  
wer hys lyf was so strayte and harde yf  
it was merueyle and pite to see his flesch  
he and was lyke a thyng not credyble  
and he dyde so many myracles: that yf  
his merytes hadde not goon before they  
shold haue ben troubled fantasmes. In a  
tyme he was herberolbed in a place wher  
re alwaye after soloper the tables were  
couerd whan all men had soloped. wher  
of he merueyled and demaunded the hoost  
wherfore they couerd the tables agayn  
after soloper: and the hoost said it was  
for his neyghbours that came to dryn-  
ke ethe wyth other. And that nyght  
saint german concluded to wathe for to  
see what it shold be/it was not longe af-  
ter that there came in there a grette multi-  
tude of deuyls and sat at the table in lyke

nes of men & wymmyn And whan  
the holy man sawe them: he commaunded  
that they shold not departe / and the  
sente to awake the hoost and the ney-  
bours and ghestys on al sydes: in the  
wyse that euery man and woman were  
founden in theyr howses: and he made  
them to come and see yf they knewe  
of them/and they sayd nay/and then  
he shewed them that they were deuyls  
whom the peple were moche abasshed  
cause the deuyls mocked them so: And  
thenne saint german conuired them  
wente weyr wyse/ & neuer after retu-  
ned/ In a tyme saint lowe bysshop  
of troyes was bysegged by the kynges  
tylle and saint lowe wente vpon the wa-  
te/ And demaunded who he was the as-  
seyged & assayled them: and the kyng  
sayd to hym I am he actylle the score  
wode after god: thenne the meke bi-  
shop sayd to hym fore wepyng: I am lo-  
we that haue wasted the flocke of god  
haue neede of the scorpyng of god & he  
ne saynt lowe commaunded to open  
pates And alle the peopple of actylle  
re soo by the wyll of god blynded/  
they passed thorugh the towne and  
we no men of the cyte/ne dyde no hurt  
to noo body/ And thenne the blynd  
saint lowe toke saint German with  
hym and wente in to brytagne  
as there were heresytes/ But whan  
were on the see there aroos a ryght  
tempeste: whych by y merytes of  
german was anone appeased / Thenne  
they were honestly receyued of the  
of the contree. whos compnyng the deuyls  
that saint german had dryuen out of  
suche bodies as were byseten / had  
theyr compnyng: And whan they had  
a whyle in england/ And hadde  
quysshed the heresytes: they retourned  
in to theyr contrees and propre places



On a tyme it happed that saynt ger  
 myne laye seeke of a maladye in a stre  
 and the strete was taken wyth fyre/ &  
 n couſeylled him to be born thens for  
 ple of the fyre/ And thene he put him  
 ayenſt the fyre/ and the flāme brente  
 about: and touchid noo thing that ger  
 myn laye in/ At noother tyme he re  
 ned in to breytayne for the herſies/ and  
 e of his dyſcyples folowed him haſte  
 and fylle ſeek & laye dolbne in a tow  
 here deyed/ And whā ſaynt germanyn  
 orned therby/ he demaūded to ſee the ſe  
 lere of his dyſciple/ whiche there was  
 ed/ and dide doo open his ſepulcre: and  
 called him by his name/ and demaun  
 d him what he dyde & yf he wolde noo  
 nger go wyth him/ And that other an  
 werde & ſayd that he was well: and all  
 ynges were to him ſoft & ſwete/ & wol  
 noo more come here/ And the holy mā  
 aūced him that he ſhold abyde in reſte:  
 and he rempyſed himſelf in his graue/ &  
 ept in our lorde. He preched on a ty  
 e in þ cōūtre of breytayne/ in ſuche wiſe  
 at the kyng of breytayne forbad hym  
 ſ houſ & his peple alſo/ Thenne it hap  
 d that the kynges colbherde went to þ  
 laſture wyth his kpen/ and receyued his  
 orcion at kynges palays/ and bare it  
 his lityll houſ / Thenne went ſaynte  
 germanyn & his ſelyſhip. for to ſee where  
 ey myght be lodged/ And the colbherd  
 brought them to his houſ: and ſawe þ  
 ey had grete hūgre/ but he had not me  
 for them & him/ This colbherde hadde  
 ut one calfe/ he ſlewe it and gaue it to  
 them/ and they toke it debonayrly of the  
 tyll good that he had/ And whan they  
 ad ſouped & ſayd graces: ſaynt germa  
 n dyde doo gader togyder all the bones  
 of the calue. and layed them vnder the  
 pyne & after made his prayers to god/  
 And anone thene the calue aroos al ali

ue and hool as he was tofore/ And the  
 next dape after/ ſaynt germanyn demaū  
 ded the kyng whiche had forbode him his  
 houſ / and the kyng was moche abaf  
 ſhed/ and coude not anſwere. Thenne ſa  
 yd ſaynt germanyn to him/ thou ſhalte  
 no more reygne / but thou ſhalt leue thy  
 reame to one berter than the / And as  
 they of ſaxon ſholde ſyghte agaynſt the  
 byttons/ and they ſawe that they were  
 but felwe/ and ſawe the holy man paſſe  
 by/ they called him/ And thenne ſaynte  
 germanyne & his ſelawes preched ſolon  
 ge to them that thei cam to grace of bap  
 tiſme: And on eſter dape they caſt of the  
 yr armours: and by grete deſire of faith  
 purpoſed them to ſyghte/ And whan þ  
 other herde that / they purpoſed to goo ag  
 aynt them hardely: for they were dyſ  
 ſeuerde/ and ſaynt germanyn hidde hym  
 allwaye wyth his peple/ And warned  
 hem whan he cryed alleluya / they ſholde  
 anſwere wyth one voyce/ And whan the  
 ſayntes had cryed alleluya/ and the othre  
 had anſwerd. their enemyes had ſo gre  
 te drede/ that they threwe al their harnes  
 ys & armours allaye: and wende certa  
 nly that all the mountayns ſhold falle  
 on them: / and alſo heuen / and ſoo they  
 fledde all afrayed

**I**n On a tyme as ſaynt Germanyn paſ  
 ſed by Auguſtyence. and wente to the  
 tombe of ſaynt Caſſien/ he enquired how  
 it ſtood wyth him/ He anſwerde to hym  
 oure of the tombe wherein he laye/ and ſa  
 yd: I am in ſwete reſt / And abyde the  
 compynge of the redeemer/ And he ſayd to  
 hym reſt in peas in the name of our lorde  
 And pray for vs deuontly that we may  
 deſerue the holy joyes of the reſurrexy  
 on/ And whan ſaynt Germanyn came  
 in Rauenne/ he was receyued moche ho  
 nourably of Placide the quene: And of  
 Valentynien her ſone/ And at ſowper



## The lyf of saint Peter the deken

he sent to him agrette Besselle of syluer ful of delycious mete/the whiche he receyued & gaue the mete to his seruantes/& receyved the Bessell of syluer for to gyue to the pouer: And in stede of this yest/he sent to the quene a dysshe of wood or of tree/& a barley loaf/the whiche she receyued gladly. And after dyde doo couer y dysshe wyth syluer & kepte it longe wyth grete deuocōy:

**O**n a tyme that the said quene had de sired hym to dyne wyth her: he accorded thereto gladly/and bi cause he was wery of trauaylle.of fastyng & watchynge he came vpon an asse fro his holws vnto p palays/And anone as he was at diner his asse deyed/& whan the quene knew that his asse was deed / she was moche sorowfull:& dyde doo present him a richte fayr & good hors/ And whan the saynt sawe him so richely aourned & appa rellled:he wolde in noo wyse take it:but sayd shewe to me where my asse is/ For that brought me hitther shall brynge me home agayn / And thenne he went to his asse that laye deed/& said to him lete vs retorne home agayn/And anone the asse aroos & shoke him as he had woken fro slepe & that he had noo harme / And thenne germyan remounted on his asse and rode home

But tofore or he departed fro rauenne/he sayd that he sholde not be longe in this worlde/And anone after he became seek of the feuers: And the seuenth day after he passed vnto our lorde/and his body was born in to fraunce/as he had requyred to the quene: & he deyed aboute the yere of our lorde four hundred & twenty/ Saynt germayn had promysed by his lyf to saynt euseb bysshop of Bersayl that whan he returned he shold halowe his chyrche that he had founde d/And whan saynt euseb bysshop of Bersayle vnderstode that he was deed: he

wolde himself halowe his chyrche/& he de to lyght the candelles & tapers: But the more they lyght them:the more they extinct & put out/And whan he was salwe that:he aperceyued that the dy cacion was made / or he wolde come to doo it/or elles of some other bysshop: And whan the body of saynt germayn was broughte to Bersayle: assone as it was entred in to the chyrche/al the tapers were lyght dymynely/ Thenne saynt euseb remembred the promyses of saynt germa yn:and that whiche he promysed luyng he wold doo it beyng deed. But it is not to be vnderstode of the grete euseb of Bersayll/that this was done in his tyme. For he deyed vnder Valentyn the emperour/and fro the deeth of him vnto the deeth of saynt germayn was more than fyfty yere fro that one to that other: But this was a nother euseb vnder whom this ap poynt was done.

**H**ere foloweth the lyfe of saynt Peter the hermit or Deken/

saint Peter the deken

was bounde wyth dys cenes of prey in pryson of one archenne whose daughter was deyed / a fende / wherefore he was

moche sorowfull/Thenne sayd saynt peter to him/that Iesu cryst shold well beleue yf he wold beleue in hym. To whom archenne answered: I merueylle moche of thee by cause thou suffrest somoche for this god. And I see that he maye not delpyer thee. Saynte Peter sayd/he wyll wel thanke I suffer/ for to deserue the glorie that I maye shalle endure/ But he can wel delpyer me yf he wolde/And also he lede my doughter/To whom Archenne sayd I shalle double thy chaynes/And yf I maye ne thy god may delpyer thee & also me my doughter hool / I shalle beleue in



And whan that was done saynte  
er cladde in white clothes holdyng the  
ne of the crosse appered to him/ & then  
anone archenne fylle dowlne to his fe  
and his doughter was made hole/ He  
enne wyth all his hous receyued bap  
me. and he lette out of prison all the cri  
men/ and all theym that wold be cris  
/ And he wyth many other that byle  
were baptysed of saynt Marcellyn  
est/ Whan the prouost of rome herde  
he made all the crysten men come to  
him/ whom archenne gadred togider  
spynge theyr hondes/ And sayd that  
he wolde come to be martyr'd sholde co  
hardli without drede/ And he that da  
not come lette him go in peas where he  
wille/ And whan the prouost knew for  
taine that saynt peter & saynt mar cel  
had baptysed theim: he made theym  
come tofore him/ And departed that one  
p other/ & put them soyn prison/ naked  
and saynt marcellyn was layed vpon  
oken glasse wythout lyghte or water  
and saynt peter was enprysoned in a  
ayt place/ wherein he was streyned/ the  
came an aungell fro heuen & vnbou  
saynt marcellyn & cladde hym & brou  
t hym wyth peter in to the hous of ar  
enne by cause they shold vij dayes com  
te the peple besyde/ After whan he not  
de marcellyn in pryson where as he  
d sette hym/ he sente for archenne and  
nmaunded hym and his holshold to  
sacrefyse and they wold not obeie to  
m/ He put thenne hym & his wyf in  
a pytte in the erthe: Thenne whan  
marcellyn and saint peter herde telle tha  
nture of archene/ they came to hym &  
age masse in the same pytte wyth vij  
ysten men that defendyd them/ and af  
they said to the paynims: we myght  
all yf we wolde delpue archenne and  
de our self/ but we wyll do neyther:

Thenne the paynims smote archenne  
wyth a swerde thourgh the body and fle  
we him/ and after stoned to deeth his wyf  
and his doughter. thenne brought they  
saynt marcellyn & saint peter to the blac  
ke ple and there bysheded theym. whiche  
place is now called candyda for theyr  
martirdom/ & th9 they suffred martyrdom  
the yere of grace vij C four score & vij:  
and they that smote of theyr seedes saw  
theyr sowles aourned wyth roses & pre  
cious stones borne vp to heuen by aun  
gels/ One doretheus that was one of  
them that bysheded them sawe it wherefore  
he became crysten/ and lyued after an ho  
ly lyf/ and after restyd in our lord:

Here foloweth of saynt Prime  
and felician/ And fyrst of thynter  
pretacion of theyr names/

**P**rimus is as moche  
to saye as souerayn and  
grette/ & felycian is as mo  
che to saye as a blyssed or  
happy olde man Primus  
is sayd souerayn & grette in dygnyte for  
suffryng of hys martyrdom/ and purg  
saunt for thopperacion of mynacles: ho  
ly for the perfection of his lyf/ and blyss  
fyd for his glorpyous fruytion/ felycian  
is sayd happy olde man not only for h  
aunciente of tyme: but for the reuerence  
of dygnyte/ for the ryenes of wysedom  
and for the weyghte of his maners/

**P**rimus and felician were  
accused to the emperours  
Dyoclespan and mayn  
myan of the prestes and  
bysshoppes of the ydol  
lis to the ende that they  
shold do sacrefyse & they sayd but yf they  
so dyde theyr goddes wold do no thinge  
for the/ Thenne by the comaudemēt of the



## The lyf of saint Prime & Felician

emperours they were shutte in prison & bo  
unde wyth chaynes of yren/ But anone  
after thangel vnboude theim & presented  
theim tofore theemperour: And whan he  
founde theim fast & ferme in the sayth/ he  
dide doo bete theym/ and after that depar  
ted one of theim fro that other/ And the  
ne said the prouost to saynt felician/ that  
he sholde haue pyte on his olde age: and  
that he shold sacrifice to their goddes/ the  
ne answerde he loo I am four score yere  
olde: and it is thirty yere syth I knew the  
trowth: And that I haue purposed to ser  
ue god: which may well delyuere me fro  
thy hondes: Thenne the prouost dide him  
be boude/ and made nayles to be dryue  
in to his feet & hondes And said to him  
thou shalt be in this poynt soo long tyll  
thou consent to vs & shalt doo our wyll  
les/ And whan the prouost sawe that he  
suffred his martyrdom soo gladly & soo  
jouly/ he dyde him to be tormented aye  
And comaunded that noo thyng shold be  
mynistred to him to ete/ After this he  
made saynt prime to come tofore him/ &  
said to him loo thi broder hath consented  
to the sayeng of theemperour/ and therfo  
re he is worshipped gretly in his palais  
doo thou the same wyse/ To whom he sa  
yd/ though thou be the sone of the deuyll  
yet in partye thou sayst that my brother  
hath consented to the decree of thy heuen  
ly emperour: Thene the prouost was an  
gry/ and commaunded to sette fyre & bre  
ne his sides: and boylling leed doo pour  
in to his mouth in the precense of felicia  
to fere him wyth alle/ And he dranke it  
as sweetly as it had be colde water: The  
ne the prouost beyng all angry & arra  
ged/ commaunded two leons to be put to  
theim/ which anone as they were put to  
theim fill down to their fete/ and stode afo  
re theim lyke meke lambes: Thene after  
he sent two cruell beres: which anone be

came as mylde and debonayr as the  
ons/ There were in the place that sa  
this well vij M men/ of whom v  
ued in ihesu cryst/ Thene the prouost  
de the sayntes to be besed: and the  
their bodyes to dogges & to bydes/ at  
they neuer toched theym: and after  
cryste men berped theym/ And thise  
sed sayntes were thus martyred the  
of our lorde two hundred four score &  
Thene let vs pray to thise sayntes  
we maye come to euerlastyng blyssyng  
heuen/ A M E

Here foloweth the lyf of saint  
Barnabe the apostle and firste  
Interpretacō of his name



**B**ARNABE is a  
che to save as the son  
hym that cometh/ O  
sone of consolacō  
sone of a prophete/ o  
ne concludyng. He is iij tymes sa



by iiii maners of expoficions • he is  
fōne in eſcripture by reaſon of ge-  
neracion: of erudicion: of imytacion: & of  
apocry: he was regenerat by Iheſu criſt  
by baptiſme: and he was taught by ꝑ  
gospel/ & folowed him by martyrdom/ &  
reſpited by heuently reward: & this was  
the chynge hymſelf/as to whyng other  
was comyng/ confortyng: prophecien  
concludyng/ comyng in reynge &  
whyng ouerall & that appereth: For he  
was ſelalbe of ſaynt poul confortyng  
peple: & deſolat to pour peple in gy-  
uyn almes/ To deſolate in ſendynge es-  
pales in the name of thappoſtles: pro-  
pheng/ in concluding/ for he concluded  
a grete multytude of people/ & conuerted  
in to the faith as it aperteth whan he  
was ſente to antioche: & that ſayth the  
bible called thactes of thappoſtles/ Also  
thiſt he was a man & manly / to the  
ſinde good as to the thyrde/ full of the  
holy goost/ & as to the fourth true his  
ſion bede compiled out of grek in to  
en

**S**AYNT Barnabe was  
a deken & was born in ci-  
pre: and was one of the  
lyxxi diſciples of our lord  
& is gretly prayſed in  
thiſtorie of thactes of the  
appoſtles of many good thynges that  
were in him/ For he was right wel en-  
fōrd & ordynat: as well to hymſelf as  
to god & to his neyghbour: he was wel  
ordynat in hymſelf after thre vertues ꝑ  
bible in the ſoule: that is to ſaye reaſon/ de-  
ſire & ſtrength/ he had reaſon enlumined  
with the clerenes of very knowleche: her-  
of ſaid in thactes of thappoſtles ꝑ xliii  
capitre/ It is ſayd there that there were  
in the churche of antioche doctours / pro-  
phets & grete maſters in holy ſcripture  
among whom were barnabe ſimon and

many other grete clerkes/ Yet had he de-  
ſyre well ordynat & expurged fro the du-  
ſte of all worldly affectō/ & therof is fo-  
ūde in thactes of apoſtles the fourth cha-  
pitre/ that he ſolde a felde that he had: & ꝑ  
Baleu & pris therof he layd at the fete of  
thappoſtles: And the gloſe ſayth ſaynt  
barnabe ſhewed to vs herin that we oug-  
hte leue the thing that men ſhold not put  
theron their deſire ne theyr bert: & taughte  
vs to diſpiſe golde & ſyluer/ by that that  
he layd the ſyluer at fete of thappoſtles/  
Yet had he the vertue of the ſoule which  
is called ſtrength well aſermed with pro-  
weſſe of patience: and that may we ſee  
on the grete thynges & hys that he enpry-  
ſed/ and on the grete penaūces that he dy-  
de: and on the grete tormentes & paynes  
that he ſuffred / Grete thynges theune he  
enpryſed: and that maye we ſee whan he  
toke vpon him to conuerte ſoo grete a cy-  
te as was antioche/ For whan ſaynte  
poul came in to Iheruſalem. anone after  
his conuerſion. and wold accompanye  
hym with the diſciples they fled away  
lyke as ſheep done fro wolues/ But bar-  
nabe went anone to him. and toke & bro-  
ughte him in to the companye of thapoſ-  
tles: After he enforced his body with  
grete penaūce that he dyde/ For he tormē-  
ted it with aſpre and harde faſtynges  
Yet was ſaynt barnabe a man enforced  
to ſuffre paynes and tormentes/ For he  
and ſaynte poul habandonned theyr ly-  
ues ouer all: for the loue of our lord Ihe-  
ſu cryſte.

**T** Secondly he was ordeyned as to  
chynge to god in beynge auctorite/ ma-  
geſte/ and bountee

He bare honour reuerence vnto the grete  
auctorite of god: after that we fynde in  
thactes of apoſtles the viii chapitre/ Whā  
the holy goost ſayd/ Take ye to me a  
parte barnabe and poul for to doo the



## The lyf of saint Barnabe

office that I haue chosen them to: yet sa-  
int barnabe bare honour to the grete ma-  
geste of god/ For when there shold be do-  
ne reuerence to him & sacrifice as to a god  
and was called iupiter/as he that went  
before/and they called poule mercurie/as  
a sayr & wyse speker/ Anone barnabe &  
poule rent & tare their clothes .and cryed  
on hie/Pe peple what do ye .We ben mor-  
tall as ye ben/Whiche warne you to turn  
and conuerte to the very god liuynge Ie-  
su cryste/After saynt barnabe bare reue-  
rence to the bounte of god / after that is  
founden in the actes of appostles the xv  
chappytre: Somme conuerses of the Je-  
wes wold mynysshe the bouite of the gra-  
ce of god/and sayd that this grace that  
our lord had doon in his passion suffy-  
sed not to saue vs without circumcision  
ayens this errour poule & barnabe with-  
stood bygorously and shewed to them  
appertely that the grace & bounte of god  
hath doon is suffycent without the la-  
we to our sauacion/after they sente to  
the appostles this questyon/the whiche they  
sente anone thorough the world epystles  
agaynst this foly/ the errour/after saint  
barnabe was ryght strongly well ordey-  
ned agaynst his neyghbours: For all  
them that were comysed in his cure/he  
nourysshed & fedde/in worde:in exam-  
ple and in benefaytes: In word for he  
pronounced to the the holy word of god  
and the gospel herof is sayd in the actes  
of thappostles that poule and barnabe  
abode in antioche prechynge the word of  
god/that may be seen by the grete multy-  
tude of peple that he conuerted in the cyte  
of antioche/ For they conuerted so mo-  
che peple there that the dysciples lost the ir  
specyall name/& were called crysten me-  
as the other yet nourysshed he them that  
he had charge of by good ensample: for  
his lyf was to al them that salve hym

as a myrrour of holynesse/and they  
playr of all relygion/ For he was in  
his werkis noble and hardy/& wel be-  
lyssed of all good werkys/ and was  
full of the holy goost and enlumyned  
lyght in the fayth of our lord:alle the  
four thynges been touched of hym in  
actes of thappostles: yet nourysshed  
them by benefaytes in two maners  
is almesse temporal in admynistreyne  
to the poure theyr necessite/and in o-  
r almesse spyrituell/in foryeuynge all in-  
cour and euyl wyll/ The fyrste alm-  
esse dyde saint barnabe: for he bare to se-  
as were in ryght grete pouerte and  
serpe/that as was nedeful for them to  
ue: For after that we fynde in the actes  
of thappostles/ther was a grete famyne  
in the tyme of Claudys the emperour  
whiche famyne had agaburs proph-  
ed/and by cause the dysciples that he  
de retourne to theyr brethren in to Jere-  
sente vnto the mooste auncient theyr  
messes by the hondes of barnabe & po-  
le/The second almesse dyde saint barn-  
be when he pardoned his angre to Jo-  
han surnamed marke for when the i-  
dolan whiche was one of the dysciples  
was departed from the compaignie of bar-  
nabe and of poule/he repented hym and  
wold retorne to the & barnabe forgaue it  
hym/& toke hym agayn to his dysciple  
but poule wold not receyue hym with  
hym/Neuertheles the whiche was don  
twene the bothe was by good entenon  
for in this the barnabe took hym agayn/  
we may see the swetenes of his pyte: by  
this the saint poule wold not receyue hym  
is shewed the grete fauour of ryght  
was in hym .after that the glose saith ac-  
tuu xv/by cause this John had be fore  
the maister of the lawe to deffende the lawe  
of Ihu crist & had not conteyned him by  
gerousli for to repreue them/but had



for to reprove theim/ but had ben neclly:  
 For this reason saynt poul wolde  
 not accorde to receyue him in to the com-  
 panie of the other. Neuertheles this depa-  
 rtyng that Johan was thus departed fro  
 the companie of saynt poul & fro thother  
 was for noo dyce that was in hym/ but  
 for the sharpnes & enspyrng of the holi  
 gost: to thende that they might preche in  
 othere places/ after that it happed after  
 Johan barnabe was on a tyme in the  
 cyte of ycome a man wyth a clere shini-  
 ng face appered by nyght to this Jo-  
 han his cosyn as forsayd: & sayd to him th<sup>9</sup>  
 I shan haue in the noo doubtaunce but be  
 strong & vigorous for frohen forth thou  
 shalt nomore be called Johan / but thou  
 shalt be called right hye enhauced: And  
 when he had tolde this to his cosyn saint  
 barnabe he answered & sayd to him/ kepe  
 thy self that thou telle this vision to no  
 man: for in the same forme he apered to  
 me. That nyght after whā saynt barna-  
 be saint poul had long preached in the ci-  
 ty an thy poche/ thangel of god appered  
 to saynt poul & sayd to him/ goo hastily  
 in Iherusalem: for thou shalt fynde the  
 reme of the brederen that abyde the: the  
 barnabe wold goo in to cypre to visi-  
 te his frendes & kyne that were there: &  
 saynt poul wold goo to Iherusalem: th<sup>9</sup>  
 departed that one fro that other by enty-  
 sent of the holy goost that so had orde-  
 ned it/ And whā saynt poul had shew-  
 ed saynt barnabe this that thangel sa-  
 yd saynt barnabe answered to him/ the  
 wille of god be done lyke as he hath or-  
 ded it/ I goo now in to cypre/ & more  
 hereafter shall I not see the: for there shall  
 I lose my lyf/ Thē he hūbly kneled do-  
 winge felle to his feet wepyng: & saynt po-  
 ul whiche had compassion of him / sayd  
 vnto him thise wordes by consolacōn:  
 Barnabe wepe nomore for our lord wil

that it be so: Our lord hath apered to me  
 this nyght & hath sayd to me lete not ne  
 giue no enpeshmēt to barnabe for to goo  
 in to cypre/ for he shal there enlumine ma-  
 ny folke & shall suffre there martyrdom/  
 On a tyme that barnabas & joshā yssu-  
 ed oute of cypre/ & fonde an enchaūtour  
 named helias/ whiche bi his enchaūtmēt  
 had take away the sight fro some: & after  
 giue it to theim agen/ he was moche con-  
 trarye to theim & wold not suffre them to  
 entre the temple. After this barnabe saw  
 on a daye men & wyemen beyng all na-  
 kid rening thurgh the towne/ & made the  
 ne grete feest: wherof he was moche an-  
 gry & gaaf his maledyccōn & curse to þ  
 temple/ And sodenly a grete part therof  
 fell downe & slew a grete parte of the pe-  
 ple: at last saynt barnabe came in to the  
 cyte of salampne: but this enchaūtour a-  
 forsaid moued the peple gretly agēst him  
 somoche that the ielwes came & toke him  
 & lad him thurgh the cyte with grete sha-  
 me/ & wold haue delpyerde him to þ Ju-  
 ge of the cyte for to punyssh him & to put  
 him to deth: But whā they herde saye þ  
 a grete & a pyssant man was come in  
 to þ cite/ whiche was named eusebius &  
 was of the lignage of theperour nero/ the  
 ielwes had doubt that he wold take him  
 out of their hōdes & lete him go and ther-  
 fore anone they bonde a corde aboute his  
 necke: & drew him out of the cyte/ & there  
 anone brent him/ but yet the felō ielwes  
 were not satisfpyed to martyr him so: for  
 they toke the bones of him & put them in  
 a vessell of leed & wolde haue cast theim  
 in to þ see/ but ihon his disciple with ij o-  
 ther of his disciples wēt bt night in to þ  
 place/ & toke the holy bones & beried hem  
 in a holy place Thē after þ sushilbert sa-  
 ith thei abode in that place vnto the time  
 of theperour zenō & gelase þ pope þ was  
 þ yere of our lord D C: After that thēne



## The lyf of saint Barnabe

as saint doraſſe ſayd they were founde  
by the reuelacion of ſaint barnabe hym  
ſelf: and were ſo thenſ translated in to  
another place: & ſaint doraſſeus ſayth  
thus: barnabe prechyd fiſty at Rome of  
crynſte & was made byſſhop of mylane/  
**H**ere foloweth the lyues of ſain  
tes vite et modeſte And fiſt thyn  
terpretacion of their names:



**M**odeſte is as moche to ſa  
ye as attemperate why  
che is one of the Cardy  
nall Vertues / and two  
extremities goon roun  
de aboute euery Vertue. &  
the Vertue abydeſſe in the myddes + and  
the extremities of wyſdom been trycherpe  
and folge the extremities of attemperaū  
ce ben thacompleyſſement of all fleſſhly  
deſyres and to doo after his wyll. They  
extremities of ſtrengthes ben feble corage  
and folgyſſe: and the extremities of juſ  
tyce ben cruelte and defaulte / and ther  
fore modeſt was attemperate by þ mea  
ne of Vertues that were in hym / vite is  
ſaid of vita that is lyf / Saint auſtin in  
libro de trinitate deuyſeth of thre maners  
of lyf: that is the lyf doyng that apertey  
neth to a ctyf lyf. a lyf yde that apertey  
neth to ydoleneſſe: & a lyf ſpyrytuel whi  
che aperteyneth to lyf contemplatyf / &  
this grette manere of lyuing was in him  
Or wytt is as moche to ſaye as vertu  
or ryght Vertuous:



**V**ite was a child  
moche noble / that ſuffred  
martirdom in þ age of vii  
yere / his fader bete hym of  
te by cauſe he deſpiſed the  
ydollis / but nez for betyng ne ſmytynge  
he wold neuer worſhyy them / whan ba  
leryan the prouoſt of lukes herde ſaye  
herof: he made hym to come tofore hym / &  
whan ſaint vite wold not doo ſacrifyſe

for hym ne for his wordes he dyde d  
te him with grette ſtaues / but the ho  
of them that bete hym became drye  
the bondes of the prouoſte alſo in  
wyſe th at they myght not belwede  
Thenne ſaid the prouoſt alas alas  
ue loſt my bondes theſe ſayd the ch  
hym: calle thy goddes / and praye  
that thei helpe the yf they may theſe  
the prouoſt mayſt thou helpe me / the  
de anſwerd I may well ſe the in t  
me of our lord Jheſu crynſte: and ano  
he made his prayer and ſeled hym  
ſayd the prouoſte to his fader: The  
thy ſone to theſe that he deye not an  
deſſe Thenne his fader brought  
agayn to his owne holls / and ma  
me to hym harpes pypes and al m  
Instrumentis that he myght haue / And  
after dyde doo come maydens for to  
ye wyth hym / and made hym to ha  
al maner of delyces þe myght gete to  
leſſe and chaunge hys herte / and w  
he had ben ſette & enclosed in a cl  
one daye: there yſſued a merueyl  
dour and ſwete ſauour / wherof hi  
der and the meny merueyled. and h  
the fader loked in to the chambre he  
two aungels ſyttynge by his ſone / And  
thenne ſaid he the goddes ben come  
to myn holls / And anone after  
wordes he was blynde / Thenne aſſ  
bled all the ctye of luques at luqu  
at the crye of the fader / and the prouoſ  
leryan came alſo / And demaunded  
it was that was happed to hym / And  
he ſayd to hym: I haue ſeen in my  
the goddes alſo ſhynnyng and bry  
as ſyre / And by cauſe I myght ne ſu  
fre the clerenes I am becomen bly  
Thenne ledde they hym to the temp  
jouys and promyſed vnto hym a t  
lye wyth homes of gold for to haue  
his ſyght / But whan he ſawe it a  
led hym no thyng he requyred his ſo



old praye for hym / And anon he  
his prayer vnto god / and anone  
as alle hool: Yet for al that he wold  
byleue in god: But thoughte howe  
myght put his sone to deth: Thenne  
peryd the angell to a seruaunte that  
he hym whos name was modest &  
d to hym.  
ke this child and lede hym to a straū  
onde: and anone he founde a thyppe  
and entred therein / And so wente  
of the contree / An angell brought  
to them / and he dyde many myra  
in the countre where he was / Nowe  
happd that dyoclespan sone of hem  
our had a wycked spyryte in his bo  
& sayd openly that he wold not goo  
till the chyld of luques named byte  
re comen / Anon he was soughte alle  
ute the countree / and after whan he  
is founden / he was brought to the em  
our: Thenne he demaunded yf he my  
hele his sone. He answered I shall  
hele hym / but our lord shall / And a  
re he layed his honde on hym. and he  
is all hool: so that the deuyll lefte hym  
enne sayd dyoclespan / my chyld ta  
counseyll in thy werkys: and do sacre  
e vnto our goddes / to the ende that y  
be not an euill deth / And vite ans  
erde that he wold neuer doo sacrefyse  
theyr goddes / and anon he was take  
d put in pryson wyth modest his ser  
unt / and leyd mylstones vpon theyr  
dyes / And anon the mylle stones fyl  
e the pryson began to shyne of grete  
ght: and whan it was tolde to the em  
our / they weren taken out of pryson /  
nd after saint vite was caste in to a  
re brennyng but by the myght of god  
ysued out hool and sauf without suf  
ynge of ony harme: thenne was there  
ought a terribble lyon for to deuoure  
m: but anone by the vertu of the faith

he became meke and debonayr / after the  
emperour made hym to be hanged on a  
gybette wyth modeste and crescencia his  
nouryce whiche alwaye folowed hym /  
Thenne anon thayer began to trouble &  
thondre / the erthe to tremble: f temples of  
the ydolis to falle doun: and slewe ma  
ny: The emperour was a ferde and smo  
te hym self on the brest wyth his spste sa  
peng alas alas / a chyld hath ouercome  
me / thene came an angell that vnbonde  
them. & founde them self by a ryuer: and  
there restyng & prayeng rendryd theyr  
sowles vnto our lord god / whos bodes  
were kepte of eglys: and afterward by  
the reuelacion of saint vite: a noble lady  
named florenzia toke the bodes & bury  
ed them worshipfully They suffred mar  
tyrdom vnder dyoclespan aboute y pere  
of our lord ij C iij score & vij / It hap  
ped afterward that a gentylman of fraū  
ce bare alwaye the heedes: and put them  
in a chyrche whiche is a myle fro lufar  
ches name fosses. and closed theym in a  
walle vnto the tyme that he myght sette  
them more honourably / But he deyed or  
he myght parforme it: Soo that the hee  
des were there: where as noman lyuynge  
knewe where they were: Hit happed soo  
after that there was certeyn werke in y  
chyrche: and whan the walle was broke  
where the heedes laye: & were dyscouerd  
the bellys of that chyrche began to sowne  
by them self / Thenne assembled the pro  
ple to the chyrche and founde a writing  
whiche deuyfed how they had be brought  
thyder: and thenne they were layed mo  
re honourably and sette: Thenne  
they were tofore / and there thenne we  
re shewed many myracles / Thenne lete  
us praye to thysse glorpyous saintes y it  
may please them to praye to god for vs  
in suche wyse that we may by theyr me  
rytes and prayes come to the glorie of



## The lyf of saint Quiryne

Heuen: to which bringe vs the fader / &  
the sone and the holy goost amen/

**H**ere foloweth the lyfe of saynt  
Quiryne and Julitte/



Quiryne was sone of  
a noble lady of yonge  
which lady wolde flee  
the persecution: and she  
wente with her sone qui  
ryne which thene was

but thre yere olde in to the cyte of tharse  
in celysye/ And she was there presented  
to Alysaundre the prouost/ and bare her  
chylde in her armes. Whiche whan her ii.  
chamberers salve that: anone they fled:  
de and lefte her allone/ Thenne the prou  
ost toke the chylde in hys armes. And  
julytte hys moder refusyng to do sacre  
fyse/ made her to be scorged wyth rawe  
synelwes/ and whan the chylde salve his  
moder beten he wepte bytterly and made  
a lamentable noyse/ but the prouost to  
ke it in his armes and daunced it vpon  
his knees/ and wold sayn plesse the chil  
de wyth kyssynges and wyth sayn wor  
des: The chylde allwape beholdyng hys  
moder/ abhorred the kyssynges of þe pr  
ouost: and turned his heed allwape from  
hym wyth grete indygnacion and crat  
ched his face wyth hys nayles and ga  
ue his cryes consonaunte vnto his mo  
der/ as he shold haue sayd/ and I am als  
so crysten/ Thenne he boote the prouoste &  
wrasellyng wyth hym all to cratched him  
Thenne the prouost hauyng indygnacy  
on herof and in a grete angre threwe don  
the chylde of the stappes where as he sat/  
in iugement: that the tender brayn felle  
a brode out of his heed vpon the stappes  
Thenne julette seyng her sone goo to he  
uen tofore her / gaue thankynges vnto  
god/ And she was therof ryght glad:  
Thenne it was commaunded that Julit  
te shode be slayne/ and brennyng pytche

caste on her. And at the last her heed  
be smytyn of:/

**A**nd it is founden in another leg  
de that Quiryne despyed the tyraun  
as wel whan he glosed him as whan  
blamed hym/ And confessed hym to  
crysten/ how be it that he was ouer y  
ge to speke/ but the holy ghoost spake  
hym/ whan thenne the prouost deman  
ded of hym who had soo taught hym/  
He answered and sayd O thou prou  
ost I merueyle moche thy folge which se  
me soo yonge of age not beyng yet t  
yere olde & demaundest who hath taug  
me this dyurne wysdom/ thou mayst  
rely see that it cometh fro god: whan  
chylde was beten he cryed I am crysten  
and the more that he cryed/ the more  
gthe emonge the tourmentes he recei  
And the iuge dyde do dismembres þe  
der wyth the chylde: and al to felle the  
in pyeces/ and by cause theyr membe  
shold not be buryed of the crysten peo  
he commaunded that they shold be cast  
dysperpled a brode: But not wythste  
dyng they were of an angell gader  
gyder: and in the nyghte buryed by  
crysten peple: whos bodyes were sta  
ed in the tyme of Constantyn the gre  
whan pees was in the chyrche by a m  
de which had ben one of her chabere  
tho yet lyued and were had of al the  
ple in grete deuocion/ They suffred m  
tyrdom aboute yere of our lord CCC  
thyrty vnder alysaunder:

**H**ere foloweth the lyf  
saynt Maryne



Maryne was a noble  
gyn & was one onely  
ughter to her fader wy  
out broder or suster/ and  
after þe deth of his mo  
her fader entred in to  
monastery of velyggon: and chaunc  
thabbete of hys doughter. soo that



and was taken for his sone and  
 woman / thenne the fader prayed  
 for his brethern that they wold re-  
 ceive his only sone whom at his instaū  
 they receyued for to be a monke / and  
 called of them all brother maryne  
 gan to lyue ryght relygously & to  
 oche obedyent whan she was xxvii  
 & her fader approched toward the  
 she callyd his doughter to hym con-  
 fessyng her in her good purpos / com-  
 mending her that in no wyse she shold  
 knowe doo be knowen that she were a  
 woman: & thenne her fader deyed / she we  
 ntymes to the wood: wyth the carte  
 to the home wood: & by cause it was  
 fro þ monastery otherwyle she lod-  
 ged in a good mannis hols / whos dou-  
 ghter had conceyued a chylde by a kny-  
 ght. And whan it was perceyued she  
 was therof exampned. who had begote  
 the chylde and she said that it was the  
 monke maryne had layen by her & gotte  
 it. And thenne anone the fader and mo-  
 ther wente to the abbay / and made a gre-  
 tte complainte & a grete clamor to the abbot  
 of this monke maryne / Thenne the ab-  
 bot beyng herof sore abasshed / sente for  
 maryne and demaunded of hym why he  
 had don so horryble a synne / & he mekeli-  
 ly werd & said holy fader I aske of our  
 lord mercy for I haue synned / Thenne  
 the abbot heryng this was moche angry  
 the sorow & shame / & comaunded a-  
 nyne that he shold be put out of the hous  
 and thenne this maryne ful patiently  
 wente out of the monastery & dwellyd  
 in the yate thre yere and lpyed straitly  
 wyth a morsell of bred a day. & whan  
 the chylde was wened fro the moders pap-  
 it was sente to the abbot & he sente it to  
 maryne / and bad hym kepe suche treasour  
 as he had brought fourth: and thenne he  
 ke mekely & patiently the chylde & kep

te it wyth hym thre two yere / All these  
 thynges he toke in grete pacyence / and  
 gaue to our lord thankynges / & at laste  
 the brethern had pyte on hym & consyde-  
 ryd his humylyte & pacience & dyde soo  
 moche to the abbot that he was taken in to  
 þ monastery / & all the offyce that were  
 most foule were enioyned to hym for to  
 do. he toke it al gladly / and all thynges  
 he dyde patiently and deuoutely: and at  
 the laste beyng full of vertuous lyf she  
 deyed and departed out of this world /  
 whan they shold take vp the body and  
 wasshe it for to dyspose it to be buryed /  
 they sawe that she was a woman alle  
 they were astoned & a ferde: & knowleche  
 that they had trespassed gretly in the ser-  
 uaunt of god / Thenne they ranne all for  
 to see the syght & asked foryeuenes of  
 theyr ygnoraunce and trespass / Then-  
 ne bare they the body of hyr in to þ chyr-  
 che / & there honourably they buryed it:  
 Thenne she that enfamed the seruaunt of  
 god was taken and deyed wyth a deuil  
 & knowleehyng her synne came to the se-  
 pulchre of the blyssyd virgyn: and there  
 was delpyerd and made all hool / To  
 whos tombe the peple oueral there came  
 and assemblyd / & there our lord shewed  
 many myracles for his blyssyd virgyn  
 maryne: she deyed the viii kalendys of  
 Iulie /

Here foloweth the lyues of saint  
 Geuase and prothase and fyrste  
 the interpretacion of their names



Geuase is said of gear  
 which is as moche to sa-  
 ye as a vessel or holy or  
 of gena that is to sape  
 stronge / & of spor that is  
 lpyll / For he was holy  
 by myrte of his lyf / a vessel for to recei-  
 ue vertues in hym self / stronge by despi-  
 syng of the world / and he was lpyll by



## The lyf of saint Geruase and prothase

despying of hym self/ Prothase is said of prothos which is as moche to say as fyrst/and of syon that is dyuyn/Or prothas may be sayd of protul / that is ferre/ & of stasys that is sette: that is to saye he was fyrst by dygnyte: he was dyuine by dyleccion/ & ferre set fro worldely affection: And saint ambrose founde theyr passion wyrtten in a book founden in the sepulture at theyr heed/

**S**aint geruase and saynt Prothase were brethern of one burthen of fader & moder / theyr fader was saint vitall. and the moder their blessyd Valerie which gaue al theyr goodes vnto the poure for the loue of god & dwelled with saint nazaryen which made a right fair oratorye in the cyte of hebreidune/ And a chylde named celsus bare to hym the stones/ & yf nazaryen had thenne þe chylde celsus or none I wote neuer: For the hystrorie of nazaryen reherced that celsus was offryd to hym longe after: & whan they were offryd and ladde to nere þe mperour. this chylde celsus folowed them moche sore wepyng / and one of the knyghtes buffeted and smote hym/ & nazaryen theñe blamed hym: Thenne the knyghtes in a grete angre bete & defowled nazaryen vnder theyr feet / & after they put this celse wyth the other in pryson/ & after that they threwe hym in to the see/ & ladde geruase and prothase to melan/ And nazaryen was delpyerd by myracle and came to melan: In that tyme there came thider the erle astase: which wente in batayle agayn them of marcomannos: which came agaynst hym/ the keparz of the ydolis came to hym & sayd that theyr goddes wold giue none answer/ But yf geruase and prothase shold fyrst offre to them and do sacrefyse

Thenne anone were they brought & de for to sacrefyse & thenne geruase that al the ydolis were deef and dore And that he shold requyre helpe of ghty god/ Thenne the erle was wroth and commaunded hym to be beten with scourges of leed so longe tyl he gaue his spyryte/ and so suffred deeth/ Thenne he commaunded prothase to be brought to hym to whom he sayd/ thou cursed wretch now thinke to saue thy lyf. and be not an euyl deeth wyth thy broder/ To whom prothase sayd who is a wretch? I drede not the or thou I dredest me/ To whom astasus sayd how shold I drede the wretch: To whom prothase sayd that thou dredest me that thou shouldest be hurte by me yf I made not sacrefys to thy goddes/ yf thou dredest not to be hurt of me. thou woldest neuer compelle me to do sacrefyse of ydolis/ Thenne the erle most commaunded hym to be hanged in a gybet/ thenne sayd prothase to hym I am not angry wyth the. For I see thy eyen of thy herte blynded: and I þe grete pyte of the by cause thou seest what thou doost but doo that thou hast begonne/ that this day the benygnyte of our sauour may brynge me to my order/ Thenne the erle commaunded hym that his heed shold be smytten of/ and he suffred martyrdom for our lord yhu a seruaunt of ihesu cryst wyth his fre toke the bodys and buryed them secretly in his hows in a tombe of stone: And layed a book at theyr heedes containing theyr natyuite: theyr lyf: & theyr ende/ And they suffred deeth vnder nero: at the yere of our lord lxxi: Thysse bodys were hyd there many yeres but in the tyme of saynt ambrose they were founden in this manere / Saint ambrose was in prayer in the chyrche of saint selyce & saint nabor in suche wyse that he neygh



se ne woke hooly there appiered to  
 h two yonge men cladde in whyt ves-  
 te mtye wyth one coate and mantel /  
 and they appiered prayeng wyth  
 wyth theyr hondes holden vp / then  
 saint ambrose prayed that yf it were  
 pon that it shold appiere nomore : /  
 were trouth / that it shold be shewyd  
 / Thenne whan the cokke crewe the  
 glynges appiered to him adouring  
 hym in semblable manere / / at y  
 de tyme they appiered the thyrd ny-  
 / whan he had fasted and slepte not  
 d wyth them appiered saint peter s  
 ofte after that he hadde seen hym in  
 nature / Thenne the yonglynges said  
 syng but the appostle spake : Thyse  
 they that desyre none earthly thyng  
 haue folowed myn adonestemen /  
 And thyse been they of whome thou  
 shalt fynde the bodies in such a place /  
 and there thou shalt fynde an arche of  
 shies couerd wyth yij feet of erthe / and  
 thou shalt fynde at theyr heedes a lypyl  
 b / k wherein is contayned theyr byrthe  
 and theyr ende : Thenne saint ambrose /  
 c / yd alle his neyghbours / and began  
 f / to dygge the erthe / and founde lyke  
 s / the appostle had sayd to hym / And  
 t / p had layen in that place well a thre  
 h / dred yere : and they were as fressh  
 e / they had ben layed there that same  
 t / re / and a ryght swete sauour yssued  
 of theyr tombe / and in contyngent a  
 blinde man touched the byer / and anon  
 had his syght agayn and many other  
 k / peple were helyd by the merytes of  
 y / m / and in theyr solempnytees peas  
 is reformed by twene the lombardes  
 d / the emperour of rome / And thenne  
 nt gregory the pope establysshed for y  
 t / ropte of the masse of theym : Loque  
 e / dominus pacem / And this offyce a-  
 t / t / yned in partye to the saintes / And

in partye to the grete aduentures that  
 were in that tyme : And saint austyn re-  
 herceth in the booke of the cyte of god that  
 he was present and the emperour & mo-  
 che grete compaigne that a blinde man  
 receyued hys syght at melan at the bodi-  
 es of geruase and prothase / but it is not  
 knowen whether it was the same blynde  
 de man or no / Also he telleth in the same  
 booke that there was a yonge man in a  
 towne named Victorpan wode his heere  
 in to a ryuer that laye there by and asso-  
 ne as he was therin / the deuyl strangled  
 hym : and threwe hym in the water alle  
 deed / and whyles they songen euenson  
 ge in a chyrche of saint geruase and pro-  
 thase whiche was there by / he was smy-  
 ton wyth the voyces of them that songe  
 that he sterre vp alpye and in a grete ha-  
 ste he entred in to the chyrche in a grete  
 drede and helde fast the aulter lyke as he  
 had be bounden thereto : thenne the deuyl  
 menaced hym & sayd yf he wold not co-  
 me thens he wold breke al his membris  
 and a lypyl after by the merytes of the  
 holy martirs he was playnly helyd / &  
 saint ambrose sayd in his preface : Thy-  
 se ben they that by y heuenly banner to-  
 ke tharmes of the appostles and sain-  
 quysshed and haue the victorpe / and ben  
 assoyled fro the snares of the world / thei  
 destroyed the felawshyp of the fende / &  
 folowed frely without ony empysshemēt  
 our lord ihesu cryste : lyke vnto a deho-  
 nayr fratermyte / that so lerned the holy  
 wordes that no filthe was medlyd emō  
 ge them / O how glourious a stryf was  
 that causeth them bothe to be crowned in  
 heuen / Lyke as they yssued out of  
 one hely /

Here foloweth the lyfe of saynt  
 Edward kynge and martir



## The lyf of saint Edward the martir



**E**lynt Edward the  
yonge kynge and martir  
was the sone of kynge  
edgare and he was kynge  
but thre yere and viij mo-  
netthes and whan his owyn moder was  
deed his fader the kynge wedded another  
wyf which was full wycked: And by  
her he had a sone named ethelrede: This  
quene laboured for to destroye the yonge  
kynge edward/for to make her owne so-  
ne ethelrede kynge/ And lytyll loued þ  
kynge edward: For thenne kynge Ed-  
gar was deed which had ben a good ju-  
stysse in chastysyng rebellys/ and cherys-  
shyng good and well dyposed peple: for  
he had a blessed and an holy man saint  
dunston whiche was chiefe of his coun-  
seyll and was moche ruled by hym/and  
in that tyme was ioye and mirth in al  
england And the quene thourgh envye  
syng of the fende our enemye laboured e-  
uer & alwaynted for to destroye this yon-  
ge kynge edward. And so it happed  
that this sayde yonge kynge Edward  
wode on huntynge wyth his knyghtes  
in the wode of dorset besyde the towne of  
warham/and there in the chaas it hap-  
ped the kynge to departe alwaye from  
his men/and rode forth allone to see his  
broder ethelrede which was therbi wyth  
the quene his moder in the castell named  
corf: but whan the quene sawe hym the-  
re beyng allone she was ioyefull/  
and glad in her herte hoppyng thenne to  
complysshe that which she fore had labo-  
red for/and wente to the kynge & wel-  
comed hym wyth fayre and blaundysh  
shyng wordes/and commaunded to set  
the bred and wyne to the kynge & why-  
les the kynge dranke the botelper toke  
a knyf and roof the kynge thourough the  
body to the herte/in such wyse þ the kyn-  
ge fell down deed/And anone thenne þ

quenes seruauntes buryed the body  
a desolate place of the woode/to the ende  
that noman shold knowe where he was  
becomen/and whan saint dunston knewe  
that the kynge was so murdered he  
made moche grette sorow - and in a short  
tyme after yet a parte against his wylle  
he crowned her sone ethelrede kynge  
And thenne he sayd to the kynge/for  
moche as by manslaughtre and wrong  
thou arte comen to be kynge thou shalt  
therefore haue grette sorow and trouble  
to thy lyues ende/And all shal falle by  
the deeth of thy broder edward/who the  
wyl knowe the sorow that fyl maye  
in the lyf of saint alpheg: & there he shal  
see what sorow there fyl/ and all was  
for the deeth of this saint edward/ And  
alle the poure people of this londe sor-  
wed gretely for this good kynges deeth  
and in especyall by cause they coude not  
knowe where he was buryed: For they  
wold burye hym ryght worshipfully  
they myght fynde hym: And in a tyme  
as god wold: men of warham and of  
the countre begon for to seke this holy  
body of saint edward wyth grette deuocion  
on prayeng our lord that they might ha-  
ue knowleche where the holy body was  
And soone after one of them that so-  
ghit sawe a grette light in a desolate  
ce of the woode in lykenes of a pylers  
fyre scratchyng fro heuen euen into the  
grau: where the holy body laye in/  
**A**nd thenne the peple ful reuerence  
dygged by the body/ & brought it with  
solempne processio to the chyrche of war-  
ham/and they buryed this holy body in  
the chyrche yerde at the este ende of þe  
chyrche/ for they durst not doo otherwyse  
for dyspleasure of the quene: But now  
ouer that graue is bylded a fayre cha-  
pel of our lady: & in the place where he was  
fyrst buryed is now a ryght fayre wode



he is now called saint Edwardes  
 where our lord shewed many my-  
 racles for his holy martyr saint edward  
 in lyke wyse in þe chappell at War-  
 where as his holy body laye longe:  
 lord sheweth also myracles but lon-  
 gyme after by the labour of the erle al-  
 which moche loued saint edward  
 bysschoppes & clergye by the counseyl  
 of saint wylfryde & saint edythe susters  
 of saint edward & nonnes at Wylton: þe  
 body was taken out of the chapel of  
 ham & brought wyth grette solemp-  
 nite into the nonnerie of shafesburie  
 by the waye as men bare this ho-  
 ly body/two creples were made al hool  
 folowed the holy body wyth grette ioye  
 & pryncesse thankyng god & the holy saint  
 of heyr felthe/& whā they came to shaf-  
 esburie/they layed this holy body in þe  
 walle/by the hye auker ryght worship-  
 ful/where our lord shewed many myra-  
 cles for hym.& whan the quene his step-  
 mother herde telle what myracles god shē  
 do for hym/thenne she repented her ful-  
 ly/& cryed god mercy & the holy saynt  
 for her trespass/& purposed to ryde thy-  
 der to do worship to the holy body/ and  
 to aske foryeuene of the deeth that  
 she had comysed to be doon in hym/But  
 whan she wold haue ryden thiderward  
 þe hors wold not go forth in no wyse/  
 & betyng ne drawyng / And thēne she  
 laye down & wente thider full mekel-  
 y for her feet/& ofte in her iourney she repen-  
 ted her of that cursed dede. that she hadde  
 comysed to be doon to this holy saint Ed-  
 ward: and whan she came to shafesbu-  
 rie/where as the holy body was buryed  
 she doyd full grette reuerence therto & cried  
 god mercy and the holy saint for hir gre-  
 tte offence/& after this she became a full  
 good woman / & had grette repentaunce/  
 & so she dyed into her lyues ende And after

whā the holy body had restyd in the wal-  
 le certen yeres/Saint edward appieryd  
 to an holy relygyouse mā & bad hym go  
 to dame althrede abbess of þe same pla-  
 ce/and saye to her that thei purueye that  
 his body shold be layed in a more wor-  
 thyful place/ And thenne she wente to  
 saint dunston to praye him of his helpe/  
 in this matere/and sone after saint dun-  
 ston came wyth a multytude of bysshop-  
 pes: abbottes: pryncours/and of þe clergye  
 And toke þe this holy body and layed  
 it in a worshipfull shryne / which the  
 abbess and other well dysposed people  
 had ordeyned for it & whan his body  
 was taken out of the walle / there came  
 out of the graue a flauour lyke a smo-  
 ke of frankencence smellng. so swete þe  
 alle the peple were gretly comforted ther-  
 by/and thus this holy kynge and mar-  
 tyr was translated in the yere of oure  
 lord a thousand and somwhat more/ &  
 whan kynge etheldrede was deed/Ed-  
 ward his sone reigned after hym/ which  
 was an holy and gloriouse kynge and  
 confessour/And lyeth buryeth at West-  
 mester: and worshipfully shryned/where  
 as our lord hath shewed many a grette  
 myracle for hym/

Thenne late vs praye to this holy mar-  
 tyr saint edward kynge / And to saint  
 edward kynge and confessour that they  
 praye to our lord for vs that we may in  
 this wretched world so amende & repen-  
 te vs of our wretched lyf. that whan we  
 shal departe hens / we may come to hys  
 everlastyng lyf in heuen Amen/

Here foloweth the lyfe of saynt  
 Albone and of saint Amphyabel/

t iij



## The lyf of saint Albon and amphyabel



**A**fter that Iulius cezar the fyrst emperour of Rome had deuyded the lond of fraunce & he made a shypinge in to grete brytayne which now is called england in the tyme of cassibelan kynge of the brytons / and wher he was dryuen out and the thyrde tyme by þe helpe of one androgeus duc of kent he had victorie and conquerd the royaume / and subdued it to Rome and made it to paye yerely tribute / & ordeyned & stablysshed certayn statutes in this lond which were longe obseruyd & kepte / Emonge which he ordeyned that none of this lond sholde receyue the ordre of knyghthode but onely at Rome by þe honours of the emperour / lest peradventure the rude peple and vnworthy wold take vpon them that ordre vnworthely which is of grete dignyte And also they shold make an othe neuer to rebelle ne bere arms

mes aynst þe emperour / which statutes were vsed in al places obedynt to Rome and vnder their subiection These rege in þe lond of britaine which now is called england a kynge named seuerus which for to please the emperour dyde span sente his sone that hyght bassian wyth many other lordes sones of cote wayll walis / scotland and yrelond to the nombre of a thousand fyue hundred and xl / Emonge which was a wyces sone of walis in grete araye / which hyght amphyable a goodly yonge man and wel lerned in latyn. frenssh grece and hebrewe / Also there was in his felawshipp a lordes sone of the cite of Rome named albion / which was a well dysposed and semely yonge man dyscrete in his gouernaunce / and all the felawshipp came prosperously to Rome In the tyme whan zephyrus was pope of Rome / which sawe the grete beate of this yonge compaignye / And had compassyon that they were not crysten / And laboured as moche as he myght to conuert them to the faythe of ihu cryste / and emonge alle other he conuerted the prynces sone of wales amphyabel and baptysed hym / And enfornd hym secretly in the fayth / and the holly amphyabel forsoke the pompe and glorie of the world / And toke on hym wyllfull pouerte for the loue of ihesu crist and euer after contynued his lyf in perfection / Also there were many of the conuerted at that tyme whome dyde span dyde doo seke : but none coude fynde / Thanne he ordeyned a daye in which these yonge men shold receyue thordre of knyghthode of the emperours honde / And he hym self gyrded theyr swerdes aboute them / and enfornded them the rule & estate of the ordre / And whan alle the cerymonyes were doon longyng to the ordre / & the othe



Bassianus sone of king seuerus  
 ded of the emperour that he myght pre  
 the sayntes of knyghthood there in ius  
 to & tomering: whiche was graunted  
 to him: and gretly allowed for his man  
 lyf & noble request: In whiche tor  
 & iustes: bassianus & his felyship  
 the prys & byctorye/ And amonge  
 the albon was the best knyght and  
 the best preued in strengthe/ wherefore  
 he had a fouereyne name tofore all other  
 whos armes was of asure/ wyth a sau  
 of golde: whiche armes afterwarde  
 by the noble kyng offa fyrst founder of  
 the monasterie called saynt albons: and  
 by ryng thes armes had euer glorio  
 byctorye. And after his deth he lefte  
 thes armes in the monasterie of saynt  
 albons: Thenne whan bassianus & his  
 felyship had longe sojourned in Rome  
 they axed licence of the emperour to re  
 turne home in to bretainne. whiche them  
 was graunted to them all/ sauf to al  
 ton/ whom for his manlynes & prowes  
 he wolde retyne to be in his seruyce a  
 lyke his persone/ and soo he abode wyth  
 him there feuen yere: And after for dy  
 vers causes maxymyan whiche was se  
 lene to dyoclesian was sent in to bretain  
 wyth a grette armye for to subdue the  
 welles: wyth whom albon came & was  
 cheryned prynce of his knyghtes/ and so  
 retured in to bretainne agayn: In that ty  
 me saynt pontian satte in the see at Ro  
 me: whiche by himself & vertuous men  
 he preached. and by shewyng of myra  
 cles conuerted vnto the faith of ihesu cri  
 st/ and crystened in the cytie of rome by  
 many men/ And whā the emperour herde her  
 he assembled all the senatours & kyn  
 ges prynces and lordes of euery londe/  
 long vnder thobeysaunte of rome to ha  
 aduyce how he might destroye the crys  
 tian faith: And thenne it was concluded

that the pope sholde be dampned wyth al  
 his crysten peple/ and be punysshed wyth  
 dyuers tormentes: And that al the bo  
 kes of crysten lawe sholde be brent/ and  
 chyrches throwen downe: and all men of  
 holy churche to be slayne in euery place  
 whiche ordenaunce whan it was knowe  
 amonge the crysten peple of rome of dy  
 uerse partyes of the worlde/ Thenne they  
 went and departed in to theyr owne cou  
 ntre/ Amonge whom saynt amphibell  
 whiche longe had dwelled at rome depar  
 ted and came home in to bretainne again  
 where he was borne: And soo came he  
 to Berolampe/ where as none wolde recei  
 ue him into his hous/ and walked abou  
 te in the stretes abidyng the comforte of  
 god/ And thene it happed he mette wyth  
 albon: whiche was lord of that cytie and  
 prynce of the knyghtes & steward of the  
 londe haupnge aboute him a grette multy  
 tude of seruautes/ And that tyme albon  
 was ryche arayed/ wyth clothes fren  
 ged wyth gold to whom all the peple dy  
 de grette worship/ Thenne amphibell  
 whiche had lefte the armes of a knyght  
 was arayed lyke a clerke/ knele wel  
 albon/ but albon knele him not: so the  
 it they had be tofore bothe in one feliship  
 And desired and prayed albon of herbes  
 rough for the loue of god: whiche albon  
 wythout faynyng: as he that alwaye  
 loued to doo hospitalite graunted him her  
 berough/ and well receyued him and ga  
 ue to him mete and drynke necessarye  
 for him: And after whan his seruautes  
 were departed he went vnto this pylgry  
 me secretly/ and sayd to him in this wise  
 How is it sayd he that thou arte a crys  
 ten man? And comeste in to thyre par  
 tyen vnhurte of the Gentyles/  
 ¶ To whom saynt Amphibell sayd  
 My lord ihesu cryste/ the sone of the ly  
 uynge god hathe surely:



## The lyfe of saynt Albon and amphyabel

the sone of the lyving god hatte surely  
conduyted me: and haste kept me by his  
powber fro all peryles / And that same  
lorde hath sent me in to this londe to pre  
che and denounce to the peple the faith of  
Jhesu cryst: To the ende that they sholde  
be made people acceptable to him: To  
whom albon sayd what is he that is the  
sone of god whom ye afferme to be Jhesu  
cryste and sone of the Virgyn. thys ben  
newe thynges to me/for I haue not herd  
de of theym/ I wolde fayne knowe what  
crysten men fele therof/ Thenne amphy  
able expounded to hym: And declared  
our fayth and beleue In whiche ano  
ne albon dysputed agayn and sayd that  
by reason it myght not be: and soo depa  
red fro him/ And the next nyght after  
saynt albon saw in his dreame all the mi  
sterie of our fayth/ As well how the se  
conde persone of the trinite came down  
and took our nature and became man  
e suffre deeth. and of his resurreccō and  
his ascencō: wherof he was gretly trou  
bled/ and came on the morne to amphy  
abell/ and told hym what he had dreamed  
And thenne saynt alphyabell thanked  
our lorde/ And soo enformed him in the  
fayth/ that saynt albon was stedfaste in  
the beleue of Jhesu cryste: And thus  
kept he his mayster amphyabell in his ho  
us vii wekes e more: And allwhe in a  
place named Tigurpum they helde the  
yr holy comynycacyon: soo longe tyll at  
last they weren espyed/ and compleyned  
on vñ to the iuge: Wherfore the iuge sen  
te for albon and for the clerke: And by  
cause that amphyabell sholde go in to wa  
lys/ saynt albon dyde doo clothe him lyk  
e a knyght/ and ladde him oute of the  
tollne: and departed wyth many tētes  
e comended eche othe to our lorde/ And  
after saynt albon was sent for/ whych  
came haung on him the clerkes arape

e clothyng/ bering a crosse/ and an  
ge of our lorde hangynge thereon/ to the  
ende that they sholde knowe Truly that  
he was a crysten man / And the more  
came for him drewe him cruelly to the  
ge askepodot/ And whan the paynes  
sawe him bere the sygne of y crosse/ wh  
che was vñknownen to theym/ they were  
fore troubled and aferde: These the  
ell iuge demaunded hym whos seruante  
he had be and of what kynrede/ e by  
se he wold not telle he was moche wroth  
but emonge many questyons he tolde  
hym that his name was albōne: e that  
he was a very crysten man/ Thenne the  
iuge demaunded hym where the cle  
was: that entred in to the cyte nōw  
spekynge of cryste/ he is come for to be  
e deceyue our cytezenes / knowe  
well he wold haue comen vñto our p  
sence but that his consēpence hath re  
uyd hym/ e hath mistruste in his can  
e gyle e falsenes is hyd vnder his  
tryne: Thou mayst well knowe e en  
ly vnderstonde: that thou hast gyven  
consente to a folyssh man. Wherfore  
sake his doctryne: and repente the e  
ake satisfaction for thy trespasses in do  
sacrēfyse to our goddes/ e that doyn thou  
shalt not only haue forgyuenes of thy  
synne: But thou shalt haue tollne e  
prouynce/ men gold and powber/ Then  
sayd albōne to the iuge/ O thou iuge  
wordes e menaces that thou hast sp  
been but vayne and superflue. It is o  
ly knowen y this clerke yf it had the  
ghe hym good and profitable: and so  
yf our bothe heres hadde accorded th  
he hadde come to thy audyence / but I  
wolde not assente thereto: knowynge y  
this peopl is euery redy to doo euyl  
I knowleche that I haue receyued  
doctryne and repente me no thyng  
¶ For the fayth that I haue receyved



with the feble and seke to theyr heale:  
 for he dede pꝛeuyth it. This sayth is mo  
 re to me than all the rycheſſe that thou  
 pꝛeſt me/and more pꝛecyous than  
 all the worſhip that thou purpoſeſt to gi  
 ue me: For ſhortly your goddes ben ſal  
 ſed and ſapllunge/ For they that moſt be  
 ſeue theym ben moſt wretchedly de  
 ceived/Thenne came anone fo. th a gre  
 at multitude of paynemes/and with for  
 ce and ſtrength wolde compelle hym to  
 acceſſe/and commaunded him to of  
 fend the goddes/but in noo wyſe he wol  
 d not conſente to theyr curſed rytes:  
 And by the commaūdemēt of the iuge  
 he was taken and ſcratched abroad to be  
 ſcourged/And as he was greuously be  
 ſeured he tourned him to our lord wyth a  
 grede byſage. And ſayd my lord wyth a  
 ſuſpice: I beſeeche the kepe my mynde that  
 I reue not: ne that it falle fro the eſtate  
 that thou haſt ſette it in/ For lord wyth  
 al my herte I offre my ſoule to the in be  
 ſeure/ And I deſire to be made  
 thy wytnesſe by ſheddyng of my blood  
 And theſe wordes ſolwed he among his be  
 lyues/ And the tormentours bete him  
 ſo longe/that theyr hondes waxed very  
 ſore/ And the people hoped that ſaynt albon  
 wolde chaunge his purpoſe: And ther  
 fore he was kepte vnder the gouernaun  
 t of the iuge vii. wekes ⁊ more: and alle  
 the tyme the elementes bare wytnes of  
 the iniurye done to holy albone: For fro  
 the tyme of his takyng. vnto the tyme þ  
 he was deliuered fro the bondes of his  
 ſuſpice/ there came neuer dewe ne rayne  
 vpon the erthe: But brannyng herte of  
 the ſonne/ And alſo in the nyghtes in al  
 the tyme was vnſufferable hete/ ſo that  
 other trees ne feeldes brought forth  
 no frute: And thus the elementes fough  
 t for this holy man againſt the wicked  
 men. And the iuge aſkepodot drede for

to ſlee him by cauſe of the grete loue that  
 the emperour had to him And for reueren  
 ce of his dignite ⁊ power of his kinrede:  
 vnto the tyme that he had enformed dys  
 ocleſian of his conuerſacion: And whan  
 the emperour had ſeen the lettres: anone  
 maximian came in to breytayne for to de  
 ſtroye the ſayth of Iheſu cryſt and was  
 commaūded that noo cryſten man ſholde  
 be ſpared ſauf oonly Albon/whom they  
 ſholde entreate to peruert him by fair pro  
 myſes/and to ſere him by menaces/and  
 ſoo to compelle him to torne again to the  
 yꝛ ſecte: And yf he wolde in noo wyſe le  
 ue the cryſten ſayth: thenne he to haue capi  
 tall ſentence ⁊ be byſhed by ſome knygh  
 te for the worſhip of the order of knygh  
 tchood: And the clerke that couerſed him  
 to ſuffre the ſowleſt deth that colde be i  
 magyned/that the beholders therof may  
 haue drede and horrour of ſemblable pa  
 ynes/ And whan maximian came in to  
 breytayne/ he toke wyth him the kyng aſ  
 kepodot: and went ſtrait to the cite of De  
 volampe for to fulfyll the commaūdemē  
 te of the emperour/ And thenne ſaynt al  
 bon was brought forth tofore theym out  
 of prifon And by al the waies that thei  
 colde imagine they tempted to peruer  
 hym/ But the holy man was conſtānt  
 and ferme in the ſayth: wherof they ha  
 uynge indygnacyon ordeyned a day of  
 juſtice/whiche day comen they gaaf ſen  
 tence fyrſt on Amphiabel/that wher e  
 uer he were founden he ſholde be ſcourged  
 And after bounden to a ſtake all naked  
 And thenne his nauyll to be opened: and  
 his bowelles to be faſtned bi that one en  
 de to the ſtake / And then  
 ne he to be dryuen to goo rounde aboute  
 the ſtake tyll all his bowelles were wou  
 den oute aboute the ſtake: And after to  
 haue his heed ſmyt of/and as to why  
 ge ſaynt albon/ they gaaf ſentence that he



## The lyfe of saynt Albon and amphyabel

sholde be byshedd. Whiche sentences were  
gyuen vnder writynge. Thenne all the  
burgeyses of Berolampe. of london & o-  
ther townes aboute were somoned to co-  
me the nexte thursdage folowynge for  
to here the iugement/and see the executy-  
on vpon albon pryncce of knyghtes and  
steruarde of breytayn/ at whiche dage ca-  
me peple wythout nombre: for to see this  
sayd executyoun. And theune was albon  
brought oute of pryson/whom they desy-  
red to make sacrefyce to Iubyter & ap-  
pollin/whiche vterly refused it. But pre-  
ched the fayth of cryste that he conuerted  
moche peple to be crystened/ Thenne may-  
myan and askepodos gaaf synall sente-  
ce on him thus sayenge/ In the tyme  
of the emperour dyoclesian. Albon lorde  
of Berolampe pryncce of knyghtes and  
steruarde of breytayne durynge his lyffe  
hath dyspyssed Iubyter and Appolyn  
goddes/and to theym hath done deroga-  
cyon and dysworshyp/ wherfore by the  
lawe he is iuged to be deed by the honde  
of some knyghte. And the body to be be-  
ryed in the same place: where his hede  
shall be smyten of / And his sepulchre to  
be made worshipfully for thonour of kny-  
ghthode: wherof he was pryncce/and al-  
so the crosse that he bare. And sklaunyn  
that he ware sholde be berped with hym  
And his body to be closed in a cheste of  
reed/and soo layed in his sepulchre/  
This sentence hath the lawe ordeyned.  
by cause he hath renyed our pryncypalle  
goddes/ Thenne arose a grete murmure  
amonge the peple and sayd that they ou-  
ghyte not to suffre suche iniurye done to  
soo noble and so good a man/ And spe-  
cyally his knynde and frendes/ Whych  
laboured full sore for his delpyeraunce  
wherfore albone was aserde to be deliuer-  
de from his passion at theyr request and  
Instaunce / And stode vp holdynge the

crosse: lokynge towarde heuen/ And  
eng lord ihesu crist I beseeche the that  
suffre not the fende to preuaile agayn-  
me by his deceptes / and that the pe-  
lette not my martyrdom/ And then he  
turned to the peple sayenge/ wherfore  
repe ye & lose the tyme/ and why ex-  
pect ye on me the sentence/ For I lette  
wyte I am a grete empye to your goddes  
whiche haue noo polver ne may doo  
thyng/ne here ne see/ne vnderstonde  
to whom none of you wolde be lyke  
What vanyte: & what blyndnes is  
ge you to worship suche ydolles & w-  
le not knowe ihu cryste the only sone of  
& his very true lawe. Thenne the  
nemes spake togyder/and assented  
that he sholde be put to deeth: and they cho-  
se a place where he sholde be executid named  
holmesheste/ But thenne arose a con-  
fession amonge the peple what deeth he shold  
suffre. Some wold haue him crucifyed  
like cryst was. and other wold haue him  
berped quyeke/ but the iuge & the peple  
of the cyte wold haue him beheaded ac-  
cording to the comaundement of the emper-  
our and soo he was ladde forth towarde  
martyrdom: and al the peple to the place  
folowig this holy man wyth dyspityous  
wordes & rebukes. wher to þe blessed  
albon answered noo wordes but meke-  
& pacyently suffred all their reueren-  
ce the peple were soo grete a multitude  
that they occupied alle the place whiche was  
large and grete  
And the hete of the sonne was soo  
te/that it brente and scalde theyr  
as they wente/ And soo they ladde  
tylle they came to a styfte rennyng ri-  
uer/where they myghte not ryghtly  
se for pres of peple. For many w-  
shotte ouer the byrge in to the water  
and were drowned: And many by  
se they myghte not goo ouer the



byge for prees: Enclothed them for to  
 swinne ouer the ryuer/ And some that  
 coulde not swymme presumed to doo the  
 same: and were wretchedly drowned  
 of was a grete rumour & noyse ppy  
 amonge the peple: And whan sa  
 ynt Albon perceyued this thyng: he wai  
 ted and wepte/ for the harme and dethe  
 of his enmyes/ that soo were perysshed:  
 And knelyng downe holdyng his hon  
 der to god/ besechyng that the water/  
 myght be lassed: And the flood wyth  
 dyde: that the people myght be wyth  
 his passion/ And forthwyth god  
 sende at request of saynt Albon a fayre  
 rinde: for the water wythdrew & the  
 peple dyed vp in suche wyse that the pe  
 ple myght sauely goo drye foot ouer the  
 ryuer: And also by the prayer of thys  
 man they that tofore had be drow  
 ned were restored agayn to lyf: and we  
 unden alpye in the depnes of the Ry  
 uer/ And thenne one of the knyghtes þ  
 of saynt Albon towarde his martir  
 doo saue thise myracles that god shew  
 ed for hym/ and anone threwe away his  
 rinde/ and fylle downe at the feet of sa  
 ynt Albon/ sayyng I knowlege to god my  
 serur/ and demaunde forgyuenes & wept  
 for he sayd/ O Albon seruaunt of god for  
 thy god is almighty/ and there is  
 no god but he: And therefore I know  
 le me to be his seruaunt duryng my li  
 fe/ for this ryuer by thy prayers is ma  
 de drye: wherefore I bece wytnes that the  
 re is noo god but thy god whiche doothe  
 the myracles. And whan he had sayd  
 thys: theyr furze/ & woodnes encreased  
 and sayd to hym thou arte fals. For it  
 is not as thou saist ne as thou affermes  
 for this Ryuer is thus dried by the be  
 nyngte of our goddes / & therefore we  
 worship Iuppiter and appollyn/ whych  
 for our ease haue take vp this water bi

the grete fete/ and by cause thou takest a  
 waye the worship of our goddes: and  
 rewardest it to other by euyl interpretat  
 ion thou hast deseruyd the payne whiche  
 longeth to a blasphemar / And thenne  
 forthwyth they drew oute his teth of  
 his heed. and the holy molthe that had  
 borne wytnesse of trouth was greuousli  
 beten wyth soo many of them/ þ or they  
 leste they tare alle the membrys of his  
 body and to brake all his bones: and al  
 to rente his body: and leste hym lyenge  
 vpon the sonde/ But who myght wyth  
 out wepyng of teeris expresse how this  
 holy man albone was drawen and led  
 de thorough beyers and thornes & sharpe  
 stones that the blode of his feet coloured  
 the waye as they wente in/ and the sto  
 nes were bloody/ Thenne at the last they  
 came to the hylle where this holy albone  
 shold synyshe and ende his lyf: In whi  
 che place laye a grete multitude of peple  
 nygh dede for hete of the sonne & for thur  
 ster: And whan they saue albone they  
 gnyted wyth theyr teth: on hym for an  
 gre sayeng /

O thou moste wycked man how grete is  
 thy wyckednesse that makest vs to de  
 ye wyth thy forcerpe and wycheecraft /  
 In this grete mysfere and hete /

Thenne albone hauyng pyte on them  
 folowed by grete affection for them &  
 sayd lord that madest manys body of  
 erthe. And his soule vnto thy lykenes  
 se suffre not thys creatures to peryshe  
 for ony cause commysed in me: and blef  
 syd lord make the ayer attemperate: &  
 sende them water to refresshe them:

And thenne anone the wynde blew a  
 fresshe cole / And also at the feet of this  
 holy man albone sprange vp a fayre  
 well/ wherof alle the people merueyled /  
 to see the colde water spryng vp in the  
 hote sondy grounde: And soo hygge



## The lyfe of saynt Albon and amphyabel

on the toppe of an hille/whiche water flo  
owed all aboute & in large streames renin  
ge downe the hille/ And thene the peple  
ranne to the water: and dranke soo that  
they were welles refreshed. And thus by  
the merytes of saynt albon their thurst  
was clene quenched: But yet for all the  
grette godenes that was shewed/they thur  
sted strongly the blood of this holy man  
& his deeth/and gaaf the prayeing & labo  
re to their goddes: And toke this holy  
man & bonde him fyrst to a stake/and af  
ter hynged him on a bough by the herte of  
his hede: and fought emonge the people  
one to smyte of his hede /

And thene a cruel man was re  
dy, and in an angre toke his swerd and  
smote of the hede of this holy man at one  
stroke that the body felle to the grounde  
and the hede henge styll on the bough: &  
the tormentour as he had smyten of his  
hede/bothe his epen sterre out of his heed  
and the wretche myght in noo wyse be re  
stored agayn to his sight: Thene many  
of the paynemes sayd that this Bengau  
re came of grette rightwysnes/Thene the  
knyght whiche was lefte for deed vpon  
the sonde altyll before/enforced himsele  
as moche as he myght & crept vpon his  
hondes vnto the toppe of the hille: where  
as saynt albon was beheaded And the iu  
ge seenge him began to scorne hym/and  
all the myracles that had ben shewed by  
saynt albon/And sayd to him o thou la  
me & croked: now praye to thy albon &  
he restore the to thy first helth/kenne & he  
the & take the hede by whiche thou maist  
receyue thyne hele/whi targetst thou solo  
ge: goo and berie his body/and doo him  
seruyce/Thenne this knyght brennyng  
in charyte sayd / I byleue fermely that  
the blessed albon by his merytes maye  
gete to me perfyghte helthe: And gete to  
me of our lorde that. Whycher ye saye in

scorne/And whan he had thus sa  
toke and embraced the holy hede  
armes. And reuerently loosed it  
bough: and sette it saye to the body  
by the myracle of our lord/he was  
wyth restored to his fyrst helthe: And  
wyth began to preche the grette wo  
er of our lorde Ihesu cryste: and  
merytes of saynt albon/ And he was  
stronger to labour than euer he was be  
fore. Whereof he gaaf thankynges an  
de to god/and to this holy martyr  
albon: And there in the same place be  
ryped the holy body/and layed a fa  
be ouer hym/ And afterwarde the  
nemes toke this knyght and bonde him  
to a stake/ And after smote of his hede  
that same daye. And after the iu  
af licence to the peple to departe an  
home: And the nyght after was  
clere bene comynge downe fro heu  
to the sepulchre of saynt albon by whiche an  
gelles descended/And assembled  
nyghte duryng/singynge heu  
ges/amonge whiche this songe wa  
de/ Albon the gloriouse man is a  
martyr of Ihesu cryst. And the peple ca  
me to beholde this sight. Wherefore many  
were turned fro this false byleue: and be  
leued in Ihesu cryst/And many of  
soone after went in to walys / for  
che amphyabel for to be baptysed  
fourmed in the fayth of Ihesu cryst  
And there they founde hym preching  
the worde of god. And thenne they  
de hym how that albon was martyred  
And for a token they brought the  
se whiche he helde in his honours: &  
was yet bloody of his blood. Therby  
te euydently knowe that he had  
dethe /

Wherefore this holy man gaaffe  
and thankynges to our lorde: And  
de thenne vnto them a noble sermo



wise as al that peple that came fro  
 Derlampe were baptysed: and receiued  
 the sayth/ And soone after the Juge had  
 the college of the departyng of this peple  
 fro the cyte/ and were gone in to Valais  
 to receiue the sayth of alphyabell/ saynt  
 alphonse maister/ Wherof he was moche an  
 gret fore moued. And enquired of the  
 more of theym that were gone/ and he  
 founde a thousande & moo/ whose names  
 were written/ And theñe he ordeyned a  
 multitude of peple wel armed & in defen  
 ce to seeke amphiable. and thooos pe  
 ple that were gone to him. Whiche wente  
 into Wales: and there founde all this peo  
 ple prayyng on amphiable/ and herin  
 in preche the worde of god: To whō  
 of them that were soo sent sayd to  
 amphiable/ O thou deceyuer & most vic  
 er of all men/ Why hast thou deceyued  
 this peple wyth thy deceyuable preachin  
 g/ tryng theym to forsake our true la  
 & goddes Commaūde them to leue  
 the error/ and to retorne home agayn  
 to the cyte/ And yf thou do not we shall  
 sle all them and bryng the to our cite  
 to be tormented to the deth/ to whō  
 of the crysten men sayd / Certaynly  
 this man is verily the true seruaut of  
 god/ for whom god dooth & sheweth day  
 by day prayles/ And we all knowleche he  
 is very true crysten man/ and he wold  
 for the loue of the sayth of our lorde Jhesu  
 crist to suffre deth/ for to haue therfore  
 our reward in heuen / euerlastyng joye  
 & plesse/ And counceyll you to be bapti  
 sed/ and receiue the sayth of crist. And  
 when the paynems herde this they in a  
 gret furpe ranne vpon all that bles  
 sed compaigne/ and cruelly slewe/ whiche  
 gretly offred theymself to suffre deth for  
 the lorde/ There the fader slewe the soone  
 and the sone the fader/ the broder slewe  
 the brer. & cosins theyr cosins

Thenne the holy man amphiable seeng  
 this blessyd compaigne thus cruelly putt  
 to deth/ recommended theyr soules to al  
 myghty god/ And theñe the tormentours  
 toke amphiable & swore by theyr god  
 des that they wolde bryng him to Der  
 lampe quicke or deed/ & bonde his hon  
 des behynde him fast & dwelle forth goin  
 ge a foot/ and they ridyng that his sete  
 bled greuously till they cam to the place  
 wher saynt albon was berped: & by the  
 way there was a seek man whiche was  
 goyng fro Derlampe toward amphia  
 bel for to receiue the sayth: & he cryed to  
 amphiable for to be releued of his sikne  
 se/ whom þ paynems scorned/ And am  
 phiable by the name of our lorde made  
 him alhole/ & his boddes that his bondes  
 were bonde wyth were losed/ Wherof som  
 of the paynems glorified our lord: they  
 sayd þ amphiable was brought & shold  
 de come: Wherof they of the cyte were gla  
 de & supposed he shold haue forsake hys  
 faith/ but the tormentours toke & bonde  
 him/ not wythstandyng that he alwaye  
 preached the worde of god / And one of  
 theym tolde to theym how that theyr fre  
 des weren slayne/ and what myracle  
 god shewed for theym at theyr deth/ In  
 suche wyse that many were conuerted to  
 the sayth. And the peple ranne oute of  
 the cyte to the place wher as this holy  
 man was and stode/ whiche was at the  
 tombe of saynt albon: And one of those  
 tormentours in a gret furpe toke this  
 holy man and bonde him fast/ and after  
 opened his nauell and toke out one end  
 of his bowelles / and fastned it to a sta  
 ke whiche he pyghte in the grounde / and  
 made the holy man to goo rounde about  
 the stake/ And droof him wyth whippes  
 & bete him tyll þ his bowelles were wor  
 den oute of his body. And in all this  
 payne the holy man gaaf noo token of



## The lyfe of saynt Albon and amphyabel

forowne of dyssease/ And thenne in the  
yr woodnes they ranne vpon him with  
speres & swerdes to compelle him to rene  
aboute/tyll all were drawen out/ Whiche  
was a merueyle to the peple that he soo  
pacyently myght endure suche greuous  
tormentes soo longe/ Wherefore many of  
them forsoke theyr ydolles/ and became  
crysten: And whan the Juge sawe and  
knewe that the peple were becomen crys-  
ten/ he commaunded to slee theym inconty-  
nent: And soo there were slayne to the  
nombre of a thousande peple: Whiche am-  
phyable sawe and thanked god/ recom-  
maūdyng to him theyr soules/ And the-  
ne the tormentours seeng yet the lyfe in  
this holy mā cast stones at him/ and sto-  
ned hym & he alwaye perseueryd in pre-  
chyng to them/ and counseyllled theym to  
be baptysed/ and they shold haue forge-  
uenees of all theyr synnes/ and the gate  
of heuen shold be opened to them/ But  
they cessed not of theyr cruell castyng of  
stones/ Thenne at the last this holy mā  
amphyabell lyfte vp his eyen in to heuē  
besechyng our lord to receyue his spirite  
And thenne he sawe saint albon ston-  
dyng emonge the angellis/ to whom he  
sayd/ O holy saint albon I beseeche the  
that thou praye to our lord for me/ that  
it please hym to sende his angell to lede  
me surely that I be not lette in my waye  
be the cursed ennemye the sende/ And  
ynnethe he had sayd the word but two  
angellis descēded fro heuen and sayde to  
hym this daye þ shalt be in heuen wyth  
albon And whan the paynymes herde  
this heuenly voyce/ they were soo aferd  
and abasshed/ and the angell toke hys  
sowle wyth heuenly songe and myrthe/  
and bare it vnto heuen/ And soo depar-  
ted this holy sowle from the body/ And  
the paynymes perseueryng in theyr ma-  
lyce threwe alwaye stones at þ dede bo-

dy: and anon after fyl a debate emonge  
the paynymes that eche saught wyth  
ther: And in the mene whyle a cry-  
man stole alwaye the body and hys  
And anone after our lord shewed a  
te myracle/ and that was that the  
ges of the tormentours were diffu-  
red theyr bondes/ armes and other  
bryes dreyed vp/ and the Juge loste  
mynde and was madde: By cause  
stroof agayn the wyll of god / & suer-  
greate payne afterward/ And thus  
freed this two holi martres saint al-  
saint amphyabell martyrdom and  
for the sayth of Jhu cryst whiche by  
mercytes brynge vs vnto euerlastyng  
blysse Amen/

**H**ere foloweth the natyuite of  
saint Johan Baptiste/



And Int Johā baptis-  
is named in many man-  
he was named a prou-  
te frende of þ spouse an-  
terne: an angell. And  
helas/ baptysed of þ sa-  
uiour / mess-  
ger of the Juge & re-  
goar of the king  
by prophete vng-  
nespedd pre-  
tyf of knowlege  
in the frende of  
spouse. not  
of loue in þ  
terne brennyng  
noblesse of hys  
nes: in an a-  
gell  
prerogatyf of vngyn-  
tejn boys/ n-  
lesse of mekenes/ in helpe. noblesse of en-  
nyng loue / In baptysed prerogatyf of  
merueylous honour. In messenger/ pre-  
rogatyf of prechynge. and in forgoynge pre-  
rogatyf of preparacion or makynge  
di. al thise vertuous thinges were in m/





**T**he natyuite of saint Johan baptiste was auncient and shewed by the archaungele gabryel In this manere / It is sayd in this storie scolastike þat the kyng wyllynge to encrease & more the seruyce of god / Instytued byssoppes or highe prestes of who me was ouerest and grettest & was named pryncce of the prestes / & he ordeyned eche preste shold serue a weke: abyng as one and had the viij weke: of this kynrede zacharyas was descender of saint Jahan baptiste. this zacharye had to wyf one of the doughters of the kynrede of aaron: whos name was elysabeth doughter of esmerayde the was suster of saint anna moder of our lady / Thenne this elysabeth & our lady were cosyns germanes / doughters of two susters / These two zacharye and wyf elysabeth were iust tofore our lord / luyng in all the iustifications / & doing all the commaundementes of þe lawe without murmure ne copleint prayyng and thankyng our lord god / they had no chylde for the holy woman was bareyn: They had grete desyre to haue a sone that might be bysshop of the lawe by successyon of kynage after zacharye: And therof had they in their praye moche to our lord. but whan it espyd not vnto our lord they toke it for othe and thanked god of all. They seruyd the more deuoutly oure lord god for they had no charge but onely to serue & encende vnto hym / Many there be þat wold radre them fro the seruyce. and lo: vnto our lord / for the loue of the chylde: They were bothe olde he and his wyf elysabeth: It happed at a solempnyte that the ierues had after august / that the bysshop dyde holy sacrifice in doyng the of-

fyce that apperteyned to hym and to his weke / he wente for to encence and entrid in to the temple. & the peple abode wythout makynge theyr prayers and awaytynge the comynge agayn to theym of the holy bysshop: Thus as he was allone & encencyd the auter / The angell gabryel appierd to hym stondyng on the right syde of the auter / & whā the holy bysshop sawe hym he was abasshed & had grete drede / The angell sayd to hym / be no thyng aferde zacharye thy prayers ben her: & And hast founden grace tofore oure lord / Elysabeth thy wyf shal conceue and bere a sone whom thou shalt calle Johan of whom thou shalt haue grete gladnesse / And moche peple shall make grete feste and ioye of his natyuite / For he shall be grete and of grete mercy tofore our lord / he shal not drynke wyne / ne syther / ne thyng wherof he myght be dronken / And in his moders wombe he shal be sayntesped and fulfilled wyth the holy ghoost: he shall conuerte many of the sones of Israell that is to saye of the Jewes to our lord / and shal go tofore him in the spyryte & vertue of helpe the prophete / for to conuerte fader and sones: & olde & myscreauntes to þe sones of right wyfnes / and to the seruyce of god / whā the aungell had thus said to zacharye: he answered how may I belyue & knowe þat this is trowth that thou sayst / I am nolde al olde and auncien / and my wyf olde & bareyn: The angell answered and said. I am gabryell the angell and seruauant tofore god whiche in his name is sent to speke to the and to shewe to the these thynges afore sayd / And by cause thou hast not belyued me thou shalt lose thy speche and shalt not speke tyll the daye / that this whiche I haue sayd shall be accomplisshed eche thing in his tyme / The peple were abydyng & awaytynge



## The lyf of saint Johan baptyste

Whan zacharye the bysshop sholde come out and merueyled where he tarped soo longe/ he came out of the temple / but he myght not speke/ but the holy ma made to them sygnes/ by whiche they thought well that he had seen somme byspon of our lord/ but more knewe they not/ he to de in the temple all that weke/ and after wente home to his hous/ his wyf conceived and wayed grete and whan she perceued it she was shamed/ and kepte her in her hous well fyue monethys/ In the syxte monethe the same angel gabriell was sente from our lord vnto y blestyd virgyn maye newly espoused to ioseph/ whiche shewed the conception of ihesu cryst sone of god our lord/ and the angell tolde to her that she shold conceyue of the holy ghoost wythout knowleche of man for our lord may doo all that it pleaseth hym. Lyke as it appieryth sayd he of elysabeth thy cosyn the wyche she beyng olde of age & bareyn by nature of her body hath conceived by the pleasure of our lord & hath now born abowte by monethes/ whan our lady herde y saint elysabeth her cosyn was grete she wente to bysyt and accompanye her in the montayns where she dwellyd: ryght ferre harde and euyl waye: whan she came thider/ she saluted her moche courtously/ Our lady was thenne grete wyth the blestyd sone of god our lord ihesu cryst whome she had conceived whan she said to the angell/ Ecce ancilla domini. And thenne she was replenysht wyth the deyte and humanitye of our lord ihesu cryst/ Thenne whan the salutation yssued out of the body of our lady: the greetynge entryd in to the eeries of the body of saint elysabeth and in her chylde that she had wythin her whiche childe was enoynted of the blestyd holy ghoost / And by the presence of our lord sayntified in y wo

be of his moder/ and replenysht wyth grace: wherof he remeid hym for idel in hys moders wombe in makynge to are lord reuerence such as he myght make not of hym self/ But by the grace that he had receyued of the holy ghoost/ of whiche by the merites and grace doon to y blestyd chylde saint elysabeth was replenysht/ And anon prophesied in song and cryng wyth an hygh voyce/ Thou art blestyd emonge and aboue all wymen/ And blestyd be the fruyte of thy wombe/ Iwo whens cometh to me with grace soo grete that the moder of my lord cometh to bysyt me/ I knele well that thou hast conceived the sone of god. For as soone as the salutation entryd in to myn eerys / the chylde that is in my belly made ioye and feste and remeid y art well blestyd and happy that y am gyuen sayth and beleued the word of the angell/ whiche he spak to the/ for alle thynges shal be performed that he hath sayd to the: Of al these thynges saint elysabeth knewe no thyng whan our lady came ne yet our lady had no thyng sayd to her but the holy ghoost by the merites of her holy childe that she bare replenysht her and made her to prophesie: Thenne answerd our lady and made y holy psalme sayeng/ Magnificat anima mea dominum/ And alle the reuerent naunt/ Our lady abode wyth saint elysabeth thre monethes or there aboute/ til she was deliuerd and layed a bedde/ it is sayd that she dyde the offyce and dutyce to receyue saynt Johan baptyste/ Whan thenne he was born/ and the ryghbouris and cosyns and frendis knewe the grace that our lord had done to these holy folke noble of lynage / ryght of goodes: and of grete dygnyte to whome in the ende of theyr age he had gyuen heir male agens double or treble name



made grete ioye and feste with the  
 the viij daye came and the childe  
 be circumcysed / they callyd hym  
 hys faders name zacharyas / The  
 sayd that he shold be named Johā  
 not zacharye / And they wente vn  
 fader and sayd that there was no  
 that kynrede that so was callyd:  
 thenne the fader demaunded penne  
 ynke and wrote / Johannes est no  
 eius: Johan is his name / & alle  
 merueyled. Anon after by the me  
 of saint Johan his faders mouthe  
 openyd / and hadde agayn his spe  
 and spake glowsyng our lord god:  
 these tydynges / of this holy chylde  
 born were anone spradde all about  
 ountre / And eche man sayd in his  
 and witte out forth one to another  
 it suppose ye shall be of this chylde:  
 al be grete and a man / of oure lord  
 he is all redy now wyth hym & the  
 he: the werke & the vertu of our lord  
 is wyth hym: The fader holy zacharye  
 enysshed wyth the holy ghoost said &  
 blessed: And made thenne the holy  
 psme / *Benedictus domin⁹ de⁹ israhel* /  
 the psalme is allwape songen in the  
 dematynes / It is sayd that holy zac  
 he dwellyd vpon the montayns two  
 myghe to Iherusalem / & there saint  
 Johan baptyst was born: And after þ  
 saint Johan was circumcysed / he was  
 nysshed as a child of a noble and ry  
 ch man and sone of grete dygnyte / but  
 when he had vnderstandyng and streng  
 th of body / god our lord & the herte per  
 formed the werke / he yssued out of hys  
 fathers hows / & lost richesse honours dig  
 nities nobles and all the world / and we  
 te to deserte on flom iordan / Some sa  
 ye wente in the rage of xv pere accō  
 pshed: And other saye he departed at  
 xv pere of age for to serue our lord with

out empyssment by whiche he kepte sci  
 lence & bydwonge hys lyf and his sou  
 le two yde wordes / This holy saint iohā  
 dwellyng in deserte ware an heyr made  
 of the heyr of camellis / somme saye that  
 the skynne of a camell in whiche he had  
 made on hool to put hys seed in - And  
 gyrded it wyth a gyrdle of wulle / or of  
 lether cut out of an hyde or a bestis skin  
 ne / He ete locustes not such as we haue  
 here / that we calle hony sokellis / Somme  
 say that it is fleshe of somme bestys þ  
 haboilde in deserte of judee where he bap  
 tised. Wyth wyld hony he ete it: that it  
 was fleshe the legende of saint Austyn  
 doth vs to vnderstonde / whiche saith that  
 saint austyn ete fleshe by the example /  
 of helpe þ prophete / whiche ete þ fleshe þ  
 a crowe brought to hym - And soo saint  
 Johan ete locustes: somme say that the  
 re ben wootes so callyd: There he serued  
 our lord solytaryly vpon the flome Jor  
 dan / tyll that he was xxix yere olde: the  
 angell of our lord came to hym and say  
 de that he shold shewe the comyng of our  
 lord / and preche penaunce for to purge  
 them that were baptised in accusoming  
 the baptisme of our lord Ihesu cryst:  
 This angell sayd to saynt Johan bap  
 tyste þ Ihesu cryst saupour of the world  
 shold come to him for to be baptised / and  
 it shold be he on whom the holy ghooste /  
 sholde descende in semblaunce of a dow  
 ue / saint Johan drewe hym toward be  
 thange vpon the ryuer or desert not ferte  
 fro Iherusalem / there prechyd he & taugh  
 te / and baptised theym that wolde amē  
 de theyr lyff / and said to them that the sa  
 upour and helthe of the world was ny  
 ghe / Thenne came to hym many: and he  
 sayd to somme relygyous men of ieuill  
 lyf / ye chylde of serpentis who hath gy  
 uen to you counseyll to eschewe the yere  
 of our lord yf ye wyll be baptised in sig

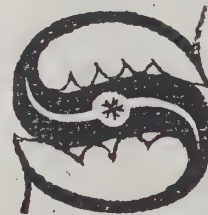


## The lyf of saint Johan baptyste

ne of penaunce / doo ye the werkes of penytentes. leue the euyl/humble you. doo the werke of mercy. Wene ye bycause ye be circumcysed and be the chylde of abraham that ye shall be saued / Our lord shall make of thys stones yf it please hym the chylde of abraham which with abraham shall be saued : Saint Johan preached aboute the yere to fore that oure lord came to him for to be baptised whā the pharysees herde saye that he baptised they sente to knowe what he was / And they demaunded yf he were cryste & grete prophete that was promysed in theyr lawe: and he said nay / they demaunded him yf he were helpe and comen fro paradysse terrestre / He sayd nay: They demaunded hym wherof he medled thenne to baptise / yf the he was ne cryste ne helpe ne prophete / Saye to vs saye they who that part that we may answer to them that haue sente vs hyth. He answered I am he of whom ysaye prophesied / I am the boys of the cryar in deserte: Adresse ye and make redy the wayes to god / And make ye ryght the pathes of our lord / They sayd to hym wherfore baptysedst thou thenne / He answered I baptise and wasshe the body with the water in sygne of penaunce: but emonge yow is he that ye knowe not / which was tofore me / And came after me. of whom I am not worthy to lose the latched of his shoe / he shal gyue you baptisme in the vertu of the holy ghoost in water and fyre of penaunce / When saint Johan alonge the flome Jordan had preached and baptised a boue a yere / Our lorde came vnto him and wolde be baptised of hym / Saynt Johan enlumyned of the holy goost knee we hym / And dyde to him reuerence as to his god hys maker and lord / He was so espyred that thumayn nature which was pure in hym myght not sus

teyne so grete knowleche. And he sayd ryght humbly / Syr thou comest to me which arte pure and cleane to be baptised and wasshen of me that am foule waasted which ought to be baptised of the and wasshen / how dare I laye on my bondes. Our lord sayd to hym this is that I say now / For thus behoueth it to fulfille all iustyce / and to humble and gyue ensample of baptisme to all iustyce / and to humble and gyue ensample of baptisme to alle peple and to alle in humyltye and patience he baptised our lord and wysshe hym where he shold neuer fylthe / And all by hool mystrye on whom the holy goste dyscendyd & lybly in lykenes of a doolue / And he boys of the fader was herde sayeng this is my well beloued sone in whom I am plesid / Thene was our lord xxxiij dayes becomyng of the xxxiij yere On that same daye our lord chaunged water in to wyne in chana galylee / And this suffyseth for the natyuite of saint Johan baptiste And the resydue of hys lyf and of his tyme shall be sayd at the feste of his decolouryng by the grace of god who brynge us to his blysse Amen /

**H**ere foloweth the lyf of saint Loye /



Saint Loye was born in the countre of lymoges / his fader was named / eucharpe: and his mother was named / Mary / what tyme is moder was concept / wyth hym she salwe in her slepe and fleo ouer her bedde and thryes toke / enclined to her. and promised to her / me thinge / and wyth the boys of the



woke/and was moche abashed:and  
 he to thynke what her dreame myght  
 be/ And whan the tyme came of  
 chynge and that she sholde be delpyered  
 was in grete perylle/ And anone she  
 for an holy man to come and pray  
 for her/ Whan the good man was come  
 he said to her: Haue noo doubte  
 ne drede: for this chylde shall be ho  
 ly and moche grete in the chyrche/ And af  
 ter that he was born/this chylde grew in  
 due/ And his fader sette him to golde  
 the craft/ And whan he knew wel  
 the craft and arte of goldsmithrye: heca  
 me in to Fraunce/ and dwelled wyth a  
 goldsmith that made werke for the kyn  
 ge/ It happed that tyme that the kynge  
 sought for one that wolde make for him  
 a robe of golde/and of precyous stones  
 Anne the mayster of saynt loye sayd  
 to the kynge that he had founden a werke  
 man: that shold right wel make what so  
 ever he wolde/ The kynge delpyered to  
 hym a grete masse of golde: whiche mas  
 se the mayster delpyerde to saynt loye/  
 Wyth wherof he made two right fayr sadelles  
 and presented that one to the kynge/ and  
 the other he receyved hymself: Whan the  
 kynge sawe this sadle soo fayr. he & alle  
 the peple merueilled moche therof/ And  
 the kynge rewarded hym moche largely  
 Anne after this saynt loye presented  
 to the kynge that other sadell sayeng to  
 hym that of the remenaunt of the golde  
 he had made the same/ And theñe was  
 the kynge more ameuilled than he was  
 before: And demaunded how he might ma  
 ke theses two sadles of that weyght that  
 was delpyered to hym. Saynt loye said  
 well by the plesure of god/ Theñe grewe  
 the name and fame of hym in the kyn  
 ges court/

Saynt loye loued well poure people:

For all that he hadde and myghte win  
 ne he destribued it to theym/ In soo mo  
 che that ofte he was almoost naked/ The  
 poure people also loued him/that where he  
 went they folowed: And that they that  
 wolde speke with him must aske and en  
 quyre of the poure peple where he was

**C** On a tyme it happed as he dealed al  
 mes wyth his owne honde/ there was a  
 poure man that had his honde stiffe and  
 lame: And put forth the better honde to  
 receyue the almes. Theñe saynt loye sa  
 yd to hym that he sholde put forth the  
 other honde: whiche as well as he myghte  
 he put forth. Saynt loye toke and han  
 dled it/and enoynted it wyth a lityll oy  
 le: and anone it was guarysthe and ho  
 le/

**C** At nother tyme whan he had gyuen  
 to the poure peple al the golde and siluer  
 that he had/ Many other poure men cam  
 and demaunded of hym almesse/ and be  
 holdynge hymselfe that he had noo more  
 to gyue/ Anone he departed amonge the  
 in a marke of golde that he had borow  
 ed of his neyghbour/ And anone after  
 came moo poure folke to demaunde almes  
 he put his honde anone to his purse/ for  
 he remembred not that it was boorde/  
 And by the wyll of god he founde ther  
 in a marke of golde/ And whan he had  
 founde that he began grete to thanke  
 our lord god therof/ And de destribued it  
 and departed it to the poure peple for the  
 loue of god/ He was of hie stature: reed  
 of bysage: and angelyk of symple and  
 prudent regarde and chere/ At the begyn  
 nyng he was cladde wyth precyous bes  
 tymentes of golde aourned wyth gem  
 mes and ouches: and ware gylte gyrt  
 dels wyth precyous stones/ But vnder  
 that on his bare flesh he ware allway the  
 hayr/ After this he gaaf al his precyous



## The lyf of saint Loye/

Besture to the poure people for to socour  
 them in theyr necessytes. And fro  
 than forthon he vsed allwaye symple &  
 poure clothyng and ofte dyspoyled him  
 self for to clothe the poure people / And  
 whan the kyng salde hym in such wyse  
 he gaue to hym his owyn bestymentys &  
 gyrdellis / for he louyd hym as hys pro-  
 pre soule And abandoned to hym alle  
 his hows / and commaunded to alle hys  
 folke that all that saint loye wolde haue  
 shold be deliuered to hym wythout dela-  
 ye and all he gaue & desyrbued to poure  
 folke prysoners and to seek / Fro the  
 tyme of bruneshyld quene vnto the ty-  
 me of dagoberte the pestylence of symo-  
 nye reigned strongly whiche for to take  
 allwaye and destroye / Saint loye and  
 saint onen laboured sore / Thenne was  
 saint loye chosen bysshop of noyon after  
 achayre bysshop of the sayd cyte: & with  
 hym was chosen saint onen archbysshop  
 of roen / saint loye was pastour spyritu-  
 ell of tournay cyte ryal of noyon of gau-  
 te and of alle flaundres and of courtray  
 he had a certayn place in whiche by cer-  
 tain dayes he callyd to poure and seeke  
 men and seruyd them deuoutly / And  
 made clene theyr heedes and wysshed the  
 and them that were lolsy & full of ber-  
 myn: he hym self wold pyke and make  
 them clene / and gaue hem mete and drin-  
 ke / and clothyd them and whan they de-  
 parted anon came other to whom he dyd  
 in lyke wyse & whā grete compaigne ca-  
 me somtyme he made them to sytte down /  
 & refresshed them alle / but euery daye at  
 the lest he had twelue / the whiche he ma-  
 de sytte down / and at certeyn houre etc &  
 dranke wyth them / but fyrste he wysshed  
 theyr hondes and serued them. On a ty-  
 me he impetred & gate of the kyng. that  
 all the bodys that were dampned to des-  
 troye that he coude finde in towne & citres

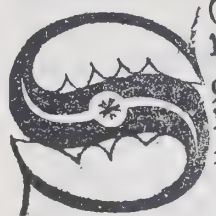
hanged and ratred that he myghte  
 them down & burye them: & ordeyned  
 of his collegys to do it / It happed o-  
 tyme that in the compaigne of the kyng  
 in the partys of arastrie in a towne  
 med strabor. he founde a man that  
 hanged that same daye / & was the ne-  
 deed & men made the sepulture for to  
 burye hym in: And saint loye approchyd  
 hym: and began to take hym down /  
 and apperceyued that the soule was in the  
 body / he wold not appropriate the myr-  
 to hym but kepe hym two daynglor  
 sayd ful sweetly / o what euyl haue  
 don for to lette this man to be take of  
 god almyghty haue not holpen he  
 soule is yet in his body: whan he  
 repesed he was cladde and he dyd hyr to  
 take his reste. whan they that had m-  
 hym to depe knele it: they wolde he  
 made hym receyue dethe agayn: & with  
 grete payne saint loye deliuered hym  
 fro theyr hondes / Yet he gate lettre of  
 grace for hym for to be more sure: There  
 was a prest in his dysposse whiche was  
 infamed / and ofte he repreued hym  
 exhorted to be confessed but the prest al-  
 waye seled his synner: whan saint loye  
 sawe that his sayr admonycion au-  
 led not he excomyned and cursed hym  
 defendyd hym that he shold nomore  
 ge masse / vnto the tyme he had don  
 penaunce: The prest sette nought  
 his commaūdement ne defence in de-  
 tyng his sentence / a lxtyll after this  
 sayd prest wold goo synge masse: and  
 as he approched vnto the aulter he  
 down to grounde & deyed Many other mi-  
 racles dyd he by his lyffe and doth  
 he edefyed at noyon the ancillis of Ihu  
 cryst / By hym god shewed the body of  
 saint quyntyn. he founde at saysons  
 bodys of two brethern germayns in  
 ters / saint cryspyn & cryspynge



ed a precyous Vessell to put them  
ounde also at beaunays the body  
t lucien whiche was of the compa  
saint quyntyn/whiche he put in a  
us Vessell/At parys vpon the gre  
dge he made a blynde man to see  
tayne of the chyrche of saint colum  
parys came to saint loye and said  
n that thyues had born alwaye by  
t all the Jewels and paryments of  
yd chyrche: Thenne saint loye we  
to the oratorpe of saint colombe &  
o her/herke thou colombe what I  
to the: My redemptor wyl that ano  
ou brynge agayn the ornamentys  
s chyrche that haue ben take awa  
I shal in suche wise close the doris  
thornes. that neuer herafter þ shalt  
s place be seruyd ne woishypped /  
n he had sayd thus he departed / on  
torn the septon of the sayd chyrche þ  
called marturyn rose vp and foun  
le the paryments and Jewells that  
be born alwaye/and were sette in the  
e as they had been tofore/  
nt loye dyd doo ordeyne moche ryche  
e body of saynt germayn / and the  
of saint seueryn. Saint platon /  
t quyntyne: saint lucien/saint geno  
saint colombe/saint maxime: saint  
en/and specyally of saint martyn /  
ours by dagoberte the kyng: and the  
e of saint bryce/and another tombe  
re the body of saint marten had be lo  
n and the holys of saint denis þ mar  
at parys/and the turguryn of mar  
whiche is vpon hym of merueylous  
rke of golde & of gemyes whan saint  
e deyed he was lxx yere of age: & in  
ende of the yere he was traslated in  
another place/and was founde also  
the & wyth out wytyng as he had ben  
yue in his sepulture Now here ye pet a  
grete miracle: his berde and his hee

rys were shauen whan he deyed. But  
in the tombe whan he was translated  
they were founden as grete & longe as  
they had alwaye growen in his tombe/

### Here begynneth the lyfe of saynt wylliam/



Saint wylliam was dra  
wen out of noble lygna  
ge: in his chyldhode he  
was made chanonne of  
parys and of soysson/ &  
whan he came to pa: sy  
te age he was a man ryte & attemperid  
he myght nomore suffre the pestilencis &  
the peryllis of this deceyuable worlde /  
but brake all the bondes of the world &  
wente vnto a deserte named granmont  
and lyued there a grete while in pure co  
science and in the holy contemplacion  
But as he ladde this lyf there grewe on  
hym a grete trybulacyon that he had gre  
te fere that the tranquyltye of his conte  
placion myght be troubled / and wente  
in to an abbey of cisteaux: And there he  
was professyd and prouffyd moche in  
vertues fro than forthon: & after he was  
there made pryor / afterward he was  
translated from thens in to another ab  
beie: that is called karolosence/and the  
re by eleccyon he was chosen abbot/ and  
there in all humylyte he treatyd debonair  
ly his dyscyples and subgettyes in the  
wyng to theym ensamples of good ver  
tues and god maners/ After he was  
chosen to be archebysshop of bourges / &  
how well it was agaynst his wylle he  
acceptyd it. Neuertheles whan he hadde  
acceptyd and taken it yet therfore chaun  
ged he not the habyte of the ordre whiche  
he had tofore taken of the obseruaunce al  
so/ & how well that he had metes delicy  
ous ynough as to suche a prelate ben or  
deyned and arayed: neuertheles he lefte



## The lyf of saint Wyllyam

not the sobrenes that he had mayntened  
tofore in humylyte in holy medytacion  
and in deuoute prayers in whiche glad-  
ly alwaye he occupied his tyme/ and he  
was moche besy for the helthe of the sou-  
les that were comised to hym & charged  
to kepe/ gladly and dyligently he herde  
theyr confessyons he nourysshed the swe-  
tely/ Ofte and dyligently he prechyd to  
theym or dyd doo preche. he deserued soo  
moche grace of our lord/ that by his de-  
uoute prayers and merytes in his ly-  
uynge lyf god shewed many myracles /

**O**n a daye it happed that a prest na-  
med gerald had lost the helthe of one of  
his bondes that he myght synge no mas-  
se/ whiche came to saint Wyllyam: & saint  
Wyllyam bad hym that he shold confesse  
hym: and wythout doubte he sholde be ho-  
le/ & so he dyd: & at the ende of thre dayes  
he sange masse hool and sounde.

**A**nother tyme there was a yonge  
chylde that had his brayne sore troubled  
in suche wise that his eyen turned in his  
heed/ his frendes brought him tofore this  
holy man/ on whom he had grete pyte &  
began humbly to handle hym & layed  
his hond on his heed/ & anone the payne  
cessyd and he was anon al hool/ he was  
alwaye glad and ioyous & that disple-  
syd moche to somme that were of hard &  
rude lyuynge/ Aboue all thynges the sin-  
ne of detractyon dyspleyde hym moche:  
and lound no detractours/ and to his po-  
wer wyth grete dyligence he made them  
teschewe this synne/ and where they wol-  
de not he wythdraue hym fro theyr com-  
panye. Synably he toke the crosse for to  
goe ouer see agaynst heretykes and he-  
thyen men/ and as he made his purueu-  
ce for to make the said voyage he rendrid  
& gaue vp his soule to almyghty god  
the fyfte ydus of the monethe of Jany-  
uer: & was buryed in the chyrche of bur-

ges/ the whiche anone after began to  
myracles/ Whan the pope honorus  
therde herde his lyf & how god shewed  
myracles for hym/ After that he by gre-  
te dyligence had made Inquysycion he  
nourysshed hym to þ honour and prayse  
of god whiche by the prayers of the  
saint Wyllyam brynge vs to hys eu-  
lastyng blysse in heuen amen/

**H**ere foloweth the lyf of saint  
Eutrope/

**S**aint eutrope was kyn  
and came of the most ex-  
cellente lygnage of a  
world & was born in  
royame of perse & was  
sone of thadmyral of  
bylone whiche was named euerfes to  
me the sayd euerfes engendryd on a  
ne whiche was callyd gupne & saint  
trope was endoctryned in his yowthe  
in lettres of calde & of grece soo ferse  
that he was comparyd to the moste  
fist clerke of the royame. After he we-  
te to galylee in to the court of kyng  
herodes for to see some curyosyte or some  
nouelte of the barbarpens þ were w-  
the kyng herodes/. Whan he had dw-  
lyd there certeyn dayes in the court/  
herde the fame and renomme of the mi-  
racles of our lord ihesu cryst: & began  
enquire & serche so moche that he herde  
that our lord wold go ouer the see of  
lyle: & he put hym self in the multytude  
of peple that folowed hym. It happed  
this daye our lord by his insynpte la-  
gesse refresshed & fedde v m men w-  
fyue loues of barley brede & two fysshes  
in the presence of saint eutrope: Wh-  
saint Eutrope had seen this myracle/  
herde saye of his other myracles: so  
forthon he began to byleue a lytil in hym  
but he durst not for his pedagoge or  
gouernour whiche was wyth hym: &



th admynrall his fader had commysed  
 in his garde/whan he had fedde him  
 the other he went to Iherusalem in  
 the temple. for to praye & adoure hys  
 our in his lawe/and after this wen  
 ne to his fader: & tolde him alle that  
 d seen in the coultre fro whens he cam  
 ue seen a man sayd he that is callid  
 /but in this worlde is not his pare/  
 e lpeke: For he wyseth dede men: he  
 he lazere: he maketh blynde men to  
 he deaf to here/ the lame to goo right  
 eth all maner sekenesses/ And yet  
 tofore me he hath fedde wyth fyue  
 s of barley & two fysshes fyue thou  
 men/wherfore yf it please him that  
 made heuen & erth to sende him in to  
 countree/ I shold be gladd & joyous  
 please you to doo hym honour and  
 rence/whā th admynrall herde the wor  
 of the childe/ he went thynk yng how  
 yght see him/ At lytyll while after þ  
 de that had grete desire to see yet Ihu  
 : toke leue of his fader: whiche he ga  
 yth grete payne/and came sith wyth  
 e companye for to worship and ad/  
 in the temple: where he salve on dape  
 the children of iherusalem cam wyth  
 a grete company of peple tofore our lor  
 d ihesu cryst vnto bethanye makynge to  
 grete reuerence/ and toke the bolles  
 of alme & of olgues/and of other trees  
 any other floures: whiche they threlw  
 in the waye where he shold passe: and so  
 wyth hie boye ofanna. Thenne say  
 n. utrope hymself began to cast floures  
 in the waye/ but he was moche angry bi  
 cause he myght not see ihesu cryst for the  
 multitude of the peple that was there/  
 And after that is conteyned in the gos/  
 he was in the companye of theym þ  
 x comen for to adoure and worshippe  
 Iherusalem at the feest that was the

re/whiche sayd to saynt phelippe/ Syre  
 we wolde see ihesu cryst/ Thenne sayn  
 te phelippe accompanyed wyth saynte  
 andrew tolde it to ihesu cryst: And ano  
 ne after saynt eutrope & his cōpany salu  
 him sitting vpon an asse/ wherof he was  
 right gladd: And frothay forthon he by  
 leuyd secretly/ and accompanyed wyth  
 hym/ bnt he doubted his felyship/ for as  
 moche as his fader had commaūded the  
 ym to kepe him well: and that thei shold  
 bryng him agayn wyth theym/ Thenne  
 he herde saye that the Jewes shold brin  
 ge shortly ihesu criste to deth/ And by  
 cause he wold not see soo grete cruelte do  
 ne to soo true and just a man: he depars  
 ted on the morne/ and went in to his co  
 nutree. and recounted all that he had see  
 of our lorde: At lytyll while after he retor  
 ned and herde say how he was put to de  
 the/ wherfore he was sorowful for he louid him  
 moche/ But whan he herde saye that he  
 was rysen fro deth to lyf/ and ascēded in  
 to heuen/ he was moche joyous. and reto  
 urned in to babilonpe fulfyllid wyth the  
 holy goost/ And all the jewes that he fo  
 unde in his countree for angre he destroy  
 ed: by cause they of Iherusalem had put  
 our lorde to deth/ After this a certayn ti  
 me whan th appostles were departed fro  
 rough the worlde/ two shynng candels  
 kes of golde were sent in to perse/ whiche  
 were of very sayth: that is to say Simō  
 and Thadeus the appostles of god: and  
 entred in to babilonpe/ And had chased  
 oute of the countree two enchauntours za  
 roen & arphayat: whiche had peruer  
 ted the peple by fals & decepuable spekyng  
 And in this cite thise ii appostles begā to  
 folwe the worde of god & to do myracles  
 and hele seek peple of dyuers maladyes  
 ¶ Whan this holy yōge man knew of  
 their comyng he was yght gladd: and



## The lyfe of saynt Eutrope

admonestred his fader to leue his errou-  
res and his ydolles: And that he shold re-  
ceyue the cristen fayth/ to the ende that he  
myghte gete therby heuen/ And what bi  
the predycacyon of the appostles and bi  
the counseyle and exhortyng of his son  
his fader and many other were conuer-  
ted: and regenerate in the holy fonte of  
baptisme by thades of thapostles: and  
after alle the cytee was conuerted to the  
fayth/ & dide make a moche notable chir-  
che there: and ordeined there a prelate an  
holy man & true whom they had brough-  
t with them fro Iherusalem: named ab-  
dyas/ endoctryned in the doctryne of the  
gospelles: And they ordeyned saynt eu-  
trope archdeken/ And whan they had  
all thus ordeyned/ they departed and we-  
te in to othe cytees for to preche the fayth  
of god/ And anone after they receyued  
the palme of martyrdom: After saynt eu-  
trope wrote their passion in lettres of cal-  
dee and of greke/ A lytill while after sa-  
ynt eutrope herde speke of the myracles  
that saynt peter pryncce of the appostles  
dyde/ whiche that tyme was pope of Ro-  
me/ He toke leue of the bysshop pryuelg  
wythout wytyng of his fader: and ca-  
me to rome/ Whan saynt peter saw hym  
he receyued hym moche agreably/ and en-  
doctryned & taughte him the lawe of god  
moche dilygently/ Whan he had dwelled  
wyth saynt peter a longe while by the or-  
denaunce and commaundement of sayn-  
te peter he went in to fraunce wyth many  
other/ for to preche the crysten fayth/ and  
thus as he entred in to the cytee of payn-  
tes/ he went thorough the strettes and pla-  
ces prechynge the fayth of cryst: Anone  
as they of the cyte sawe him/ they knew  
well that he was a barbarien by his spe-  
che/ And whan they herde him preche thi-  
nges that they were neuer herd tofore/ thei

brent him wyth brennyng fagottes &  
bete him wyth poles bylagnsly/ & whan  
they had soo bylagnsly beten hym/ they  
put hym oute of the cyte/ But the chry-  
stous frende of god toke it full paye  
ly this persecucion/ and made in a mo-  
n right nyght the cyte a lytill lodg-  
holme/ wherin he dwelled a grete while  
And by daye tyme he came and pre-  
chyd in the cyte/ and at nyght he returned  
to his lytill lodge/ where he abode in fa-  
ges prayers & in orysons/ Thanne  
he had be longe there: and had conuer-  
ted but felwe of the people/ he went agayn  
to saynt peter to rome/ And whan he ca-  
myde: he founde that he had suffred pas-  
sion on the crosse/ and fonde there sayn-  
te clement in his stede/ whiche commaun-  
d & counseyled him to retorne in to the  
cyte of payntes: And that in pre-  
che the commaundementes of god benyg-  
ly he sholde abyde the palme of byrt  
for the loue of our lorde: that is to se-  
the passion and martyrdom/ Thanne sayn-  
te clement ordeyned him a bysshop & so  
saynt denis whiche was come out of re-  
ce to rome: & many other brederen/ whiche  
saynt clement sente in to fraunce/ And  
thus departed they fro rome/ and arri-  
ved in the cyte of ancerre/ And there in re-  
te loue they kyssed & embraced eche o-  
ther in takynge leue for to departe one f-  
another/ and tenderly wept Saynt denis  
and his felawes came to parys/ and sa-  
ynt eutrope went to payntes strongl-  
confirmed & ferme in the loue of god at re-  
est & redy to suffre all tormetres: & in the  
constantly preched the fayth/ in such wy-  
se that many were baptysed: Amonge  
whom the doughter of the kyng of the  
cyte/ whiche was named eusell/ was  
baptised/ whan her fader knew it he be-  
wof so grete indignacion p he put her to



of e cryt and anone as she was oute  
fo the loue of god/she wente strayte In  
to the lodge of the holy man and abode  
th / Allwaye the fader for loue that he  
he to his doughter/ Was fory p he had  
pi her out/ & sente oftymes to her mes  
sa sers for to come agayn home to him  
to hom she answered that she had leuer  
fo the feyth of Ihesu cryst dwelle oute  
of the cryt: thenne to retourne in agayn  
to ierufyse the ydolles/ For whiche anf  
the fader was so angry & wroth p  
he yst not what to do & dyd do assem  
blle the iouchers of the towne: And  
to them an C & l thyllinges for to  
to deth saint eutrope. & that they shol  
d ryng agayn his doughter to his  
to / Thenne the daye tofore the kalen  
d of maye they assembled wyth them  
n ny sarafyns and came to the lodge  
o aint eutrope/ And fyrst they stoned  
h and after they bete this holy man/  
v th staues and scourges lede alle na  
k and after they cleuyd his heed wyth  
a iouchers axe: and salued hym wyth  
a we: The mayde wyth moo other bu  
r d hym by nyght in his tegurpon or  
l ge/ & kepte hym in bygylles wyth ly  
c es and in deuyne obsequyes as lon  
c as she lyued: At lxtyl whyle after she  
c arted out of this world ryght holyly  
s d was buryed besyde her mayster: as  
l had requyred by her lyf/ After this a  
c tyn space of tyme they of zainces e  
r ped ouer this holy corps a moche nota  
l chyrche: In whiche alle seeke folke of  
u ers maladyes and sekenesses haue  
l helyd/ and yet dayly been/ And also  
a my prysonters been also by the prayer  
c this holy saint / delpyerd of theyr y  
is. as gupues boltes and other why  
c ben hanged in the sayd chyrche / in re  
m braunce that they haue ben losed &  
b ounden by the prayers of saint eu

trope/ Saint denys wrote the passion &  
martyrdom of saint eutrope in greke / &  
sente it in to grece to his frendes that by  
leuyd tho in god by the hondes of saint  
clemente that tho was pope of Rome / in  
exaltynge and gloresyng the name of  
god whiche wythout ende regneth and  
shal regne Amen/

Here foloweth the lyf of saint  
Marcyall



In the tyme that our lord  
Ihesu cryst prechyd in Ju  
rye in the lynnage of be  
nyamyn/ moche peple ca  
me to hym for to haue p  
was necessarie to theym  
as well of drynke as of mete. and in es  
specyall for to here and vnderstonde su  
che thyng as touchyng the sauacyon of  
the soule: on a daye in the myddes of al  
the compaigne came a man that was of  
the sayd lynnage of benyamin the moost  
noble of all the ierwes named by his ry  
ght name marcyall/ and hys wyf was  
callyd elysabeth whiche had bitwene the  
both a chylde of p age of yd yere: p was  
named also marcyall whan they herde  
our lord Ihesu cryst preche. whiche sayde  
in his predeacyon / Do ye penaunce: the  
royame of heuen is nyshe to them that do  
penaunce: & who that is not regenerate  
in water by the sacrament of baptyfme  
he may not entre in to the royame of he  
uen: Thenne by the commaundement of  
our lord Ihesu cryst/ Marcyall his wyf /  
& theyr sone marcyall whiche was a chil  
de replenysshed in holy doctryne were  
baptyfied of saynt peter/ Thenne zachas &  
joseph the whiche buryed our lord were  
baptyfied also and many other of the pe  
ple of the ierwes whiche were ouer lon  
ge to telle here all theyr names/ whan all  
thys was accomplysshed: and that eue  
ryche turned homeward to his holws



## The lyfe of saynt Marcial

chylde Marcpall returned not wyth his  
fader & moder/ But gaaf himself al ouer  
vnto our lorde Ihesu cryst: and put him  
in the company as one of his dysciples  
and helde him alway by saint peter: whi  
che was right nygh of his kynne/ And  
frothay forthon he was soo enlumyned  
& endoctryned of our lorde & of saynt pe  
ter/that he noo thyng desired somoch as  
for to accomplissh commaundementes so  
lytayne/ After this saynt peter came to  
rome and praied to marciall that he wol  
de goo with him/ And thus as they had  
ben toggyder endoctryned wyth one holy  
doctryne/and of one merytorpe dyleccō  
In lyke wyse that toggyder they receyue  
the comen rewarde of the Joye perdurable  
And thus as they went/they were accō  
panyed of some dysciples of anthyoche  
amonge whom were alphinien & austru  
dynien & many other. Whan they weren  
entred wythin rome: they were receyued  
of a man named Marcelle/at that tyme  
consull of the romayns. Thus as they  
dwelled there /god apered to saynt peter  
and commaūded him that he sholde sende  
saynt marciall in to the pynnes of gau  
le for to preche the fayth: and the byleue  
to the peple whiche were in the bondes of  
the deuyll of helle/Thenne saynt peter cal  
led to hym saynt marcpall: and tolde to  
him all by order that our lorde had sayd  
and commaūded him/Whan saynt mar  
cpal herde that he began strongly to kepe  
by cause he doubted the ferre regyon and  
the peple: whiche had noo kuowleche of  
god: Whan saynt peter salde hym thus  
wepe/he began moche swetly to comforte  
hym in sayenge to him/ My holy broder  
be not feyue ne sorrowfull/for god shall be  
allwaye wyth the/lyke as he hath promy  
sed to vs sayeng: Eoo I am alway and  
shall be wyth you vnto the consummacy  
on of the worlde/Thus my swete broder

he commaūded vs after his resurre  
sayenge. Goo ye vnto and throughe  
vniuersall worde/ and preche the g  
to all creatures: that who shall be  
shall be baptyfed: he shall be saued/  
they that wyll not soo doo shall be d  
ned/whiche thynges my blessed be  
bestoweth vs to kepe and put in effe  
to the ende that we forgete not the com  
dementes of god: Anone after the  
ssid wordes saynt marcpall toke le  
of saynt peter and broughte wyth hym  
two dysciples asfor sayd: that is to  
alphyngen & austrudinen/and dep  
lyke as god had commaūded to sainte  
peter: Thus thenne as they went/that  
they were very and sore traueylle by  
the waye: whiche was longe and g  
us: saynt austrudingen departed out of  
this worlde and deyed/Whan saynt mar  
cpall salde that he was deed/ he ret  
in grete haste to rome and tolde to saint  
peter that whiche was befall in their say  
Whan saynt peter had herde him he ad  
retorne as hastily as thou mayst/ar  
take my burdon in thy honde: And thou  
shalt come where thou hast lest the  
ther/ touche his body wyth this burdon/  
And anone she hall arise and goo  
companye as he dyde tofore/Whan  
te marcpall came agayn to the corp  
he touched it wyth the burdon/lyke as  
te peter hadde hym/ And anone af  
was ryfed fro dethe to lyf/

After whan saynt marcpall had  
urned longe by dyuers countreys to  
ge prechyng and sowenge the wor  
of god: They came in to gupan vnto  
tell called Tulle: and there were rece  
of a ryche man and a myghty mar  
med Arnolde/ whiche hadde a dou  
that dayly was tormented wyth th  
mye/ Thus as saynt marcpall  
entred in to the hous/He sende begi



sayeng: I knowe well nowe that  
 issue out of the body of this maye.  
 the angels of paradys that ben-  
 the marcyall torment me right gre-  
 But I praye the by the name of  
 that was crucified whom thou pre-  
 that thou send me not in to thabys-  
 selle/ Thenne saynt marcyall sayd  
 I coniure the in the name of Ihesu  
 that was crucified for vs that thou  
 out of the body of this maye and  
 retourne agayn/ but that thou goo  
 a place deserte: where byrde ne folw  
 persone dwelleth/ Wyth this comaū-  
 at the maye cast oute the enmye &  
 alle downe as deed: Thenne saynte  
 marcyall toke her by the honde and re-  
 her by/ and deliuerde her to her fader  
 saul/ Holynes & benygnyte wyth  
 all myghte shone in saynt marcyalle: &  
 allwaye in prayers:  
 nother myracle also our lord shew  
 the prayers of saynt marcyall in  
 the same place/ The pryncce of the said ca-  
 which was called neruar: and was  
 to the myprouer nero: had a doughter  
 which was suffocat & murdered by the  
 fere and was deed. Thenne the fader &  
 myr of the childe that were moche sorow-  
 ful & heuy wyth a grete parte of the peo-  
 ple brought the body of the chylde tofore  
 saynt marcyall tenderly wepyng & say-  
 ing to him/ O man of god helpe vs att  
 this tyme/ thou seest howe it is wyth vs  
 O saynt marcyall salve the: lamen-  
 tyon and the sorow that they made/ he  
 byppte on theim/ and sayd wyth a hie  
 voys: I pray you all as well crysten as  
 paynemes / that ye wyll deuoutly praye  
 to almyghti that by his benygne it ple-  
 se hym to gyue agayn the lyf to this chil-  
 d. The two dyscyples of saynt marciall  
 and a fewe crysten peple that were there  
 with theim to prayers/ And syth sayn-

te Marcyall hymselfe made his prayer  
 sayenge/ Syth I praye the in the name  
 of thy blessed detyr sone: and of thy good  
 frende saynt petre/ by the ordenaūce and  
 commaūdemēt of whom I am come hys  
 ther: that it please the to reyse this chylde  
 here to the ende. that whan he shall be re-  
 sed many maye beleue in thy holy and  
 precyous name: Thenne saynt marcyall  
 trustyng in the helpe of god toke the chyl-  
 de by the honde sayenge to him/ In the  
 name of our lord Ihesu cryst/ that of the  
 selues for vs was crucified: and the  
 thyrde daye aroos fro dethe to lyff/ aroose  
 byp and stonde right on thy fete. Anone  
 the childe aroos right byp on his fete: and  
 syth kneked downe to the fete of the holy  
 man sayenge to him/ O man of god I re-  
 quyre the to baptise me to the ende that I  
 maye be saued: and marke me wyth the  
 sygne of the holy crosse: For otherwyse  
 maye none be saued/ but yf he be baptys-  
 sed/ Anone saynt marcyall baptysed hi  
 and wyth hym in the same place weren  
 well crystened also as well men as wym-  
 men thre thousande and six hundred  
 And after this saynt marcyall wen-  
 te and destroyed the ydolles and brough-  
 te theim to noughte. Frothen went say-  
 ynt marcyall and his two dyscyples: &  
 departed: and came to lymoges: where  
 they were benygly receyued of a matron  
 that was named susaīe/ In whose pres-  
 cence saynt marciall heled one that was  
 frensykell/ whan the good woman susaīe  
 ne salve the myracle that soo was made  
 in her presence: anone she and her meyne  
 were baptysed/  
 After this saynt marciall went into  
 the temple/ where the prestes of thydole  
 were. the which beke him greuously: and  
 sith put him in pryson: On þ morn as he  
 made his praier/ there decended a light so  
 grete on him þ men might not behold him  
 The



## The lyfe of saynt Marcial

chaynes of yron to breste & the dores of the pryson opened/the kepars and they that were there requyred to be baptysed And the prestes that had so beten hym were smeten to deth by thondre & lyghtning: Thenne other that were there cam to saint marcial in to pryson. and prayed hym that he wold reyse them that so were sm yron to deth by the thondre/ promysyng to hym that yf he so dyde thei al wold be baptysed. Thenne our lord by his prayer reysed them again fro deth to lyf/Thenne that same tyme were four ned to crysten sayth & baptysed xij M/ creatures as men and wymmen/ And after this on a tyme deyde the holy woman susanna and tofore her deth she was commaunded to saint marcial her daughter that was callyd Valeryen/whiche had promysed and auolued to our lorde chastyte as longe as she lyued: After whan the holy mayde knele that there shold come to lymoges a lorde named steuen whych was lord of all þe prouince fro the ryuer of rosne vnto the see/ She was sore aferde lest he wold do to her o ny greif or nopaunce ayenste her auolue And gaf alwaye all her rycheesses to poure folke for the loue of god/whē the said steuen was come to lymoges he made to do come tofore hym the holy mayde to shende to haue his wyll of her: but whā she was come/and sawe that she wolde not consente to doo hys wyll anone he made her freed to be smyten of/ Than the squyer that byded her herde thangelys synge that bare the solle of the holy virgyne in to heuen wyth moche grete joye and solempnyte. anon he retourned vnto his mayster: and tolde hym all that he had seen & herde and sythe fell down deedly at his feet/Thenne the duc and alle hys companye had moche grete drede. & the duc hym self clad hym next his flessch in

a sharp heyr & hard for grete repenitence and prayed saint marcial that he praye god that it myght please hym to reyse hys squyer fro deth to lyf: whā he wold beleue in the sayth of Ihesu & be crystened/anon after that saint marcial hadde prayed oure lord to reyse the squyer. Thenne the duc and wel a goodly persones in the companye were baptysed/In this tyme the same duk by the commaundement of the emperour Nero wente in to Italye wyth a grete companye of men of armes/ Whan he had accomplished the commaundement of the emperor they wente to come for to see saint marcial: whom they founde prechyng to the people/whiche people were barefote and clothed them wyth the heyr lyeng on the grounde tofore saint peter in demaunding hym pardon of theyr synnes/whā saint peter sawe the duc & so moche sayd in hys companye/ he demaunded them what they were & of what contrie/ Thenne the duc tolde hym by ordre howe & howe his companye had ben conuerted & baptysed of saint marcial/After whā they were departed from rome. they thought that they wold goo see saint marcial tofore or they retourned in to theyr contrie. Thus theie as they were loded wyth by a ryuer & the sone of the day of poptiers bayned hym in the sayd ryuer thenemye the deuyl drownded & rowed hym to the deth: whā his fader knew it he wēt weping tenderly to saint marcial/& prayed hym to reyse his sone to deth to lyf/Thenne saint marcial wote to the place where he was drownded & commaunded to the sene to brynge hym out of þe water: & that he shold apere in a lyknes bysyble tofore theym all Anone yssued out of the water thre hundredes lyke ethyoppens more blacke than cooles. And hadde terribly feet and



and grete feyr that couerde al the bo  
nd cast out at theyr mouthes & nos  
les fyre lyke sulphre: and cryed ly/  
uens/whan they had tolde to saint  
marciall the harmes & euylles that they  
had done/He commaunded them that they  
shoulde departe & goo in to places deserte  
as they myght neuer noye ne gre  
ue none liuyng: Saynt marciall whi  
ch had pyte & compassion on them that  
were for the dede childe: reised him fro de  
th/ & lif/ And thenne the chylde tolde to  
theym all that were there: how the fe  
re had drownded & smolderd hym & howe  
they wold haue boude him with chaines  
of yren brennyng: but an angell of heuē  
deuere hym/ and shewed him the fyre  
of argatorye: and frothens led hym to  
the gate of paradys: and as the fendes  
reioysed to haue him: a boye came fro he  
uē & commaunded that he shoulde aryse a/  
gyn/and that he shoulde lyue yet xxvj ye  
res/whan he had tolde all this he gaaf hi/  
selfe all ouer to saynt marciall/And fro  
thence forth on lyued in grete abstinence  
& chastite/lyke as the angel had taughte  
him/ Saynt marciall dyde many my  
racles and vertues:

¶ There was in a tyme a woman that  
had an husbonde seek of the palseye/ To  
whiche woman saynt marciall deliuerd  
her burdon/with whiche she towded a li  
telle for her husbond: and incontynēt he was  
healed/¶ At nother tyme the fyre was so  
grete in the cite of bourdeys: that al was  
a flame/Saynt marciall helde vphys  
hand agaynst the fyre: And anone it  
was quenched

¶ At nother tyme as he wold haue  
reioysed a chyrche at lymoges / the pri  
nce of that cite conueyed & somoned all the  
people pour & reche to come to the dedycat  
ion of this chyrche/And whan they we  
re all assembled: saynt marciall admo

nested & warned theim to be in very chas  
tite: It happed amonge theym whyles  
the masse was saieng/that there was a  
knyghte whilke he & his wyfe were fore  
deyed & troubled wyth fēdes: & as they  
were brought tofore saint marciall/he de  
maunded of the fendes why they deyed  
hem soo/ And they answered to him thou  
hast commaunded theim that the peple shold  
mynstene chastite/ and thise two haue  
al this nyght exposed them in lecherie/ &  
this is the cause that wherfore we ben en  
tered in to them: Saynt marciall at the re  
quest of the prynces & peple heled theym  
This same yere that is to say xl yere af  
ter the passion of our lorde ihesu cryst the  
same our lorde ihesu cryst appered to hym  
& shewed how that hastily he shoulde depar  
te fro this world: & be wyth his othere frē  
des in the reame of heuen. Thenne he di  
doe assemble all the crysten peple that he  
had conuerted/ & to theym made a moche  
swete sermon in takyng leue of theym  
Soone after he was seek of the feuers.  
And thenne our lorde appered to hym  
wyth a grete quantyte of angelles/ why  
che wyth moche ioye and gladnesse bare  
the soule of saynt marciall in to heuen:  
Vbi est honor & gloria in secula seculorum/

¶ This saynt Marciall of whom we  
speke here was the same chylde as some  
saye on whom our lorde laied his honde  
vpon his hede/whan the contencion & stri  
fe was amonge the apostles whiche of  
theē shold be grettest in the reame of heuē  
And thenne our lorde set the childe marci  
alle in the midel of theim layeghis hon  
de vpon his hede as sayd is: and said to  
theim: Vt ye be not lityll & humble as  
this childe is ye shal not entre in to heuē  
He that shalle be leest amonge you / He  
shall be grettest in my reame: As the gos  
pelle maketh more playnly mencyon



## The lyfe of saynt Geneuefe

the whiche glorious saynt/saynt marcy  
all lere so praye vnto him: that he procu  
ur vnto our sayd lorde ihesu cryste that  
all we maye haue parte wyth him in the  
joye & glorie perdurable: Amen  
**H**ere foloweth the lyf of saynt  
Geneuefe /



**T**he noble saynt Gene  
uefe was borne at Naū  
cerre besyde parys in the  
tyme of thempours ho  
noryus & theodosius the  
lasse/and was wyth her  
fader & moder vnto the tyme of thempero  
ur Valentynen: Anone her natiuete þ  
holy goost shewed vnto saynt germanyn  
of ancerre how she sholde serue god holily  
& virgynely/the whiche thyng he told to  
many/ after she was sacred of þ byshop  
of chartres bilyques: & came to dwelle  
at parys fulle of vertues & of myracles  
in the tyme of saynt nyhase the martir/  
whom the hongres martred/And after

in the tyme of saynt Remyege vnder  
dryk kynge of fraunce/ And after  
clotus his sone first crysten kyn  
ūce and was named loyus in his  
tesme: whom saynt remyege crysten  
And an angell of paradys broug  
him an apple ful of crystme/of whiche  
was enoynted/and also his success  
kyniges of fraunce ben enoynted & crowned  
at ther coronacyon/ And after he was  
of good lyf/and founded the chyrche that  
is now called saynt geneuefe on the mo  
unt of parys in thonor of saynt edre  
& of saynt poul at þ request of saynt clo  
te his wyff: of whom the body resteth in  
the sayd chyrche: at thynceptacyon of saynt  
geneuefe: and saynt remyege dyde shew  
& dedespe it. The sayd kynge dyde crow  
ase moche the reame of fraunce/and cau  
chised it by his puissaunce fro the ma  
yns: He conquered meleun & the inde  
lyeng by sayn & by loyre/tourayn/you  
lose & all gupan/And at his comyng to  
engoulesme the walles of the cyte alle  
dolon/He made almayn & burgoy his  
tributaires: he ordered & Instituted paris  
to be the chif syege of the reame. And he  
regned thyrty yere/and after he was en  
terred i the said chyrche the yere of ou  
re 8 C xiiij

**I**n the tyme of the sayd kynge  
the sayd byrgin vnto the tyme of king  
clotus his sone/of whiche byrgin she sou  
le flewe into heuen/and the body reode  
in erthe in the sayd chyrche/ in whiche  
is yet shool: and honourably entred: de  
uoutly worshipped by the good & deuou  
te crysten peple /

**I**n the tyme that the sayd byrgin  
saynt geneuefe was a childe/saynt germa  
yn of ancerre & saynt lott of troper  
re of the prelatis of fraunce for to gūe  
che an heresie that was in grete breyn  
now called englonde came to main



be lodged on ad herberwed / the peo-  
 ple agaynst theim for to haue their  
 son: Emonge the peple saint ger-  
 by thes yguement of þ holy goost  
 d out þ lytyll mayde made her to  
 to hym & kyst her heed & demaunded  
 me: and whos doughter she was /  
 he peple aboute her sayd that her na-  
 was geneuefe: And her fader feure /  
 her moder gerounce / whiche came vn-  
 m / And the holy man sayd is this  
 e poutes they answered ye: Bles-  
 e ye said this holy man whan god  
 gyuen to you soo noble lygnage /  
 we ye for certayn that the daye of  
 atquite the angels sange and halo-  
 grete mysterpe in heuen wyth grete  
 and gladnes / She shal be of so gre-  
 cryte agaynst god / and of her good  
 and conuersacion many shall take en-  
 sample that they shal leue theyr synne /  
 and shal conuerte them to god and shal  
 by relygposly by whiche they shal ha-  
 wardon and ioye perdurable: thenne  
 sayd to geneuefe my doughter telle to  
 me and be not ashamed: yf ye wyl be sa-  
 ued and lyue in Virgynite vnto the deeth  
 as a spoyse of ihesu cryst / The mayde  
 answered holy fader ye demaunde that I  
 desire: there lacketh nomore but that by  
 your prayers our lord will accomplys-  
 my deuotion: the holy man sayd: ha-  
 uerme byleue in god and preue by  
 lackys the good thynges that ye byles-  
 uen your herte & saye wyth your mow-  
 th / And our lord shal gyue you force &  
 victorie: Saint german held his honde  
 to her heed tyll he came vnto þ mynstre:  
 then he gaue to the peple the benysson /  
 Saint german said to the fader & moder  
 the mayde that they shold brynge her  
 agayn on the moyn to hym / Whan she  
 was brought agayn on the moyn saynt  
 german salde in her a sygne celestyall / I

wote not what / and sayd to her / god the  
 salueth geneuefe. Doughter remembre  
 thou what thou promysedst to me yester  
 day of the Virgynite of thy body: holy  
 fader sayd the mayde I remembre wel þ  
 by the helpe of god I desyre and and thin-  
 ke to accomplysse my purpoos / Thenne  
 the holy man loked on the grownde and  
 salde a peni sygned with the crosse whi-  
 che came by the grace and wyll of god  
 he toke it vp and gaue it her and sayde  
 saynt doughter take this & bere it in myn-  
 de of ihesu cryst your espouse and suffre  
 not aboute you none other arayement  
 of gold ne syluer ne of precious stones  
 For yf the beaute of this world surmou-  
 te a lytyll your thought: ye shall lose the  
 goodes of heuen / he commaunded her to  
 god and prayed her that she wold reme-  
 bre hym in her orysons and prayers / &  
 recommaunded her to fader and moder.  
 The two holy bysshoppes wente from  
 thens in to englond / there were herety-  
 kes agaynst the sayth / whiche sayd that  
 chyldren born of fader and moder bapty-  
 sed had no nede to be cristenyd whiche is  
 not trouthe / for our lord ihesu cryst sai-  
 the clerly in the gospell that none maye  
 entre in to the kyngdom of heuen: Yf he  
 be not regenerate of water and of the ho-  
 ly ghoost / that is to say regenerate by þ  
 sacrament of baptesme. By this scryp-  
 ture and by semblable the holy prelates  
 destroyed theyr false creaunce and byles-  
 ue and by vertu also and by myracles.  
 For in a solempnytee of easter by many  
 that were newe baptyfed / in syngynge  
 alleluya they chaced and drowf awaye  
 theyr ennemyes of scotland / and stra-  
 gers of other places that were come for  
 to gryue them: it happed on a daye that  
 Gerounce the moder of the holy mayde ge-  
 neuefe wente on an holy and festfull da-  
 ye toward the mynstre & her doughter



## The lyf of saint Geneuefe

Wente after sayeng that the saythe that she had promysed to saint germayn she shold kepe by the helpe of god/ And that she wolde ofte goo to the mynstre to the ende that she myght deserue to be espouse of ihesu cryst/ And that she myght be worthy of his loue/ the moder was angry and smote her on the cheke.

God auengyd the chyld that the moder became blynde/ & that in xxi monethes she sawe not/ whan the moder had been longe in this payne wiche moche enoyed her/ She remembryd of the goodnes that Saint germayn had sayd of her dough- ter/ and callyd her and sayd my dough- ter goo to the pyte and fetch me water. the mayde wente hastely / whā she was at the pyte she began to wepe by cause her moder had lost her syghthe for her sake & toke vp water & bare it to her moder The moder strached her bondes to heuen & toke the water wyth grete sayth and re- uerence. And made her doughter to syg- ne her wyth the sygne of the holy crosse and wesshe her eyen/ And anone she be- gan for to see a lityll/ whan she had twi- es or thryse wesshen her syght came hole to her agayn as it had been to fore/ Af- ter this it happed / that the holy mayde was offred to the bysshop of chartres bu- ylique for to be sacryd wyth two other elder maydens For men offred hem after theyr age/ But the holy bysshop knele by the holy goost that geneuefe was the moost worthy and dygne: and sayde to her that was behynde shold come before: For god had tho sanctified her/ after the deth of her fader and her moder / the holy damoysses came and dwellyd at parys for to assaye & proue her there / and for to auayle the more she was seeke of the palsey soo moche that it semed that her membris were dysioyned & departed f- one fro that other: wherof she was soo fo-

re tourmentyd that durynge the dayes she was kepte as for deed. For then piercyd on her noo sygne of lyf/ sauf at her iowes were a lityll red/ In this space & tyme as she confessed after an angell ledde her in spryde where as she reste was of good folke & where the mentis was of euill peple afterwarthe she shewyd to many the secretes of theyr sciences as she that was taught and sygned of the holy goost/ The second me saint germayn retourned fro eng- land and came to parys: The peple almo- st went agaynst hym wyth grete ioye to fore all other thynges saint germayn demaunded how geneuefe dyd/ But the peple whiche more is enclined to saye euill of good peple thenne well answered that of her was nothing in blaminge which was to her a prayssyng of o- ther mennys prayssyng is none the better of other blamyng is none the werse.

Therefore the holy man sette nough of theyr iangeling: but assone as he entred in to the cite he wente strait to the hys of the holy byrgyn whome he saled in soo grete humylyte: that all they were ueylled/ and shewyd to them that day prayssyd her the grounde west of her pyrs. and recyted to them the begynnyng of her lyf/ and how he founde at naryer that she was chosen of god and remaunded her to the peple/ Tydynge came to parys that accelle the felon kinge of hongrye had enterprysed to despoyle and waste the partye of fraunce & to subdue them to his domynacion: the bourgeyses of parys for grete drede that they had sente theyr goodes in to o- ther cyties more sure/ Saint geneuefe was ned and admonested the good wyman of the towne that they shold wake fastynges & in oryson by whiche they myght asswage the yere of our lord



ed the tyrange of theyr enemyes  
 as dyd somtyme þ two holy wym  
 udyth and hester/They obeyed her  
 were longe and many dayes in the  
 in wakynge fastynges and in  
 is/ She sayd to the bourgeyses  
 they shold not remeue their goodes  
 out of the towne of paris  
 other cyties that they supposed  
 be more sure shold be destroyed and  
 d:but by the grace of god Parys  
 haue none harme/and somme had  
 gnacion at her: & sayd that a false  
 was ryfen & appierid in their  
 and began emonge them to aske  
 whether they shold dwelne her  
 ne her/whyles they were thus tre  
 as god wold came to parys after  
 cees of saint germayn tharchedeke  
 of cerre:and whan he vnderstode that  
 theyd to gyde of her deeth he came  
 to hym and sayd fayre syres for god/  
 make doo not this myschep/ For  
 whome ye trete saint germayn wit  
 th that she was chosen of god in her  
 more hely/ ¶ And soo here been  
 þ letters that he hath sente to her in whi  
 he recommendeth hym to her prayers  
 n the bourgeyses herde thys wor  
 decepted by hym of saint germayn &  
 sae the letters/they merueyled and fe  
 god and lest they euill counseyl/  
 and dyd nomore thereto: Thus our lord  
 kepe her fro harme: which kepeth alle  
 we them that be his/ And defendeth  
 at: that thapposile saith/ and for her lo  
 uyd soo moche that the tyrauntes ap  
 pushed not parys. Thanke and glorie  
 to god and honoure to the Virgyne:  
 The holy mayde dyd grete penaunce in  
 to mentyng her body all her lyf and be  
 came lene for to gyue good example/  
 she sayth she was of the age of xv yere/  
 dyd faste she fastyd eury daye sauff

sonday & thursdage in her refection she  
 had noo thyng but barley breed and som  
 tyme benes/the which soden after xiiij.  
 dayes or thre wekys she ete for all delys  
 ces: alwaye she was in prayers in wa  
 kynge and in pen aunces she dranke  
 neuer wyne ne other lycour that myght  
 make her dronke in all her lyf/whan she  
 had lyued and vsed this lyf fyfty yere/  
 the bysshoppes that were that tyme saw  
 and beheld that she was ouer feble by  
 abstynence as for age warne d her ten  
 crece a lytyll her fare: The holy woman  
 durst not gaynsaye them. Our lord say  
 de of the prelates/ who hereth you hereth  
 me/ & how despyseth you despyseth me.  
 ¶ And soo she began by obedyence to ete  
 wyth her brede fyssh and mylke: And  
 how well that she soo dyd: she behelde the  
 heuen and wepte wherof it is to byleue  
 that she salde apperely our lord Ihesu  
 cryst/after the promesse of the gospell þ  
 sayth that blessed be they that be cleue  
 of herte/for they shall see god. she hadde  
 her herte and body pure and cleue/  
 ¶ There been twelue vertues virgynall  
 sayth hermes pastour wyth out whiche  
 noo byrgyn may be agreable to god/ þ  
 is to weite sayth abstynence/pacience/  
 magnynmyte:sympleesse. Innocence  
 concorde/charyte dyscyplene chastyte:  
 trouthe/and prudence: Thysse vertues  
 accomplysshed.the holy virgyne by wer  
 ke she taughte and enseygne d by word  
 ¶ And shewyd ofte by ensample/ Ofte  
 and tofore alle other holy places she dy  
 seted the place wher as restyd saint de  
 nys and his felawes/  
 ¶ And had grete deuotion to edespe vpon  
 the sayde holy bodies a chirche: but she  
 hadde not wherof/  
 ¶ On a tyme came to her the prestes  
 as ofte they hadde don tofore to whome  
 eth said reuerente faders in god I praye



## The lyf of saint Geneuefe

and requyre that eche of you doo hys wo-  
 der and his deuoyr to assemble matere  
 wherof myght be made & edefyed a chyr-  
 che in the honour of the gloriuous mar-  
 ters / Saint denys and his felawes / for  
 the place where they reste ouzt moche to  
 be woishypped and doubted / whiche first  
 taught to oure auncestres the fayth / Da-  
 me answerd the prestys / We wold say-  
 ne and haue grete wyll thereto / But we  
 can gete noo chalke ne lyme / Thenne say-  
 de the holy byrgyn wyth a glad chere in  
 prophesying as she that was replenyf-  
 shed wyth the holy goost / Goo ye & pra-  
 ye you to parys vpon the grete bryd-  
 ge / and brynge that ye shall fynde the-  
 re: they wente thider / and abode there a-  
 while merueylled and abasshed: And  
 anone came by theym two wynterdes  
 spekyng to gyder of whiche that one sai-  
 de as I wente yesterdage after one of  
 my folwes I founde a furneyll of lyme  
 merueylously grete / That other answerd  
 and I founde in þe wood vnder the wo-  
 te of a tree that wynde hadde throlwen  
 down a furneylle of lyme of whiche I two  
 we was neuer none taken awaye:  
 Whan the prestys herde this: they hadde  
 grete admiracion and blessed our lord  
 that had gyuen suche grace to geneuefe  
 his bondmayde: They demaunded wher  
 the furnels were: & after retourned &  
 tolde to the virgyn what they had founde  
 den / She began to wepe for ioye and as-  
 sone as the prestys were gone and de-  
 parted / she satte on her knees and was  
 all the nyght in orysones and in teerps  
 in requyryng helpe of god to perfourme  
 this werke / and on the mornynge alle  
 mate and traunayllyd of makinge the we-  
 te to genefe a good prest. And prayde  
 hym that he wold doo his payne and la-  
 bourd that the chyrche myght be edefyed  
 And tolde hym tydnynges of the lyme /

Whan genefe herde this he was al-  
 uaylled / and fyll down to her feet: and  
 promysed to her that nyght and daye  
 wolde doo his labour to accomplishe  
 her commaundement / by the helpe of god  
 and of saint geneuefe and of the people  
 of parys the sayd chyrche was begunne  
 in the honour of the blessed martyrs  
 saint denys: Saint rustique and saint  
 eleuthere. whiche now is callyd sainte  
 denys de lestree / There been yet the hol-  
 dyes where our lord shewed saynt mar-  
 cles. For as the werkmen entred to  
 make the edefye eche after his craft / It  
 happed that theyr drynke sayled / and  
 was doon / and genefe the prest sayd to  
 geneuefe whiche knewe not howe  
 she shoulde talke wyth the werkmen so  
 longe that he myght goo to parys and  
 fetch drynke whan she herde this she de-  
 maunded for the vessell that they hadde  
 emptyed / & it asw brought to her: she ma-  
 de them to departe fro her / Thenne she  
 layd down on her knees and prayed god  
 wyth warme teerps to helpe her / and  
 whan she felte that our lord hadde he-  
 red her prayer / She arose vp and made the  
 sygne of the crosse vpon the sayd issel  
 and a merueylous thyng happed  
 For the vessell was full / the werkmen  
 dranke her hely full / and as ofte as shei  
 wolde vnto the tyme that þe chyrche was  
 partlytly made / Wherof they thared  
 our lord / The holy virgyn had deuoyr  
 to wake the nyght that our lord wolde  
 deth to lyf after the custome & statutes  
 of auntyent faders / It happed on the  
 me that she put her on the waye the  
 daye to go to the sayd chyrche of sainte  
 denys / & made to here a candell burnynge  
 tofore her / The night was derke the  
 grete & it reyned faste: whiche quene  
 chyd the lyght of the candell. The mar-  
 tyrs that were in her copange went on



bled/ She asked after the can  
dell and as soone as she hadde it in her  
hande it was lyghted by goddes wyll  
and so she bare it brennyng vnto  
the chyrche/ Another tyme whan she  
had ended her prayer acandell that she  
had lyght in her honde by the grace of  
god/ Semblably in hercelle / on a tyme  
whan a candell lyght in her honde wyth  
out any fyre of this world: of whiche ca  
ndell many seek folke by theyr feyth and  
reuerence haue been helpe. That tapre is  
kepyd at nostre dame de parys / At  
whan whiche by the temptation of the  
dyable whiche to his polver allwaye decei  
ueth the good / stalle allwaye her schoos:  
At assone as she was at home / she lo  
st the syght. Whan she sawe that our lord  
had auenged the wronge that she had  
done to the Virgyn / She dyd her to be led  
out of her wyth the theste / Whan she came  
to the holy Virgyn / she fell don to her feet  
and requyred her of foryeuenes and re  
storing of her sight / Geneuefe that was  
a debonayr toke her vp fro the groun  
d and in smylyng gaue to her the syght  
again of her eyen / The holy Virgyn on  
a tyme wente to laon and the people of  
the countee wente out agaynst her / Em  
ongst whome were the fader and moder of  
a knyght that had ben in yere soo paral  
tyd / that none myght sheue the ioyntu  
res of her membris: They besought and  
requeyred saint geneuefe that she wolde  
by the seek mayde: She wente and  
sawe her / and sythe made her prayer as  
she was accustomed and after she hand  
led the membris of the mayde / and com  
mended her to doo on her clothes and  
shooes / Incontynent she arose  
in good helthe in such wyse that she we  
nt to the chyrche wyth the people: the  
fore that salve this blessed our lord  
y haue gyven such grace to his damoyzell

geneuefe / and whan she returned / they  
conueyed her syngyng wyth grete ioye:  
The kynge of fraunce chyldeyke how be  
it he was a pagnym helde her in grete re  
uerence: soo dyd also the barons of fraun  
ce for the sayr myracles that she dyde in  
the name of our lord Ihesu cryst / After  
of it happed on a tyme that the sayd kin  
ge helde certeyn prysonniers juged to de  
the. but by cause geneuefe sholde not de  
maunde theym / she yssued out of parys /  
and made to shyfte the pates after hym  
the holy Virgyn knewe it anone & wente  
te hastily after hym for to helpe to deli  
uer theym: As soone as she came to the  
pates they openyd wythout keye seyn  
all the peple whiche thought it a grete  
wonder / She perswaded the kynge / And  
obteyned grace for the prysonniers /

In the parties of the orient beyonde  
Antioche was a good man namyd sy  
meon whiche had despyed this world &  
was merueylous holy: lyf of whiche de  
maunded of saint geneuefe of the mar  
chauntis that wente vnto the parties /  
And by theym he salowed her moche ho  
nourably and recommaunded hym vnto  
her prayers: It was a grete merueyle  
that the holy man whiche had neuer seen  
ne herde speke of her dyd doo grete her by  
her name: Verayly the frendes of god  
knowe his wyll and do there after ha  
ue tydynges that one fro that other by  
admystration of the holy ghooft / they  
shall neuer be seperate ne departed / As  
saint ambrose beyng at melan knewe  
of the deth of saint martyne at toures:  
At meauyn was a noble damoyzell whi  
che was named by her propre name ce  
lyne / whiche whan she hadde herde of the  
grace that god had gyven to saint gene  
uefe. she requyred her to chaunge her ha  
byrte a yonge man had spauced & trou  
thed her / whiche had grete Indygnacyon



## The lyf of saint Geneuefe

Whan he herde of those tydyngeſ & came to meauy in a greate tre where the two Virgynes dwelled; and whan they knewe of his comyng they fledde vnto the chyrche/there happed a fayre myracle/  
**F**or as they came to the chyrche dore which was locked & fast ſhyt the dore that was ſo locked opened bi his gree by hym ſelf. thus ſaint geneuefe deliuerd ſaint celyne fro peryll and fro the contagyon of the world/the which perſeuerd in abſtinence and in chaſtite to her ende In this tyme the ſaid celyne of ſeed to ſaint geneuefe one her chamberer which had layen ſeek two yere & myght not goo the holy Virgyne handled her membrys wyth her worthy handes and anone ſhe was hool and in good poynte Ther were brought to her viij men that were wood and byſet wyth deuyls vnto parys which were ouer harde by ſtad and tourmentyd of the enemye/ The Virgyn had grete pyte & wente to praye and oryſons in requyryng our lorde wyth ſalte teys that by his grace and goodnes he wold delpue theym of this peſtillence: And as ſhe perſeuerd in her prayers they were hanged in the ayer in ſuche maner as they touched no thyng ſhe aroos fro her prayer/ and ſayde that they ſhould goo to ſaint denys/ the wood men answered that they myght not/ but ſhe vnboude theym the Virgyn which was for theym in grete ſorowde commaunded them that they ſhould goo: thenne anon they ſuffred them to be ledde ſecretly/theyr hondes boude behynde theyr backes/ ſhe wet after them: & whā ſhe was in the chyrche of ſaint denys ſhe ſcratched her ſelf on the grounde in oryſons and in wepynges/ Thus as ſhe perſeuerd in prayers and wepynges the wood men cryed wyth an hygh voyce/that they approched whome the Virgyn callyd in to

theyr helpe/none ought to doubt the enemye that ſalve that he muſte receyue and goo out ſygnefied by the wyſe of the demonyaks that the aples martirs and other ſaintes that the holy Virgyn callyd came vnto her by the peſte of god which is wyſe the wyſe of theym that drede hym and hym in trowth: whā the holy Virgyn ſayde this that they ſayd/She aroos & ſpyde ech after other wyth the ſygne of the croſſe: and anone they were delpued of the enemyes/They that were preſent felt the ſoo grete ſtenche that they doubted no thyng/but tho ſowles were delpued fro perſeueracion of the deuyl & bleſſyd our lord for this myracle There was aturges a damoiſel whiche herde ſpeke of the grete renomme of this holy ſaint/ came to parys for the ſpeke to her: ſhe had exſacted, but after the conſecration ſhe adloſte her Virgynite/the holy geneuefe maunded of her yf ſhe was a Virgyn or no or wyf or a wydowe/ She answered that ſhe was a Virgyn ſacted/ Geneuefe ſayd nay/telling to her the place & tyme of her deſloracyon: & the man that hadde doon the ſeythe/ Whan ſhe ſalved it it was for nought that ſhe ſayde ſhe was a Virgyn: her conſcience remorſed & fell down to her feet in requyryng pedy In ſemblable wyſe the holy geneuefe diſcouered to many the ſecretes of theyr conſciences which ben not here written by cauſe it were ouer noyous and to write. A woman whome the holy Virgyn had helpe/had a chyld of the age of foure yere/whiche fell in a pyte there was therein the ſpace of three houre the moder came and drewe it out and brent all ded vnto the ſaint in rentyng her and betyng her breaſte and pappes and wepyng vyttely/And layed the childe ded at her feet/The holy Virgyn



it her mantell & after she fell down  
 in prayers and wepte: And anone  
 af whā she cesyd of her wepyng our  
 shewed a faye myracle for the child  
 was deed reuyued/the whiche was  
 ised at erste after/ and was named  
 euer. by cause she was reysed in the  
 cell of saynt geneuefe. There came fro  
 many a man to this holy Virgyn whi  
 ch ad his honde dryed vnto the wreste  
 and she handled his ioyntes and fyn  
 and made theron the sygne of the  
 crosse/ And anone the honde became all  
 heale. Geneuefe knele well that our  
 Ihesu cryste was baptysed the day  
 of opphange and after wente in to de  
 se in gynyng enseygnement to them  
 the ben regenerate in the sacramente of  
 baptysme/to faste wake and adoure be  
 se and to accomplysshe by werke by  
 grace that they haue taken in the bap  
 tisme/by the ensample of swete Ihesu  
 crist: Thenne entred the holy Virgyn  
 into her celle the sonday before the sayde  
 fe/and abode there as recluse vnto the  
 thirday absolute in waking in praier  
 in fastynges and orysones/ Thyder ca  
 me a woman to see her more for curposy  
 than for good sayth: And therefore  
 she punysshed her/ For assone as she ap  
 peared the dore of the celle. she loste her  
 syght and became blynde/ But the holy  
 mayde by her debonayrte and by her pra  
 yer gate her syght agayn: And by the  
 sygne of the holy crosse whan she yssued  
 out of her celle in the ende of lence/  
 At the tyme that the cite of parys was  
 seged by the terme of teen yere lyke  
 a thauygent hystories reherce that the  
 folowed soo grete famyne & hungre y  
 my deped for hungre/ The holy Vir  
 gin that yete constreyned her wente to  
 the sayne for to goo fetch at none som  
 bytayles/ Whan she came vnto a

place of sayne where as of custome ship  
 pes were wonte to peryshe / She made  
 the shyppe to be drawen to the ryuage &  
 commaunded to cutte down a tree y  
 was in the water: And she sette her to prayer  
 Thenne as the shyppes shold haue syn  
 ton vpon the tree/it fell down: And two  
 wyld beedys grape and howble yssu  
 ed therout wyth stanke soo sore that the  
 peple there were enuenymed by the spa  
 ce of two houres: and neuer after perys  
 shed shyp were: thake be god and to this  
 holy saint/ vnto arcy the castell wonte  
 this holy Virgyn/and there came agayn  
 her a grete lord whiche requyred her that  
 she wald dyspse his wyf whiche had had  
 longe tyme the palsye/ The holy Virgyn  
 wente and dyspse her whiche hadde be  
 longe tyme seeke wyth prayers and  
 orysones: and after blessed her wyth the  
 sygne of the crosse and commaunded her  
 that she shold aryse/ She thenne that had  
 ben foure yere seek and myght not helpe  
 her self arose seyng all the peple whiche  
 thanked our lord / Fro arcy she wente  
 to troyes in champayn the people came  
 to mete wyth her & offred to her grete mul  
 titude of seek peple wythout nombre  
 She blessed them and sygned them  
 wyth the sygne of the crosse And Incon  
 tynent they were helyd in the syght of  
 all the peple whiche merueyled moche/ &  
 rendryd thankynges to our lord/  
 There was brought to her a man whiche  
 by the puruysion of god was made blin  
 de by cause he wrought on the sonday/  
 And a blynde mayde also the holy Vir  
 gan blessed them in the name of the fa  
 der and sone and of the holy ghoost and  
 anone theyr syght was restoryd to them  
 There was a subdeken presente and  
 salbe this / he wente and sette a chylde  
 whiche hadde ben seeke teen yere of the  
 febres ryght fore the holy Virgyn dyd do



## The lyf of saint Geneuefe

bynge holy water and blyssed it and  
 gaue hym drynke/and that doon by þ  
 grace of god the chyld was in good hel  
 the/In this tyme many toke of the cut  
 tynges of her þe sture by deuocyon wher  
 of many seek were helid:and many þey  
 yd by spyrytes were delpuerd and remi  
 sed in to theyr good mynde/Two arcy re  
 toured the holy Virgine to parys with  
 a xj shypes charged wyth vytayl/wind  
 de tempeste and orage assayled them so  
 strongly that they wende to haue perys  
 shed wythout remedye / The holy Virgin  
 lyste vp her honde to heuen requyringe  
 helpe of our lord / & anon the tempeste  
 cessyd: Thenne þessus a prest that was  
 present & saw it. whiche tofore had trem  
 blyd for fere begā to singe for ioye Can  
 temus domino gloriose: Alle that there  
 were thanked our lord that hadde saued  
 them by the prayer of the damoyzell ge  
 neuefe:whan the goodes came to paris  
 that she had brought she departed them  
 and gaue for the loue of god to somme  
 poure/wulle:and to other hool loues of  
 breed/ And somtyme she soo hastid for  
 pyte/that she toke the loues hote oute of  
 the ouen secretly and gaue it to the pou  
 re/ The wymmen meruayled why she  
 toke theyr loues/but they spake ne sayd  
 noo thyng/And they moche doubted yf  
 they sholde not fynde theyr counce ne ta  
 le/But not wythstondyng that she had  
 soo taken by the grace of god they foun  
 de all theyr loues and lacked none: by  
 the merytes of the holy saint: Her hope  
 was noo thyng in wordely thynges /  
 but in heuenly/for she bylyued in the ho  
 ly scrypture that sayth who so yeueth to  
 the poure/leneth for auayle/ The rewar  
 de whiche they receyue that gyue to the  
 poure peple/the holy ghoost hath shewyd  
 to her longe byfore/and therefore she ces  
 syd not to wepe/to adour.and to do wer  
 kys of pyte: For she knewe well that

she was none other in this world but a  
 pylgryme passyng/ There was at  
 auy a bourgeis that by the space of  
 re yere he myght not here ne goo/ he  
 hym be brought to the holy byrgyn  
 che dwelled at parys/and requyred  
 she wolde restore to hym his helthe  
 heryng she touched his eeres and ble  
 hym and anone he was hool and unt  
 and herde as he dyde before thankyng  
 our lord • On a tyme as the holy pr  
 gyn wente to orlyauce. alwoman  
 med fraterne was in grete sorow for  
 her doughter that laye deyng:anon as  
 she wiste the comyng of the holy byrgyn  
 she wente to her to saint aigney: there  
 she founde her in prayer: Fraterne  
 down to her feet sayeng: Dame geneuefe  
 gyue me again clode my doughter/whā  
 geneuefe salve the good sayth of her he  
 sayd/dyscomforte the no thyng/the doughter  
 is in good helthe the whyche by the  
 merueylous purssaunce of god at the  
 word of the holy Virgyn was brought  
 fro the wycked of deth and came al  
 agaynst her moder and mette wyth her  
 at the portall of the hous/The peple than  
 ked our lord for this fayr myracle/  
 In the sayd cyte there was a seruant  
 culpable agaynst his mayster The may  
 myde prayed hys mayster that he wold  
 de foryeue hym his trespass: The may  
 ster as felonous & proude dayned not  
 to do it at her request/Thene sayd the  
 ly Virgyn/though ye despyse me/sow  
 de wyll me not haue in despyte. As ne  
 as he was at home he was taken wth/  
 an hote feure ague whyche deyed hym  
 in suche wyse that he myght not fleye  
 al the nyght/On the morn he came to the  
 holy Virgyn rennyng wyth open mouth  
 like a bore of almayn the tong hangyng  
 out and fomyng lyke a bore: requyring  
 pardon whiche wold gyue noo pardon/  
 The saynt hadde pyte on hym



bleffid him: and the fyre left him  
 made ſhe the mayſter hole / and the  
 aunt excuſed / Fro orlpauce the ho-  
 man wente to tours by the water  
 pre: where ſhe ſuffered many perylls  
 n ſhe arryued at tours grete foyſon  
 of monyaks came agaynſt her out of  
 the churche of ſaynt martyn. and the ſpy-  
 ryd by the mouthes of theym that  
 maad & vexed / which were brente  
 by the merytis of ſaynt martin & ſaynt  
 Geneuefe / And the perilles that the vyrgi-  
 n had in the water of loyres they had  
 it by enuy / The holy vyrgin went  
 to the churche of ſaynt marti / where as  
 ſhe ſaw many demonyaks by prayers  
 the ſigne of the croſſe: and the demo-  
 ns ſayd at the hour of the torment  
 the pyngres of the ſaynt brent all aboute  
 them as tapres enflamed wyth fyre of  
 heuyn. Herof herde three men which kepte  
 the wyues maad / they went to the chi-  
 rche & prayed for that ſhe wolde viſite the  
 wyues. The bleſſid vyrgyn which  
 was debonayr wet & viſited them and  
 deluerde them fro thempe by vncypon  
 of holy oyle & by prayer / Anone after it  
 hapned as ſhe was in prayer in a corne  
 of the churche of ſaynt martyn that on  
 of the ſpyngers was ſoo fore vexed wyth  
 the nymphe that he ete his membres. Why  
 he went out of the chauncell & came ſtray-  
 ge to the holy vyrgin. The bleſſid vyrgin  
 commaunded the ſpyrte to yſſue out /  
 And anſwerde yf he yſſued oute he wolde  
 pue by the eye: ſhe commaunded that he  
 ſhoulde noo lenger abyde ne dwelle there /  
 And theſe he yſſued out anone wolde he  
 noo he / bi the flux of the wombe and lef-  
 t ſoule enſignes & tokens / and the ſe-  
 kman was all hool & in good mynde:  
 Herof he thanked our lorde: They of to-  
 uers honourde moche this bleſſid vyrgin  
 ſo well it was agaynſt her wyll / On a

tyme as ſhe was att her door ſhe ſaw a  
 mayde paſſe by beynge a buccet of oyle  
 ſhe called her and asked her what ſhe bar-  
 re / ſhe anſwerd and ſand oyle which ſhe  
 had bought. The holy mayde which ſaw  
 the enmye ſpyte on the mouth of the bucc-  
 ette: blew on it: and the burpette brake  
 ſhe bleſſyd the oyle & hadde the mayde  
 bere it forth ſauſly / The peple that ſaw  
 this had grete merueylle that the enmye  
 coude not hide him / but that ſhe perceyuid  
 him: and thanked our lorde: There was  
 broughte to her a chylde by his frendes  
 which was dombpe blynde & lame / The  
 bleſſid vyrgin enointed him wyth the ho-  
 ly oyle / and the ſame hour he ſaw clereli  
 ſpake & went & receyued helth entperly  
 In the terror of meauyn the holy ma-  
 yd dyde doo labour a felde that ſhe had  
 And a ſtorme & tempeſt of wynde & ra-  
 yn amos: which troubled moche & wer-  
 kemen. She laye downe ſtretchynge on  
 ther the in oryſon & prayer: And our lor-  
 de ſhelved there a fayr micacle: for the ra-  
 yn fyl on all the corne in the feldes thera-  
 bout / and in her felde not one droppe /  
 And nother tyme as ſhe was on the ſayn the-  
 re was a grete tempeſte / & ſhe beſoughte  
 god of helpe. And anone it ceaſed in  
 ſuche wyſe that they that were preſente  
 ſawe wel that our lorde at hir requeſte &  
 for her loue made wynde and Rayne to  
 ceaſe:

¶ All ſeke men that ſhe enoynted wyth  
 holy oyle deuoutly were heled & made ho-  
 le. It happed ſoo that on a tyme whan  
 ſhe wolde haue enoynted a demonyake /  
 ſhe founde none oyle in hir ampolle / wher-  
 fore ſhe was ſoo ſory that ſhe wyſte not  
 what to doo / for there was noo byſſhop  
 preſent for to bleſſe it / She laye downe  
 in oryſon & prayer: beſeching god tha the  
 wolde delouer the man fro thempe. Our  
 lorde ſhelved there two fayre vertues



## The lyfe of saynt Geneuefe

for assonne as she stooos/ her ample was full of oyle beyng in her bondes of whyche she enoynted the madde man & anon was deliuered of the wycked spyryte. Whiche ample wyth the oyle salve the same man that wrote his lyf xviij yere after his decesse. Many other myracles wythout nombre shewyd our lord for his loue of the holy and blessed saint: saint geneuefe/ the whiche lyued in this worlde full of myracles more than foure score yere/ and departed out of this worlde and deyd worthely the thyrde daye of Januer. And was buryed in the mounte of parrys callyd in the mounte parlouer. And now is callyd the mounte of saint geneuefe in the chyrche of saint peter and poule/ the whiche as said is at the begynnynge the kynge lombys somtyme named eloyus dyd do make by the fortemente of this holy Virgyn/ for the loue of whome he gaue grace to many prysonners at her departynge/ and after there were many fayr myracles whiche by neglygence by enuye & not retchynge were not wryton/ as he hadde confestyd that put her lyf in latyn: except ij. whiche sette in the ende of his booke: as here foloweth. Vnto the sepulchre of the holy Virgyn was brought a yonge man that was soo seek of the stone that his frenndes had no hope of his lyf. In grete wepyng and sorowynge they brought hym thider requyrynge ayde of the holy Virgyn. Anon after theyr prayer the stone yssued & was forth with al hol as he had neuer ben seek. Another man came thider that gladly wrought on the sondaye wherefore oure lord punysshed hym/ for his bondes were so benomen and so lame that he might not werke on other dayes. He repentyd hym & confestyd his synne and came to the tombe of the said Virgyn and there honoured and prayed deuoutly. and on the morn he returned

alle hool praysynge and thankynge our lord by the worthy merytes and myracles of the holy Virgyn graunte & geue us pardon grace & ioye perdurable. After the deathe of the blessed Virgyn saynt geneuefe was assigned a lych at her sepulchre in whiche she oyle founte and sprange lyke water in a well or fountayne. There fayre thynges shewyd our lord by the lampe/ for the fyre of lycht brennyd contynuelly. The oyle as fed not ne mynysshed/ and the seek people were heled there. Thus wrought our lord by the merytes of the blessed Virgyn corporally. Whiche moche more abundantly wyrceth by the merytes to the soules spyrytuelly. Many moche myracles hath our lord shewyd at her sepulchre/ whiche been not here wryton. For it sholde be ouer longe to remembre them all/ and yet dayely ben shewyd/ where in euery necessity and nede: late be alle on this glorious sainte. the blessed geneuefe that she be medpatryce to god for us wretched synners that we may so lyue and amende us in this seculer lyf that we may come wha we shal departe hens by his merytes. Vnto her lyf perdurable in heuen Amen.

Here begynneth the lyfe of saint Maturne/

**S**aint maturne was one of the dyoscise of syria & his fader was called maryn/ whiche by the commaundment of the emperor maximyen persecuted the strengely crysten men: but his sone maturne fro the tyme of his Infancie was uply in his fether/ & in will was disciple of ihu crist: & was moche sorowful of the predicacio of his fader & moder. For as moche as they were paynymes & myracles/ wherefore he praied many tyme in lord ihesu crist



his knyghte grace he wolde con-  
fess: Soo it happed on a nyghte  
sept: a boye sayd to him mtauri-  
en: is herde & graunted. Who  
arous/and gaaff & renderd grete  
pnynges to our lorde. The moder of  
maturpen beyng enspyrred wyth  
hoost came to him & sayd/O my so-  
ne what rewarde & what merite shal we  
of we byleue in Ihesu cryst/ as by  
tymes thou hast desired vs Then  
maturpen sayd to her: moder I  
wote that after the general resur-  
reccion: body & soule shal haue joy wyth  
our lorde: and that somoche that heretofore  
may not thynke/ne tongue speke  
of honoure/ Anone theise the moder of  
maturien went to her husband his  
for to tell to him what her sone had  
to whom the fader sayd thus/I ha-  
ue a nyght seen in a vision: that our  
son was stred in to a shepcode/ and that  
he was deliuered to him a grete mul-  
titude of shepe/ And theise they both re-  
ceyved the holy sacrament of baptisme  
of a holy bysshop named policarpe/ whi-  
che depned & made saynt maturien pre-  
est: whan he was but xx yere olde After  
that saynt maurice & his felawes  
martyrde/ and that the peple of the  
reyns had suffred many dyuers try-  
blycyons/ The emperour maympen  
had a doughter/ whiche hadde a wycked  
spite in her body. whiche tormented her  
much & persecuted: For whom the empero-  
ur wote to make many craftes of encha-  
ntmentes for to guarysth & heale: but it  
availled noo thyng/ Thenne the fende  
was wythin her cryed & sayd bi the  
myght of the mayde. O emperour it auay-  
le the noo thyng that thou doost/ for I  
will not departe from hens: tyll thou haf-  
t brought hider out of fraunce maturpe

the seruaunt of god: whiche by his pray-  
ers shall gete helthe to thy doughter and  
vnto the peple. And anone the emperoure  
with a grete multitude of peple went for  
to seke him and brought him to come vp  
on this condycion: that they shold swere  
& promise that yf it happed that he died  
by the waye: they shold brynge or sende  
hym to the place to be berped where as  
they had taken him: And whan they ca-  
me nygh to come: the peple came agayn  
ste him & receyued hym moche reuerently  
And anone as he was comen to come:  
he heled/ & deliuerde the doughter of the  
emperour fro thandes of the fende. Sembla-  
bly all the other seke men that were pres-  
ented to him: he helpd them/ Neuerthele-  
es it happed soo that the day of the kalen-  
des of nouember he yelded & gaaf vp his  
soule to god moche holily. Thenne toke  
they the precyous body and enoynted it  
wyth noble oynementes / and berped it  
wyth moche reuerence: And whan they  
had layed it in erthe: on the morn they ca-  
me vnto the sepulture & fonde the holy bo-  
dy aboue the erthe/ nyghe vnto the same se-  
pulture: And thenne were they all abas-  
shed: & wiste not what to doo/ how be it  
whan one of the knyghtes that had bro-  
ught him out of fraunce had remembred  
of the promesse that they had made/ ano-  
ne he sayd to the people the cause wherof  
it was: And anone bi the comaundeme-  
nt of the emperour the knyghtes brouht the  
body agayne moche solempnly in to his  
countree in a place: where our lorde by the  
merites of the holy body hath shewed ma-  
ny myracles & vertues/ Of whiche by  
blessid prayers & intercessions we may  
haue parte/ Amen

Here foloweth the lyf of saynte  
Dyctor/



## The lyfe of saynt Victor



**S**aynt Victor the glorious knyght & martyr in the tyme of anthonyne & aurelyen emperoures/ was presented as a cristen man vnto a duke called/ Sebaſten/ whiche wolde haue made saynt Victor doo sacrefyce to thidolles. to whom saynt Victor answered yf he was a true knyght/ to ihesu cryst/ and that he wold not doo sacrefyce/ Whan the duke vnderſtoode yf he commaunded that his backe shold be all to broken and his synewes to be drawen out/ And this holy man gaaf grete thankyngeſ to god: for the tormentes that were done to him/ And also of that: that he abode allwape in veriſayth/ The duke was moche moued and angry: commaunded that he shold be putt in a brennyng forneye/ Whan saynt Victor was therein/ he made his prayers vnto our lorde: and he was therein thre dayes hoole wythout greuyng of ony fyre or

flame or fume/ and wythout ony paine/ And on the thyrde day he was taken vnder hoole & sounde/ After the duke de doo take benygn: and to make an enchaunter more methe & made hit to eate it/ whiche methe this holy man eat wythout ony greuaunce or hurt: And yet de doo make by the same enchaunter more stronger benygn than he dyde tofore/ and gaue it to saynt Victor/ whiche ate hit wythout ony hurt/ lyke as he dyde that tofore/ Whan the enchaunter sawe that he benygn myghte in noo wyse greue this holy man: he brent all his bookes/ and renounced all worldly goodes/ and conuerted hym to the sayth of god/ After all thys/ the duke yet admonesteth saynt Victor for that he shold do sacrefyce to the idolles: whiche thynge saynt Victor refused as he dyde tofore/ Thenne the duke commaunded that all the synewes of his body shold be all drawen out: and after that hym in boylling oyle/ and after that to hange him by chaynes and set vnto his sides pottes al brennyng/ But neuertheles he was allwape in such wyse comforted of our lorde that he felte noo paine/ Thenne the Juge was moche abashed and commaunded to take quyeke lyte & synagge medled togyder/ and made to awake in to his throte: and after that to put out his eyen/ Thenne saynt Victor sayd to him: spare me not for I am the prest & redy to suffre all tormentes/ and thenne the tyraunt commaunded that he shold be henge vppwarde: and soo henge he laye longe/ In such wyse that the most partye of the blood of his body ranne out at his nosethrylles/ And at thende of thre dayes the other knyghtes cam for to see yf he were deed/ And they that were kind came & were nyghe him: by the prayers of this glorious saynt/ they were not lumpned agayn: and had theyr synge



which knyghtes whan they were re-  
d to the duke/they told to him this  
ture/ how by the prayers of the ho-  
i they had receyued theyr sight/and  
they left him alpye & hole/ Thenne  
like commaunded that he sholde be fla-  
nd in the meane while a wyf of a  
hte named corone cryed wyth a he  
Byetor thou were born in a good ti-  
nd thy werkes ben blessid/ For the  
table sacrifice of the holynes of thy  
ghte: the which our lorde hath recey-  
u gre/ as he dide the sacrifice of abel  
n this woman which was but vii  
olde had sayd this. And other good  
tes & wordes she put more to and sa-  
doo see ye not thangelles of parady-  
at bynge two crownes / of whiche  
thalt haue the greter & I the lasse /  
ar how well that I be a feble dayssel  
Nevertheless I haue ferme hope in our  
Iesu cryst that he shal gyue to me  
heritage / And whan the duc vnder-  
the wordes that she had sayd/ He  
maunded that she sholde doo sacrifice  
to goddes: & she answered and sayde  
I named corone & thou requyrest me  
se my corone / Whan the duc had her  
er answer/ he commaunded his knygh-  
te that by force they sholde make two  
trees to enclpyne and bolwe down / y one  
agynst that other/and thereon they hen-  
g a crowne: and sodaynly lete y trees go  
a so they dyd: whom by the radour  
a force of the trees in spryngyng she  
tored her folwe to oure lorde in ferme  
fith and affyaunce of the lyf eternall /  
And as the two sayde trees adressyd /  
the glorious body abode in two pyeces  
on the grounde: After that the duc com-  
maunded that saint Victor shold be by the  
de which at the smyttyng of: his heed  
bode mylke & blood to gyder: which  
nacle moche peple sawe/ which the

bylyueden in our lord Iesu cryst/ Qui  
cum patre et spiritu sancto uiuit et reg-  
nat deus: per omnia secula seculorū amē  
Here begynneth the lyfe of saynt  
Johan and paule.



Constance the doughter  
of constantyn the emper-  
our had two prouostes  
that one was named  
Johan: & that other poule  
It happed in that tyme  
that galycan which was duc and con-  
duytour of thoste of the wyames sholde  
goo in battayle agynst the barbarys /  
which had taken dace and the countre  
about & he demaunded/ that Constance  
doughter of theemperour shold be gyuen  
to him in maryage for a rewarde. The-  
perour wold well as for hym / But he  
thought it myght not be: by cause Con-  
stance after that saint agnes had seled  
her wold neuer consent to be maryed/ for  
she had auowed virgynyte wherfore she  
wold rather suffre deeth than enclpyne ther-  
to. But neuertheles the mayde that  
trusted in god saide to her fader/ that at  
his retournyng fro the batayle/ yf he had  
byetorpe myght wel be spoken of the ma-  
ryage/ and in hope therof she despyed to  
haue two doughters of galycan for to  
dwell wyth her that by them she myght  
knowe the better the maners of theyr fa-  
der/ and she delpyerd to hym her two pro-  
uostes Johan and poule to go wyth him  
to batayll: which was soo doon: thenne  
this duc wente to batayll and was des-  
comfyted & fledde in to a crite of tharse/  
& anon the barbarys assyged hym the-  
ne sayd saint Jhn and saint poule make  
thyng adow to god of heuen that y shalt  
neuer wedde wyf & y shalt vainquyshe  
thyng enmyes better thā y hast: & thene he  
dyd after theyr counseyl/ & on the morn a  
pongeling y bare a crosse on his sholder  
sappierd to



## The lyfe of saynt Johan Poull

hym and sayd: take thy swerde and com after me/Whan gallican the duke had take his swerde/ he ledde him thurgh his empyes all to the kyng: Whom he slewe / & all thoost was so aferde/ that they yeldded theym al to him/Whom theie he subduid & made theym subgettis & tributaries to come: And whan he went by his Emies ij knyghtes appered & consermed him in the fayth/ And after he became crysten & returned agayn to rome/ and was receyuyd wyth grete honour And thenne he prayed the emperour to pardonne him of takynge of his doughter/ for he purposed neuer to haue wyff: but kepe him contynent and chaste/ And that plesed wel to the emperour:

**T**henne were his two doughters also conuerted/ And he left his duchie & gaaf all to pour peple/ & hymself serued god/ & dyde after many myracles: in somoch p deuyles & wycked spirytes went out of the bodies of creatures by his symple regarde & sight/ And herof the renomme & fame went fro theest vnto the west/ and the peple came fro ferre for to see this grete man/ holwe he was chaunged / For he wyth the feet of poure men: and sette theym at table: and gaaf theym to ete/ He serued the seek men / and dyde the offyce of seruitude moche beseli/ It happed that whan constantyn was deed an emperour sone of the grete constantyn was emperour all of the heresie of tharepens and helde thempire/ He had two newelwes of whom that one was called gallus & that other julyan This gallus was so badde that he dide doo flee hym: Thenne julian doubtyng & beyng aferde entred in to religyon/ and dyssmyled and semed to be holy. and was made lector/ He was a magycien & counseyllid wyth fendes: of whom he had answere/ that he sholde yet be Emperour/ And soo it happed after:

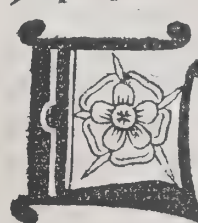
warde/ For such nedes came to constantyn that he created julyan gouernour of his oost: and named him Cesar he was a grete batayller & a man of werte/ Thenne whan constantyn was deed he was emperour/ Thenne commaunded he that gallican the duke whiche was becom so bleffid a man shold make sacrefyses ydolles: or elles goo oute of the countrey For the emperour durst not slee so grete a man. Thenne he went to alexandrie and there the mescreauntes made to renne him thurgh wyth a swerde/ and so deserued he the crowne of martyrdom/ Thenne shewed julyan the emperour the couetyse of his herte: And he consermed by wytnesse of the gospel sayeng/ our lord ihesus sayd: who that renouet not all that he hath/ maye not be my disciple And therfore whan he herde that the lesse sayntes: Johan & poull had the ryffes that Eustance theyr lady had leue to theym/ and they susteyned the pouer peple of our lord ihesu cryst He demaunded them that lyke as they had ben constantyn: soo wolde he p they shold be wyth him/ Thenne they sayd to him wha the gloriuous constantyn/ and constantyn sone glorifyed theym to be crysten we wolde well serue them: But syth that hast forsaken thy religyon full of vices/ we ben departed fro the. ne we wille nomore obeie to the: Julyan then sayd to theym: I hadde the estate of a leke in the chyrche/ And yf I wolde abyden I had had the moost worshippe But by cause it is vanyte and folie to serue paysshys/ And to be ydell: haue sette myne herte in cheualrye: and therfore I haue made sacrefice to the goddes and they haue gyuen to me the myght: And thus ye that haue brought forth and norysshed in paysshought to be by my side: And yf ye are



me dyspyte: I shall doo somoche that I  
 sha not be dyspysed: theñe answerde thei  
 we ue better god than the/ & we doubt  
 noc ynge thy menaces/ by cause þ we  
 wy not angre our god/ Theñe sayd Iu-  
 lyan yf ye doo not my wyll wythin ten  
 day wyth your agrement/ ye shall doo  
 it agayn agens your wyll / The sayntes  
 sayd to him/ thynke ye as though nowe  
 the ten dayes were gone: & doo this day  
 whiche thou purporest to doo thenne  
 to whom Iulyan sayd were ye that crist  
 en shall make you martirs. but if  
 ye assent to me I shall punyshe you /  
 Nowe martirs: but as comyn enmyes  
 thei Johan & poull during thys ten  
 dayes entended to prayer & to almesse  
 After on the tenth daye trencypen  
 was sent to theym whiche sayd to them  
 the lord Iulyan hath sent me to you  
 that he sholde honouze thymage of Iouis  
 whiche we bring to you/ or elles ye mus  
 tye / Thenne they sayd to hym: yf Iul-  
 y the lord. haue thou peas wyth hi  
 we haue none other lord but Ihesu cry-  
 st Johan Iulyan herde thys wordes/  
 he thei thei to be smytyn of secret  
 lynd to be beried in theyr hous / And  
 af made to be sayd that they were sen  
 t to egypte: Theñe anone after the fe-  
 de led in to the sone of trencypa: and be-  
 gan to crye in that hous that he was brē  
 the deuyll / Whan trencypen sawe  
 the knowleched his trespass/ and af-  
 ter came crysten and put in writynge  
 the passion of thise two holy sayntes /  
 And his sone was deliuerde of the de-  
 uyl This was done in the yere of grace  
 four hundred sixty and four /  
 Saynt gregory recordeth that a lady  
 dyed ofte & gladly the chyrche of thys  
 shyr / And whan she came on a ty-  
 me she fonde two monkes in strange ha-  
 byt: and she supposed they had be mon-

kes/ She commaunded to gyue them her  
 almes: but whyles her despendier appro-  
 ched to them/ they approached to her & sa-  
 yd/ Thou dyspysist now vs/ but we shall  
 dyspise the at daye of Iugement/ & shal  
 gyue that/ that we mape/ And whā thei  
 had soo sayd. anone they vanysshed a-  
 waye/ Thenne lette vs praye vnto god  
 that by theyr merytes: he gyue to vs in  
 this worlde his grace/ And in that offer  
 his glorie/ Per xpm dñm nostrum/

HERE foloweth of saint Leon/  
 the Pope:



Leon the Pope as it  
 is redde in the miracles  
 of our blessed lady/ In þ  
 chyrche of saynt Marpe  
 the more/ as he songe the  
 re masse and moche peo-

ple by order were compned & housled / &  
 a matrone a certayn woman kyssed his  
 honde/ wherof he was tempted vement-  
 ly in his flesh. And this holy man was  
 a grete wreker & auēger of himself: and  
 cutte of his honde that same day pruely  
 and thelde it from him: Afterwarde the  
 peple murmured amonge theym/ by cau-  
 se the pope songe noo masse/ And dyde  
 not dyuine seruyce solemly as he was  
 wonte to doo/ Thenne leon touned hym  
 vnto the blessed virgin our lady/ & comi-  
 sed hymself holy to her prouydence/ The-  
 ne she anone appered to hym/ and resto-  
 red to hi his honde/ and reformed it with  
 her holy bondes comaunding that he shol-  
 de goo forth and offre sacrefyce vnto her  
 sone: Thenne this holy man leo preched  
 vnto all the peple that came thyder/ and  
 shewed it euydently/ how his honde was  
 restored to him agayne.

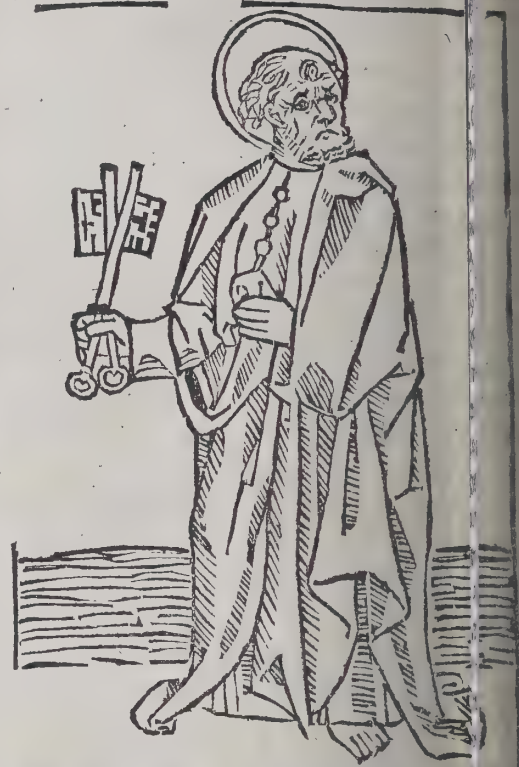
This leo the pope helde the counseyll  
 at the Calcydon/ And ordeyned byrgines  
 to be baylled. It was also made there a  
 statute that the byrgine marpe/



## The lyfe of saynt Peter

shold be called the moder of god/ That sa  
me tyme attillia destroyed ytalpe; Then  
leo wakynge prayed in the chyrche of tha  
posles thre dayes & thre nyghtes: And  
after sayd to his men who that wylt fo  
lowe me lette him folowe: Whan thenne  
he aproched to attille/ anon as he saw sa  
ynt leon/ he descended fro his hors & felle  
dowen platte to his fete/ and prayed him  
that he sholde aske what he wolde. And  
he desired that he shold goo oute of ytalie  
and releace the cristen peple that he had in  
captiuyte And his seruantes reprevd  
him that the tryumphynge pryncce of the  
worlde sholde be overcome of a prest: he  
answerde I haue prouyded for myselte  
& for you / I sawe on his ryght syde a  
knyghte stondynge wylth a swerde draw  
ynge & sayenge to me/ but yf thou spare  
this man thou shalt be slayne & alle thy  
men/ Thenne saynt leo wrote a ppylle to  
fabiane bysshop of constantynople a  
gaynst enticism and nestorium/ whiche  
he layde vpon the sepulchre of saint peter  
and was in contynuell fastynges and  
prayers sayenge/ O holy peter what that  
I haue erryd in this epylle as man / y  
to whome the cure of the chyrche is com  
myssed correcte and amende. And after  
xl dayes Peter appierd to hym pra  
yenge/ and sayde I haue redde it & ame  
ded it. thenne leo toke the epylle/ & fond  
it corrected and amended wylth the hon  
des of thapostle / Other also xl dayes  
he was contynuelly in fastyng and pra  
yers at the sepulchre of saint peter/ Wyse  
chyng to gete hym forgyuenes of hys  
synnes/ To whom peter appierd & said  
I haue prayed our lord for the: and he  
hath forgyuen the alle thy synnes/ sauf  
onely of thy nospicion of thy honde thou  
shalt be examyned: He deyed aboute the  
yere of our lord iiii C. and lxxv.

Here begynneth the lyfe of saint  
Peter thapostle And fyrst of  
pnterpretacion of his name/



**P**eter had a grete name.  
For he was callid by a  
mon barbona/ & syon  
is as moche to saye as  
ryght obeyssant/ o. om  
myssyng grete heuy. The  
barbona is as moche to saye as so  
of a dobowe or of a enluer: he was ob  
yett whan our lord callid hym. For at ois  
of on e callynge he obeyed to our lorde  
he was commysyng heuynes and so  
we whan he renyed ihesu cryst/ he  
wente out and wepte bytterly / he was  
sonne of the dobowe. For he seruyd god  
wylth symple intencion/ Secondly he  
was callid Cephaz whiche is as moche  
to saye as chiefe/ or stone / or blam  
age wylth the mowthe he was sayd chiefe  
by reson of the pryncipalite in prelaton /  
A stone by reson of hys stedfastnes in



Upon blamyng wyth his mowth  
 on of constaunce in his preching  
 ly he was callyd peter whiche is  
 to saye as knowyng or vnscho  
 and shoyng or vnschoyng/ kno  
 for he knewe the dignyte of crist  
 he said thou art cryst sonne of the  
 god. In vnschoyng and shoyng  
 he vnschoode his feet fro thaffecis  
 all dedely & erthely werke sayeng  
 he haue lefte alle thyng &c. vnscho  
 For he hath vnschoode the bondes  
 ne/ And that was by the keyes  
 receyued of our lord: And he had  
 names/ he was sayd symon jo  
 whiche is as moche to saye as the  
 of our lord: Secondly he was  
 ymeon johannis: that is to saye/  
 om it is gyuen: And thyrde ly he  
 d symon bariona/ that is to saye  
 of the doloure/ By whiche is gy  
 vnderstonde/ that he had beaute  
 ners/ pestre of vertues /and habou  
 of tereys/ For the doloure hath  
 yng for her songe. This name pe  
 esus promysed to hym/ Johis pri  
 thou shalt be callyd cephas that is  
 the peter: Secondly he dyd that he  
 ysed: as it is sayd Mathei quarto  
 he named symon: peter &c. Thyrde  
 conformed it mathey xviij/ And I  
 to the that thou art peter/ and vpon  
 lone &c. His martyrdom wrote  
 ellus: linus papa/ Egessippus/ & le  
 ob pope/

**S**aint peter thapostle a  
 monge alle other & a bo  
 ue alle the other was of  
 moost feruent and bren  
 nyng loue: For he wold  
 haue knowen the tray  
 at shold betraye our lord ihesu cryst  
 saint austyn sayth yf he had knowe  
 he wold haue torn hym wyth his te  
 And therefore our lord wold not

name hym to hym / For as crisostome  
 sayth yf he had named hym/peter hadde  
 arysen: and alle to & in hym Peter wot  
 vpon the see/ he was chosen of god to be  
 at his transfiguration / And receyued a  
 mayde from deth to lyf he founde the sta  
 tere or ppece of money in p fesshes mow  
 the he receyued of oure lorde the keyes  
 of the kyngdom of heuen he toke the schar  
 ge to fede the sheep of ihesu cryst/ he con  
 uerted at a wythsonnyde thre thousand  
 men/ heled claude wyth Johan & thene  
 conuerted v thousand men: he sayde to  
 Ananys and saphyre theyr deth before/  
 he heled Enece of the palsey: he receyued the  
 byte/ he baptysed cornelye/ wyth the sha  
 dowe of his body: he helpe seek men. He  
 was put in pryson by herode/ But by p  
 angelle of our lord he was deliuered /  
 What his mete was and his clothyng p  
 book of saint clemente wythynssyth /  
 For he sayde brede only wyth olyues &  
 selde wyth wortes is myn vsage/ And  
 I haue suche clothyng as thou seest a co  
 te and a mantell. And whan I haue  
 that: I demaunde nomore / It is sayd  
 for certayn that he bare alwaye a sudari  
 in his bosom wyth whiche he wypped the  
 tereys that ran from his eyen For whā  
 he remembryd the swete presence of oure  
 lord for the grete loue that he had to him  
 he myght not forbere wepyng/ And als  
 so whan he remembryd that he had reuy  
 ed hym he wepte haboundantly grete plē  
 te of tereys/ In suche wyse that he was  
 acustomed to wepe p his face was bren  
 te wyth tereys as it semed. Lyke as cle  
 ment sayth/ & saith also that in p nyghte  
 whan he herde the cocke crowe he wolde  
 wepe custumably. And after that it is  
 redde in hytarye ecclesyastycal / That  
 whan saint peters wyf was ledde to her  
 passyon/ he hadde grete ioie/ and cal  
 lyd her wyth her propre name and sayd  
 to her: My wyf remembre the of our lord



## The lyf of saint Peter

On a tyme whan saint peter had sente ii of his discyples for to preche the faith of Ihesu cryst: And whan they had goon twenty daye journeyes/one of them de yed/And that other thenne returned to saint peter & tolde hym what was hap pened/Som saye that it was saint mar ciall that soo deyde/ and somme saye þ it was saint maternus: and other saye th it was frank: Thenne saint peter gaf to hym his staffe and commaunded that he shold retourne to his felowe and laye it vpon hym/Whiche he soo dyd: Thenne he whiche had ben xl dayes deed anone aroos al lyuynge/ That tyme sy m on thenchauntour was in Iherusalem And he sayd he was fyrst trowth: and affermed that who that wolde byleue in hym he wold make them perpetuell/ and he also said that nothyng to hym was impossyble/It is redde in the booke of saint clement/that he sayd that he sholde be worshypped of alle men as god: and that he myght doo all that he wolde And he sayd yet more: Whan my moder racheil commaunded me that I sholde go re pe come in the felde and salve the zekke redy to re pe wyth. I commaunded the zekke to re pe by it self allone. and it re ped ten tymes more than ony other / And yet he addet her to more after Jerom/ and sayd I am the word of god/ I am the ho ly ghost/ I am almyghty: I am all that is of god he made serpentis of brasse to morue. and made thymages of yron & of stone to lalle. and dogges to synge And as saint lyne sayth he wolde dys pute wyth saint peter/ And shewe at a daye assignned that he was good:

And peter came to þ place helw re the stryf sholde be and sayde to theym that were there: Peas to yow bretherne that loue trowth/To whom symon sayd/ We haue none nede of thy peas and con

corde were made we sholde not pre che to synde the trowth. For theype are peas amonge theym/ And therfor re no peas but batayle / for whan sygheten and one is ouercomen is it peas: Thenne sayd peter wh dest thou here of peas. Of synne batayles: where is noo synne th peas/ In dysputyng is trowth founde and in werkys ryght wysnes. Thenne sayd symon it is not as thou sayst but I shall shewe to the/the power of m dyg nyte that thou anone thou shalt a ure me/I am fyrst trowth and may s by the aper I can make nowe trees. e rne stones in to brede/ Endure in th pre wythout hurtyng / And all that I yll I wyll do / Saint peter desputed a nst alle thys/ And dysclosed alle his ale pyces/Thenne symon magus seene hat he myght not despyse peter: Cast all his bookes in to the see lest saint peter old preue hym a magycyen by his boos / And went to rome where he was hore and reputed as a god/ And wha pe ter knele that he folowed and can to rome/The iij pere of caleudpus thape tour/peter came to rome: and satte ere xvj pere and ordeyned two bisshe res as his helpars. Lyne and Clec. ne wythin the walles/and that other lth out: He entended moche to preachyn of the word of god: by whiche he conuerted moche people to the sayth of cryst/ And heled many seek men: & in his prechng allewape he preysed and preferred cl f tyte: He conuerted four concubynes of agryppe the prouost/ So that they wld nomore come to hym/ Wherefore the iost uost sought occasyon ayenst peter: & er this our lord: appieryd to saint pete sa peng to hym: Symon magus and iwo purposen ayenst the. drede the not fo I am wyth the: and shal gyue to the he



of my seruante poule: whiche to  
shall come in to rome / Thenne pe-  
ter tolde that he shold not longe a-  
here assembled all hys brethren / &  
element by the hond and ordeyned  
a bysshop / and made hym to syt  
as owne sece / after this as our lorde  
sayd tofore paule came to rome /  
wyth peter began to preche the say-  
ng of cryst / Symon magus was so mo-  
loued of nero: that he wend that he  
e been the kepar of his lyf / of hys  
: and of al the cyte / on a daye as  
the pope sayth as he stode tofore nero  
by his bysage chaunged / now olde  
now yong whiche whan nero sawe  
supposed that he had the sone of god /  
Thenne sayd symon ma-  
to nero. By cause that þu shalt kno-  
we to be the very sone of god / com-  
mande my heed to be smytyn of. And  
he arysse agayn the thyrde daye / the-  
ro comaunded to his broder to smy-  
te hys heed: And whan he supposed  
the bysshe symon he bysshed a ram-  
symon by his art magyke wente  
pe vnhurt and gadred to gydre the  
brees of the ramme & hyd hym there  
in: The blood of the ramme abode &  
elected. The thirde daye he came & she-  
wed hym to nero sayeng commaunde my  
heed to be wasshen alwaye: For loo I  
see that was bysshed, and as I pro-  
mised I haue ryfen agayn the thyrde da-  
ye whom nero sepeng was abasshyd: &  
ed verely that he had been the sonne  
of god / Alle this sayth leo: Somtyme  
al whā he was with nero secretly with  
in a conclaue: The deupll in his lyke  
ne spake wythout to the peple: Then-  
ne the romays hadde hym in suche wor-  
th that they made to hym an ymage:  
as wrote aboue this tytle / To symon  
the oly god / Peter and poule entred to

nero & dyscouerd all thenchauements  
and malefices of symon magus / And  
peter added thereto sepeng that lyke as  
in cryst been two substaunces / that is of  
god and man: So is in this magyken  
two substaunces / that is of a man and  
of a deupll / Thenne sayd symon magus  
as saint marcelle and leo witnessen / lest  
I shold suffre any lenger this enemye /  
I shall commaunde my angellis that  
they shall auenge me on hym To whom  
peter sayd I drede nothyng thyn ange-  
lys / but they drede me: Nero sayd: Dre-  
dest thou not symon that by certeyn thin-  
ges affermeth his godhed / To whom pe-  
ter sayd / yf dygnyte or godhed be in him  
Late hym telle now what I thynke / or  
what I doo: whiche thoughte I shall first  
telle to the that he shalle not moue lye /  
what I thynke to whom nero sayd: com-  
fether and saye what thou thynkest:  
Thenne peter wente to hym secretly / co-  
maunde som man to bringe to me a bar-  
ley loaf / and deliuer it to me pryuelly.  
Whan it was taken to hym he blessyd  
it: and hyd it vnder his sleue. and then-  
ne sayd he: Now symon saye what I  
thynke and haue sayd / and doon / Sy-  
mon answerd / Late peter saye what I  
thynke / Peter answerd what symon  
thynketh that I knowe I shal do it: whā  
he hath thought / Thenne symon haupng  
indignacion cryed aloud / I commaun-  
de that dogges come and deuoure hym /  
And sodenly there appiered grete dog-  
ges / and made an assaulte ayenst peter  
He gaf to them of the brede that he had  
blessyd / And sodenly he made them to  
flee / Thenne sayd peter to nero. Loo I  
haue shewed what he thought ayenst me  
not in wordes but in dedes: For wher he  
promysed angellis to come agaynst me  
he brought dogges therbi he shewed that  
he hath none angellis but dogges / the-  
ne



## The lyf of saint Peter

Thenne sayd symon/here ye peter & pou-  
 yf I maye not greue you here/ye shall co-  
 me where me shall behoue to iuge you: I  
 spare you here/Hec leo Thenne simon ma-  
 gus as egeshippus & lynus sayen/ela-  
 te in pryde auainted him that he can re-  
 se deed men to lyf. And it happed that  
 there was a yonge man deed: And the-  
 ne nero lete calle peter & symon/ and alle  
 gaue sentence by the wyll of symon that  
 he sholde be slayne, that myghte not ary-  
 se the deed man to lyf/ Symon thene as  
 he made his incantacyons vpon the dede  
 body/he was seen meue his fede of them  
 that stode by/Thenne all they cryed for to  
 stone peter/ peter vñeth getyng silence/  
 sayd: yf the deed body lyue lete him arise  
 walke and speke/elles knowe ye that it  
 is a fantasye that the fede of the dede mā  
 meueth/ Lete symon betaken fro the bed  
 and the body abode vnmouable/ Peter  
 stondyng afeire makyng his prayer cry-  
 ed to the deed body sayenge: Yonge man  
 aryse in the name of Ihesu cryst of naza-  
 reth crucifyed/ And anone he arose liyn-  
 ge & walkyng/ Thenne whan the peple  
 wolde haue stoned symon magus/ peter  
 sayd: he is in payne enough knowyng  
 him to be ouercomen in his hert/ Our ma-  
 yster hath taught vs for to doo good for  
 euyl/ Thenne sayd symon to peter & pou-  
 le: yet is it not comen to you that ye desi-  
 re/for ye ben not worthy to haue martyr-  
 dom: the whiche answerd that is that we  
 desyre to haue/ To the shall neuer be wel-  
 le/ For thou lyste all that thou sayest/Then-  
 ne as marcell sayth symon wente to the  
 hous of marcell: And honde there a gre-  
 te dogge blacke: at the door of the hows  
 And sayd now I shall see yf peter whi-  
 che is accustomed to come hether shall co-  
 me/ and yf he come this dogge shal stra-  
 gle hym: And a lityll after that peter &  
 poull went thider/ And anone peter ma-

de the signe of the crosse/ and vñe de f  
 hounde. And the hounde was as a me  
 and meke as a lambe/ And pursu- no  
 ne but symon/ And wente to hym and  
 toke and caste him to the grounde der  
 hym and wolde haue estrangled hym  
 And thenne ranne peter to hym/ and cry-  
 ed vpon the honde that he sholde n doo  
 him ony harme: And anone the honde  
 left and touched not his body/ But al  
 to went & tare his gowne in suche wise p  
 he was almost naked/ Thenne alle pe-  
 ple and specially chyldern ranne wth s  
 honde vpon him/ and hūted & chafed him  
 oute of the towne as he had ben a kalfe  
 Thenne for the repress and shame/ Our  
 ste not come in to the towne of all a hole  
 pere after Thenne marcell that was dis-  
 ciple of symon magus seenge the re-  
 miracles came to peter/ and was frā  
 forthon his dysciple/ And after athen  
 de of the pere symon reborned: and was  
 receyued agayn in to thampye of no  
 And thenne as leo sayth this symon ma-  
 gus assembled the peple and shewd to  
 theym/ how he had ben angred of thar  
 lylens: And therefore he sayd that he wol-  
 de leue the cytte whiche he was born to  
 defende & kepe. And sette a daye in whi-  
 che he wolde ascende in to heuen/ for da-  
 gned nomore to dwelle in therthe/ Thenne  
 on the daye that he had stablysshed yke  
 as he had sayd he went vp to an hie house  
 whiche was on the capytoll/ And here  
 beyng crowned wyth laurer shewd him  
 self oute fro place to place/ and began to  
 flee in thayer/ Thenne sayd saynt rule  
 to saynt peter It aperteyneth me to pray-  
 and to the for to commaūde/ Thenne say-  
 de nero this man is very god and yben  
 two traytours/ Thenne sayd saynt peter  
 to saynt poull: Poull brother lyste thi  
 ne hēd: and see howe symon fleeth  
 Thenne saynt poull sayd to saynt peter



Whan he sawe hym flee soo hye: Peter  
 sayest thou perfourme that thou ha  
 gonne/god now calleth vs: These  
 xxi: I charge and coniure you an  
 of sathanas whiche bere him in the  
 by name of our lorde Ihesu cryst y  
 ne susteyne hym noo more: but le  
 in falle to the erthe: And anone thei  
 ym falle to the grounde: and brake  
 hecke and hede and deied there forth  
 wy: And whan new herde saie that  
 symon was deed/And that he had losse  
 such a man/he was sorowfull: and said  
 to the appostles Ye haue done this in de  
 of me/And therfore I shall destroy  
 you by ryght euill example/Hec leo/  
 Thene he delpyerde theim to paullyne:  
 wh he was a moche noble man: And  
 payne delpyerde theym to mamertyn/  
 wher the keepynge of two knyghtes pro  
 cess and martinpani/whom saynt peter  
 conuerted to the fapth And they thenne  
 opened the pryson: and lette theym all go  
 out that wolde goo/ Wherfore after the  
 opinion of the appostles: paullyne wha  
 be helpe that they were crysten/byshopped  
 to process and martinpan. The bre  
 ce thenne whan the pryson was ope  
 ne prayed peter to goo thens/ & he wold  
 not. But at last he beyng ouercome by  
 the prayers went awaye/ And whan  
 he came to the gate as Leo wytnesseth:  
 wh he is called Seta maria ad passus  
 herette Ihesu cryst compynge ayenst him  
 And peter said to hym/lorde whyder go  
 of thou. And he sayd to hym/I goo to  
 Rome for to be crucified agayn/And pe  
 ter demaunded him/lorde shalt thou be cru  
 cified ayen: and he sayd ye/ And peter  
 sayd/thene lorde I shall retorne agayne  
 for to be crucified wyth the: This sayd  
 our lorde ascended to heuen/Peter behol  
 dinge it/whiche wept sore. And whan  
 peter vnderstode that our lorde had sayd

to hym of his passion he retorned/And  
 whan he came to his brethern he tolde to  
 theym what our lorde had sayd/And a  
 none he was taken of the minystrers of  
 nero/and was delpyerde to the prouoost  
 agrippe Thene was his face as clere as  
 the sonne: as it is sayd/Thenne agrippe  
 sayd to hym/thou arte he that gloriest  
 in the peple/ and in wyemen that thou de  
 partest fro the bedde of theyr husbondes  
 whom the appostle blamed & said to him  
 that he glorified in the crosse of our lorde  
 Ihesu cryst/Thenne peter was commaū  
 ded to be crucified as a straunger. And  
 by cause that poul was a citezin of Ro  
 me: it was commaūded that his hede shol  
 de be smyten of: And of this sentence gi  
 uen ayenst theym/saynt dyonise in a pis  
 tle to thymothee sayth in this wyse / O  
 my broder thymothec yf thou haddest se  
 en thagonyes of the ende of theym thou  
 sholdest haue sayled for heuines & sorow  
 who sholde not wepe that hour whan the  
 commaūdemēt of the sentence was gy  
 uen ayenst theym that peter sholde be cru  
 cified:/and poul byshopped/ Thou sholdest  
 thene haue seen the turkes of the jewes  
 & of the paynemes that smote theim/and  
 spytted in theyr disages. And whan the  
 horryble tyme came of their ede: that they  
 were departed that one fro that other. thei  
 bonde the pylers of the worlde: but this  
 was not wythout waylling & wepyng  
 of the brethern/Thenne sayd saynt poul  
 to saynt peter/Peas be wyth the: that ar  
 te foudemement of the churche and pasto  
 ur of the sheep & lambes of our lorde/pe  
 ter thenne said to poul: goo thou in peas  
 precher of good maneres: medyatour le  
 der and solace of rightfule people. And  
 whan they were wythdrawen sette fro  
 other: I folowed my mayster/ They wes  
 re not bethe slayne in one strete. This sa  
 yth saynt dyonise/And as leo the pope



## The lyf of saint Peter

and marcell wytnessen/ Whan peter came to the crosse he sayd. Whan my lorde descended fro heuen to the erthe / he was put on the crosse right vp / but me who it pleaseth to calle fro the erthe to heuen / my crosse shall shewe my hede to the erthe and adresse my fete to heuen / For I am not worthi to be put on the crosse like as my lorde was / Therefore torne my crosse and crucifye me my hede downward / Thenne they turned the crosse / and fastened his fete vpwarde / and the hede downward / Thenne the peple were angry against nero and the prouost / And wolde haue slayne theym / by cause they made saynt peter soo to deye . But he requyred theym that they sholde not lette his passy on / And as leo witnesseth our lorde opened the eyen of them that were there and wepte / soo that they sawe the angelles wyth crownes of roses and of lilyes stodynge by Peter that was on the crosse wyth the angelles / And thenne peter receyued a toke of our lorde / wherein he learned the wordes that he sayd / Thenne as egesippus sayth peter sayd thus : Lorde I haue desired moche to folowe the . but to be crucified vpright I haue not vsurped / Thou art alwaye rightfull / hye and fouerayne . and we ben sones of the fyrst man / which hauen the hede enclyned to the erth / of whom the falle signefyeth the forme of the generacion humayne / Also we ben borne / that we ben seen enclyned to the erthe by effecte / And the condycon is chaunged / For the worlde weneth that suche thyng is good / which is euyl and badde : Lorde thou arte all thyng to me / and noo thyng is to me but thou oonli / I yelde to the thankynge wyth all the spiryte of which I lyue . by which I vnderstonde / and bi whom I calle the : And whan saynt peter sawe that the good cristen men sawe his glorie / In yeldynge

thankynge to god / and commending good peple to hym / he rendered vp his spiryte / Thenne marcell & apuleus hider that were his disciples toke of him di fro the crosse whan he was deedly enoynted it wyth moche precious menter / and beried him honorably / as sayth in the booke of the natiuite of the of saintes thus : Peter after that he had gouerned anthioche / he foundede a churche vnder claudius the emperour / he wente to come against simon magus / that preached the gospel wyth peres / and the bysshopricks / And wyth peres the passion of our lorde he was crucified by nero turned the hede downward / For he wolde be soo crucified / Hee wrote That same daye peter & paul went to saynt dyonysie / as he sayth in his epistle in these wordes / Vnderstande the myracle and see the prodigies of brother thymothee of the daye of the liberation of theim / for I was ready in the me of departyng of theym / After my death . sawe theym togider hande in the entryng the gates of the cytye / and wyth clothes of lyght / and arayed wyth crownes of clerenes & lyght / Hee commyned Nero was not unpunished for his pr death / and other grete synnes & tyrannies that he commysed / for he slew himself wyth his owne honde . which tyrannies were ouerlonge to telle / But by I shall reherce here somme / Hee wrote his mayster seneca by cause he was de of him whan he went to scole . Also he wrote his moder / and slytte her bel to see the place where he laye in / The sycens & maysters blamed him and sayd the sone sholde not slee his moder / had borne him wyth sorow and paye / Thenne sayd he make ye me with clere & after to be delpyered that I may know what payn my moder suffred / which



they gaf to hym a ponge frofste to  
 re and grewe in his helye/ & thenne  
 but if ye make me to be delpyerd  
 I flee you alle/ & soo they gaf hym  
 a drynke that he hadde a dompte &  
 ut the frofste & bare hym on honde  
 y cause that he abode not his tyme  
 s mishapen/ whiche yet he made to  
 te: Thenne for his plesyr he set ro  
 fpre/ whiche brennyd vij dayes &  
 yghas/ and was in a hye toure &  
 ed hym to see so grete a flame of si  
 onge meryly/ he flewe þ senatours  
 ne to see what sorow and lamen  
 i theyr wyues wold make he wed  
 man for his wyf/ he fysshed wyth  
 s of gold threde/ And the garmēt  
 e had worn one daye/ he wold ne  
 ere it ne see it after/ Thenne the ro  
 nes seying his wodnes assayled  
 and purselwed hym vnto the cyte/  
 whan he sawe he myght not escape  
 he toke a stake/ & sharped it wyth  
 the and therwyth stakke hym self  
 gh the body/ and so flewe hym self  
 n other place it is redde that he was  
 ured of wolues/ thene the romayns  
 rned: and founde the frofste & thre  
 out of the cyte & there brente it/ In  
 me of saint cornelys the pope gres  
 stale awaye the bodyes of the ap  
 es peter and poull but the deuyls þ  
 in the ydolis were coustreyned by  
 th euyne vertue of god and cryed and  
 fa e/ ye me of some socour hastely pour  
 es whiche ben stolen fro you/ For  
 the thyng the god crysten people vn  
 ode that they were the bodyes of pe  
 nd poull/ & the paynims had suppo  
 se hat it had ben theyr goddes thenne  
 asmbled grete nombre of crysten men  
 as of paynims also. And purselwed  
 so nge the grekes/ that they doubted to  
 he be slayn/ and threwe the bodyes in

a pytte at catacumbas: But afterward  
 they weren drakten out by crysten men/  
 Saint gregorye sayth that the grete for  
 ce of thondre and lyghtenyng that cam  
 fro heuen made them so afreyed that they  
 departed eche fro other and soo lefte the  
 bodyes of thapostles at catacumbes in  
 a pytte But they doubted whiche bones  
 were peters & whiche poules/ wherfor þ  
 good crysten men put theym to prayers  
 & fastynges: & it was answered theym  
 from heuen/ that the grete bones longed  
 to the prechour & the lasse to the fyssher:  
 & so were departed: and the bones were  
 put in the chyrche of hym that it was de  
 dicat of: and other saye that sylvester þ  
 pope wold halawe the chyrches and toke  
 all the bones to gyder and departed the  
 by weyghthe grete and smale: and put  
 that one half in one chyrche & that other  
 half in that other/ And  
 saint gregorye recounteth in his dyalogue  
 that in þ chyrche of saint peter where his  
 bones resten was a man of grete holys  
 nes and of mekenes named gencien.  
 And there came a mayde in to the chir  
 che whiche was crepell and drewe her bo  
 dy & legges after her wyth her bondes/  
 And whan she had longe requyred and  
 prayed saint peter for helthe/ he appierid  
 to her in a dysyon and said to her/ Go  
 to gencien my seruaut: and he shall re  
 store thy helthe/ Thenne began she to cre  
 pe here and there through the chyrche and  
 enquyred who was gencien: and soden  
 ly it happed that he came to her that hym  
 sought: & she sayde to hym the holy ap  
 ostle saint peter sent me to the that thou  
 sholdest make me hole & delyuer me fro  
 my dyscase/ and he answered yf thou be  
 sente to me fro hym. Aryse thou anone  
 & go on thy feet/ And he toke her by the  
 hond and anone she was all hooll in su  
 che wyse as she felt nothyng of her grief



## The lyf of saint Peter

nor maladye: And thenne she thanked god & saint peter/and in the same booke saint gregore saith whan that an holy preest was come to thende of his lyf / he begā to crye in grete gladnes / ye be wel come my lordes: ye be welcome . that ye Douchesauf to come to so lytyll & poure a seruaunt: & he said I shall come & thanke you thenne they that stode by / demaund ded who they were that he spake to. and he said to theym Wondring: haue ye not seen the blessed appostles peter and poule. And as he cryed agayn his blessed soule departed fro the fleshe / Som haue doubte whether peter & poull suffred deth in one daye / For soom saye that it was the same one daye / but one yere after the other / And Iherom and all the sayntes that trete of this mater accorden that it was on one daye & one yere and so is it conteyned in an epyssle of denys / & leo the pope sayth the same in a sermon / sayeng we suppose. but thas it was not don wythout cause that they suffred in one daye & in one place the sentence of tyrant. and they suffred deth in one tyme to thende that they shold go to gyder to ihesu cryst / & both vnder one persecutour to thende that egall cruelte shold strayne that one and that other The day for their meyrte the place for theyr glorie / And the persecucion ouercame the vertue: hec leo. though they suffred both deth in one daye and in one hour / yet it was it not in one place / but in dyuers within rome And herof sayth a versyfyar in this wyse / Ense coronatus paulus cruce petrus eodem / Sub duce / luce loco / dux nero: ro / ma locus: that is to saye / poull crowned wyth the sword. & peter had the crosse / reuered the place was p cyte of rome / & how be it that they suffred deth in one daye / yet saint gregorie ordeyned that that daye specially shold be the solempnite of

saint peter / and the next daye Consecration of saint poull / For the churche of saint peter was halowbed that same daye / And also for as moche as he was in dygnyte / and first in conuersion / and held the principalyte at Rome / Here foloweth the lyf of saint poule thappostle and docton



**P**oule is as moche to be as p mouth of a troupe / or of sence / or meyrte / lowly chosen / or a miracle of election / or poe is sayd of pausa p is he Or it is said litil of latyn / & by thie en vnderstode by prerogatiues which poule had before the other appostles: p is a fruitful tongue. for he replenished p gospel fro Iherusalem to Jerico. & the or he is sayd the mouth of a troupe / p is a vertuose charyte for he said who is se / & I am not seke and therefore he is p mouth of sens or vnderstondyng: he thyrde is conuersion



merueylous/and therefore he is sa  
cruellously chosen: For he was mer  
uouly chosen and conuerted/The fo  
the hande werkynge/and therefore  
sayd merueylous of election/ For  
is a grete myracle whā he chaas to  
his despenes with the labour of his  
e/and to preche wythout ceassynge  
of the was contemplacōn delicious  
rest of thoughte is requyred in con  
lacion: For he was rauysshed vñ  
thyrde heuen/ The syt was hump  
eruous and therof he is sayd litill  
his name poule ben thre opinyons:  
one sayth that he had allwaye two  
es/ and was called paulus & sau  
And Rabanus sayth that he was  
saulus and that was after saul s  
de kyng/ But after his conuersy  
was called poule as it were lityll  
humble of spyrte/ And therefore he  
I am leest of all the apostles/ And  
sayth that he was called paul of ser  
uulo proconsul whom he conuerted  
e faith: And linus the pope writeth  
passion

**S**aynt Poule thapostle  
after his conuersion suf  
fred many persecucyons  
the whiche the blyssid hil  
large reherceth shortly say  
yng: Poule the appostle  
beten with rodde by philypis/he  
put in pryson/and by the fete faste  
in stockes: he was stonyd in listrys  
poyne & thessalonique: he was pur  
of wycked people/ In ephesym he  
deliuerde to wyld beestes/ In da  
ke he was lette by a lepe done of  
valle In Iherusalem he was arrested  
bounden and alwaynted to be slain  
cezaia he was enclosed & defamed  
ollyng towarde Italie he was in pe  
of deth/ And frothens he came to ro

me/and was ynged vnder nero/and the  
re synysid his lyf: This sayth saynt hil  
large/ Poule toke vpon him to be appos  
tle among the gētyles/ In listres was  
a contracte whiche he losed and redressed  
a yong man that felle out of a wyndow  
and dyed/he reped to lyf/ and dyde ma  
ny other myracles: At the yle of mete  
ne a serpent bote his honde and hurt him  
not/and he threwe it in to the sye/ It is  
sayd that all they that came of the proge  
nye and lygnage of that man that then  
ne herberowed poule maye in noo wyse be  
hurt of noo venymous bestes/ Wherefore  
whan theyr chylterne ben born they put  
serpentes in theyr cradelles for to proue  
yf they ben verely theyr chylterne or no  
ne/ In some place it is sayd that poule  
is lasse than peter Otherwhile more/and  
sontyme egalle and lyke/ For in digny  
te he is lasse/ In prechyngre gretter and  
in holynes they ben egall/ Waymonde sa  
yth that poule fro the cocke crowe vnto s  
houre of syue he laboured wyth his hon  
des/and after entrented to prechyng/and  
that endured almoost to nyght/ the respy  
due of the time was for to ete: slepe and  
for prayer: whiche was necessary/ he ca  
me to rome whan nero was not fully co  
fermed in the myrrour/ And nero hearyng s  
there were dysputyng & questions made  
betwene poule & the Jewes/ he retyngre  
not moche therof: suffred poule to goo whe  
re he wolde and preche frely/ Iheronim  
sayth in his boke De viris illustribus  
that the xxxi yeres after the passion of  
our lorde the secunde yere of nero saynt  
poule was sent to rome bounden / And in  
yere he was in free keepyng & disputed a  
yent the Jewes: & after he was lette goo  
by nero & preched the gospel in the weste  
parties And s viii yere of nero s same  
yere & day s peter was crucified his hed  
was smite of/ hec iheronim: The wysd &



## The lyfe of saynt Poule the apostle

religyon of him was publysshid ouer al  
and was reputed merueilous: he gate to  
him many frendes in the emperours hou  
se: and conuerted theim to the faith of cri  
ste/ And some of his wrytinges were re  
cyted & red tofore the emperour: and of all  
men merueylously commended: And þ  
senate vnderstode of him hys thynges of  
auctoryte. It happed on a daye that po  
ul preached aboute euensonge tyme in a lof  
te, a yonge man named patroclus boe  
ler of nero/ and wyth him well belouyd  
went to see the multytude of peple. and  
the better for to here poule/ he went vp in  
to a wyndow/ and there slepyng felle do  
un & deyd/ whiche whā nero herde was  
moche fori & heuy therfore And anone or  
dened a nother in his office/ Poule know  
inge how by the holy goost said to them  
standyng by hym/ that they sholde goo  
& bryng to him patroclus whiche was  
dede/ and that the emperour louyd some  
che/ Whom whan he was broughte he res  
sed to lyf: And sent him with his felaw  
es to the emperour / Whom the emperour  
knewe him for deed/ And whiles he ma  
de lamentacyon for him/ It was tolde to  
the emperour that patroclus was comen  
to the pate/ And whan he herde that pa  
troclus was alpye he moche merueyled  
and comaūded that he sholde come in/ To  
whom nero sayd. Patrocle lyuest thou  
and he sayd/ ye emperour I lyue / and he  
sayd who hath made the to lyue agayne:  
and he sayd the lord Ihesu cryst kyng of  
all worldes / Thenne nero beyng wrothe  
sayd/ thenne shal he regne euer and resol  
ue all the reames of the worlde/ To whō  
patroclus sayd/ ye certaynly emperoure  
Thenne nero gaaf to hym a buffette say  
eng: therefore thou seruest him/ And he sa  
yd ye verely I serue him that hath ressed  
me fro deth to lyf/ Thenne v of the minys  
ters of nero that assisted him said to him

O emperour why smitest this yonge  
truelly and wyfely answeryng to the  
Trust verely we serue that same kyng  
almighty/ And whan nero herde the  
put theim in pryson for strongly to  
ment theim/ Whom he moche had lo  
Thenne he made to enquire and to ke  
all crysten men/ And wythout exa  
nacion made theim to be tormented  
ouer grete tormentes/ Thenne was  
amonge other bounden and brough  
fore nero/ To whom nero sayd/ O  
man seruaunt of the grete kyng bo  
tofore me/ why wythdrawest þy my  
hert/ and drawest theim to the/ to whom  
poule sayd/ Not oonly fro thy corner ha  
ue gadred knyghtes/ but also I gader  
the vnyuersall worlde to my lorde: To  
whom our kyng geueth such geys  
nener shall fayle. And graunteth  
they shall be excludyd fro alle indyge  
and nede/ And yf thou wilt be to  
subgette thou shalt be sauf: For he  
soo grete power: that he shall come  
Iuge all the worlde: and destroye the  
re therof by fyre / And whan nero herde  
that he sholde destroye the feygure of the  
worlde by fyre. commaūded that al the  
crysten men sholde be brent by fyre  
poule to be byhedyd/ as he that is gylt  
penseth his mageste/ And thenne soo  
te a multytude of crysten peple were  
yn thenne/ that the people of rome bre  
vp his palays/ and cryed. and meury  
dycion apenst hym sayenge/ Cesar  
de thy maners/ & atempte thy coma  
mentes/ for thise ben our peple that thou  
destrovest & defende the empyre of rome  
The emperour thenne dredyng the noy  
of the peple chaūged his decree & edict/ that  
noo man sholde touche ne hurt noo  
ten man tyll the emperour had other wyse  
dened. Wherefore poule was brought  
tofore nero/ Whom assoone as nero



he and sayd/ Take alway this wic  
 ke nan/ & byhede him/ And suffer hym  
 nenger to lyue vpon the erthe / To  
 n poul sayd. Nero I shall suffer a li  
 tile. but I shall lyue eternally with  
 orde ihesu cryst. Nero sayd smyte  
 a hede: that he maye vnderstonde me  
 ger than his kynz/ that whan he is  
 wmen we may see whether he maye  
 after/ To whom poul sayd. to then  
 at thou knowe me lyue euerlasting  
 han my hede shall be smyten of: I  
 apere to the liuyng: and thene thou  
 st knowe that cryst is god of lyfe &  
 the/ And whan he had sayd this  
 as leed to the place of his martyrdo  
 and as he was ledde the thre knigh  
 hat ledde him sayd to him/ Telle to  
 poul who is he your kynz that ye lo  
 ue moche/ that for his loue ye had leuer  
 de than lyue/ and what rewarde shall  
 ye haue therfore: Thenne poul preched to  
 them of the kyngdom of heuen & of the  
 peyne of helle in suche wyse that he couer  
 ed them to the sayth/ And they pray  
 ed hym to goo sofly wheder he wolde: god  
 soode broder sayd he that I shoulde flee I  
 am not fugityf/ But the lawfull knigh  
 te cryste/ I knowe well that fro this  
 story lyf I shall goo to euerlastyng  
 lyf/ Assoone as I shall be byheded/ true  
 my shall take alwaye my body: Marke  
 ye well the place & come thyder tomorow  
 And ye shall fynde by my sepulcre two  
 m/ luke & tytum prayenge/ To whom  
 whan ye shall telle for what cause I ha  
 ue sente you to them/ they shall baptise  
 ye and make you heyres of the kyng  
 do of heue/ And whiles they thus spa  
 ke to gyder: new sent two knyghtes to  
 loyf he were slayne & byheded or noo/  
 And whan thus saynt poul wold haue  
 conuerted them/ they sayd: whan thou  
 art ded / and risen agayne / thenne

we shall byleue/ Now come forth and re  
 ceue that thou hast deserued. And as he  
 was ledde to the place of his passyon  
 in the gate of hostyence a noble woman  
 named plantylla a dyscyplesse of poul  
 who after a nother name was called le  
 mobia for happely she had two names  
 mette there with poul/ which wepyng  
 commended her to his prayers: To who  
 poul sayd/ Farewell plantylla daughter  
 of euerlastyng helth. lene to me thy be  
 yll orkeuerchief. with which thou couer  
 est thy hede: that I maye bynde myn ey  
 en therwith/ And afterwarde I shall re  
 store it to the again/ And whan she had  
 deliuerd it to him: the bochers scorned her  
 sayenge/ Why hast thou deliuerd to this  
 enchauntour soo precyous a cloth for to le  
 se it / Thenne whan he came to the place  
 of his passion/ he turned hym toward the  
 east holdyng his hondes vp in to heuen  
 right longe with tere prayeng in his  
 owne langage/ and thankyng our lord  
 And after that he hadde his brederly sa  
 rewell/ and bonde his eyn hymself with  
 the keuerchief of plantylla/ and kneelyng  
 ge downe on bothe knees stratched forth  
 his necke/ and soo was byheded: And  
 assoone as the hede was fro the body/ It  
 sayd ihesus crystus/ which had ben to  
 hym soo swete in his lyf/ It is said that  
 he named ihesus or cristus or bothe fifty  
 tymes / Fro his wounde sprange oute  
 mylke in to the clothes of the knyghte  
 And afterwarde flowed oute blood/ In  
 the ayre was a grete shynyng light/ & fro  
 the body came a moche swete odoure/ Dy  
 onyse in a pysele to thymothee / sayth of  
 the dethe of poul thus/ In that houre full  
 of heynnes my welbeloued broder/ the bo  
 ucher sayenge/ Poul make redy thy nec  
 ke/ Thenne bleffid Poul looked vp in to  
 heuen/ markyng his forthe and his bre  
 ste with the signe of the crosse/



## The lyfe of saynt Poule thapppole

And thenne sayd anone/my lord ihesu  
 cryst in to thy bondes I comende my spy  
 rite/ & c/ And thenne wythout feynesse  
 & compulsion he stratched forth his necke  
 and receyued the crowne of martyrdom  
 The bocher soosmytinge of his hede/ the  
 blessyd martyr poule toke the keuerchpes  
 and vnbounde his eyen/ and gadred vp  
 his owne blood and put it therin: & deli  
 uerde to the womā. Thenne the bocher re  
 turned/ and plantyll mette him and de  
 maunded him sayenge / Where hast thou  
 lefte my mayster/ The knyghte answer  
 de he lyeth wythout the towne wyth one  
 of his felawes/ and his vylage is coue  
 red wyth thy kyuerchpes/ And she ans  
 werde & sayd: I haue now seen peter &  
 poule entred in to the cite cladd with rih  
 noble bestymentes/ And also they had  
 right sayr crownes vpo theyr hedes mo  
 re clerer & more shynynge than the soñe/  
 And hath broughte agayn my kiuerche  
 pf all bloody which he hath deliuerde me  
 For which thyng and werke many bi  
 leued in our lorde and were baptysed/ &  
 this is that saynt dyonysie sayth / And  
 whan nero herde saye this thyng/ he do  
 ubted him/ and began to speke of all thy  
 se thynges with his philosophers & with  
 his frendes/ And as they spake togider  
 of this mater/ poule came in and the ga  
 tes shytted and stode tofore cezar & sayd/  
 Cezar loo here is tofore the poule the knig  
 hte of the kyng perdurable/ and not ba  
 ynquysshed/ Now byleue thenne certain  
 ly that I am not deed but alpyue: But þ  
 charytiff shall deye of an euyl dethe/ By  
 cause thou hast slayne the seruauntes of  
 god: And whan he had said thus he ba  
 nysshed awayne And nero what for dre  
 de and what for anger he was nyghe ou  
 te of his witte/ and wist not what to do  
 Therie by the counseyle of his frendes/ he  
 vnboude patrocle & barnabe; and lette the

ym goo where they wolde: And the  
 knyghtes longinus mayster of the  
 ighes & aggestus came on the mo  
 the sepulchre of poule/ and there they  
 two men prayeng. that were luk  
 tus/ and betwene them was poule:  
 whan luke & tytus sawe them the  
 re abasshed & began to flee/ And a  
 poule banysshed awayne/ And the  
 tes cryed after theym & sayd/ We  
 not to greue you/ but know ye for  
 that we come for to be baptysed of  
 Lyke as poule hath sayd whom we  
 now prayeng wyth you/ whan the  
 de that/ they returned and baptysed  
 wyth grete joye/ The hede of saynt  
 was caste in a valeye/ and for the  
 grete multytude of other hedes of  
 were there slayn & throlwen there  
 de not be knowen which it was / It  
 rede in the pyssle of saynt dyonysie  
 on a tyme the valeye sholde be made  
 And the hede of saynt poule was ca  
 te wyth thother hedes And a shep  
 kepte sheep toke it wyth his staff: and  
 set it vp by the place where his shep  
 sed/ He salve by the nyghe cont  
 ly & his lorde also a right grete  
 ne vpon the sayd hede. Therie they  
 and tolde it to the bysshop & to oth  
 od crysten men which anone sayd  
 that it is the hede of saynt poule. And  
 ne the bysshop wyth a grete mult  
 of crysten men toke the hede wyth  
 reuerence/ & sette it in a tablete of  
 & put it to the body for to joyne it  
 Therie the patriarke answered we  
 well that many holy men ben slayn  
 y hedes ben dysperpled in that place  
 I doubt whether this be the hede of  
 le or noo/ But lette vs sette this  
 feet of the body/ And praye we  
 myghty god: that yf it be his hede  
 the body maye torne and joyne it



iche pleased well to theym all: and  
 the hede at fete of the bodi of po  
 d thenne all they prayed/ And the  
 oened hym/ and in his place joy  
 m to the hede/ And thenne all they  
 d god/ and thus knele beverli that  
 was the hede of saynt poule/ this say  
 ynt dionysie/ And saynt grezorde  
 that there was a man that felle in  
 yre in the tyme of Justyn the em  
 And made redy a corde to hange  
 self. And allwape he cryed on sayn  
 l sayenge. Saynt poule helpe me/  
 ne came there a blacke shadowe sa  
 to him. Oye the good man: make  
 de of that thou hast begonne: And  
 wape made redy the corde sayenge.  
 bleffyd poule helpe me/ and whā  
 as redy there cam a nother shadow  
 had be of a man/ sayd to hym that  
 hym/ Flee henc thou moost wretche  
 poule the aduocate is comen: Thenne  
 the poule shadowe banished allwape/ and  
 an comynge agayne to hymselfe:  
 an aspyng alwape the corde/ toke con  
 dyne penaunce for his offence and tre  
 yps/  
 In the same epyssle aforseyd saynt  
 bewaylleth the deeth of his maister  
 wyth mylde wordes sayenge Who  
 haue treces to myne eyen. And to  
 my colbes a fountayne of water that I  
 may wepe dawe and nyghte that the lye  
 hof the chyrche is extyncte/ And who  
 is that shall not wepe waile & clothe  
 hymself wyth clothes of mornyng & so  
 rol/ and in his mynde be gretly abas  
 shid/ Zoo peter the foundament of the chir  
 che glory of sayntes & holy appostles  
 is one sw & hath lefte vs orphans  
 & al also the trecker & conforter of the pe  
 ple is faylled to vs & shall nomore be so  
 de whiche was fader of faders: doctur of

of doctours/ pastour of pastours  
 profoundnesse of wysdom a trope foun  
 ge his thynges: & a precher of truthe I sa  
 ey beverly poule to be most noble of thapo  
 files/ & neuer wery of the prechynge of  
 worde of god/ He was an ertly angell  
 an heuently man: Image & simplitude of  
 dyuynyte/ and hath vs all forsaken nedi  
 & vnworthi in this dispised worlde: and  
 is gone vnto cryst his god his lord and  
 frende/ Alas my broder thimothee best be  
 loued of my soule/ Where is thy mayster  
 thy fader & louer/ Frowdshens shall be gre  
 te the ony more/ loo thou arte made an or  
 phane & remaynest allone/ Now he shall  
 nomore wyte to the wyth his owne son  
 de / my dearest sone: woo to me my broder  
 thimothee/ What is happed to vs/ of heu  
 nes: or derknes & harme: by cause we be  
 made orphans/ Now coms not his epyss  
 fles to the: In whiche he wrote: poule the li  
 tll seruaut of ihesu cryst/ Now he shal no  
 more wyte to the cytees sayeng: receyue  
 ye my welbelouyd sone/ shette my broder  
 the bokes of the prophetes & clapse theim  
 For we now haue nomore enterpretour  
 of the parables ne paradygmes/ ne the  
 ir dyctes Dauid the prophete bewayllid  
 his sone & sayd woo to me: who shal gra  
 ut me to dey for the my sone/ woo to me  
 And I may say woo to me master myn  
 beverly woo to me/ Now the concourse of  
 thy dyscyples comynge to Rome and se  
 chynge cesseth and faylth/  
 Now no man sayth/ let vs goo and  
 see our doctours / And aske we theym  
 how vs behoueth to rule the chyrches to  
 vs commysed/ And shall enterprete and  
 expolne to vs the sayenges of our lor  
 de ihesu cryste/ and of the prophetes: be  
 rely woo to thyes sones my brother thy  
 mother: that ben depnyed of theyr spyr  
 ell fader & also to vs that ben depriued fo  
 on



## The lyfe of saynt Poule thapostle

spirituell maysters/whiche gadered togid-  
der vnderstondynge and scyence of thol-  
de and newe lawe/ And put them in  
theyr epyssles/ Where is now the renew-  
ynge of poule & the labour of his holy fe-  
te: Where is the mouth spekyng & the ton-  
gue counseyllynge/and the spiryte wel-  
pleysng his god. Who shall not wepe &  
waylle: For they that haue deserued glo-  
rye & honour towarde god ben put to de-  
the as malefactours & wycked men: Wo  
to me that behelde in that houre his bles-  
sid body all belwrapped in his innocent  
blood: Alas my fader & doctour/ thou  
were not gyltye of suche a deth/ now whi-  
der shall I goo for to seeke the/ the glorie  
of cristen men & the praisynge of good tru-  
men: Who shall stynt thy voyce that sol-  
ned soo hye in the churche in prechynge the  
worde of god/ Too thou hast entred into  
thi lorde & thy god. Whom thou hast desy-  
red wyth all thyne affectyon/ Iherusalem  
and rome ben euyl frendes/ for they ben  
egall in euyl/ Iherusalem hath crucifye  
ed our lorde ihesu cryst. and rome hath  
slayn his appostles/ Iherusalem seruyth  
hym that they crucifyed / And rome in  
solempnyng gloueyeth them that yt  
hath slayne: And now my broder thimo-  
thee thyse ben they whom thou louedeste  
and despydest wyth all thy hert/ Like as  
saul & jonathas that were not departed  
in lyf ne in deth. And so I am not depar-  
ted fro my lorde & mayster/ but whan yll  
& wycked men departe vs/ And the sepe-  
racyon of one houre shal not be allwaye  
For his soule knoweth them that loue  
hym. though they speke not to hym: whi-  
che now ben fere from him: And at the  
daye of the grete resurrection they shalle  
not be departed fro hmi: Dec dionisius  
¶ Saynt John crisostom sayth in thebo-

ke of praisynge of saynt poule/ and men-  
deth this glorpyous aproule moche. ¶  
What is founden sufficient in men-  
dacion of him with all the goodnes that is  
in man/ the soule possedeth it only. ¶  
it in him/ & not oonly of a man but also  
of thangelis/ And in what man we  
shall saye to you hereafter/ ¶ Albeit  
sacrefyce: And of that he was prised  
but we shall shewe the sacrefyce of poule  
¶ And it shall apere greter in asmoche as  
heue is hier than the earth For poule sa-  
crified himself euery daye/ and offered dou-  
ble sacrefyce in herte & in body whiche he  
fied/ he offered not sheep ne nete/ but sa-  
crified hymselfe in double wyse/ yet he  
suffysed him not/ but he studied to  
god all the world/ for he enuironed the  
worlde that is vnder heuen & made ange-  
les of men/ And more ouer the men that  
were lyke sendes/ He chaunged hym  
to angels/ Who is he that is founde  
yll or lyke to this sacrefyce. Whiche poule  
wyth the swerde of the holy goost. fre-  
d to thauter whiche is aboue heue. ¶  
Abel was slayne by treyson of his brother  
but poule was slayne of them whom he  
desired to wythdraue/ and saue from nu-  
merable euylles: His dethees were ma-  
ny that they maye not well be nomred.  
He had asmany aches lyued dayes. Noe  
as is rede kepte himselfe his wyf his  
chylde in tharke: but poule in a more  
pyllous and older flood. In an age not  
made wyth wordes wyth pytche and glee  
we/ ¶ But wyth epyssles made for  
delueryd and sauynge the synners alle  
worlde fro the flodes of errour and of  
synne. ¶ This age or  
shyp was not borne to one place. ¶  
was sente thourgh the synners alle



ne lyued wyth pytche ne glewe/  
 he lordes therof were enointed with  
 oly goost/ he toke theym that weren  
 shippers of vnreasonable bestes for  
 the folowers of angelles/ He ouers  
 that arke in whiche was receyued  
 towe/and sent him out agayn/and  
 yng a bulf therin: whose woodnes  
 he wode not chaunge/ But this poule  
 wcons & kytes/and made of theim  
 ones/and excludet all woodnes & fe  
 towe fro theim/and broughte to theym  
 the pyrite of mekenes: Some meruay  
 le abraham that at the comaundement  
 of god lefte his countree & kynrede/ But  
 he maye be compared to poule/ why  
 he not only lefte his countree & kynre  
 de/ but also hymself and the worlde also  
 he forsake/ and dyspyssed all thyng/ and  
 desired to haue but one thing/ and that  
 was the charite & loue of ihesu cryst.  
 He desired thynges/ present/ ne thyng  
 to come/ &c. But abraham put him  
 in peryll for to haue his broders so/  
 But poule susteyned many perylls  
 for to bryng & vniuersall word fro per  
 ylls of the deuyll/ and brought other to  
 suerite wyth his owne deth. Abra  
 ham wolde haue offred his sone ysaac to  
 god/ but poule brought neyther frende ne  
 neyghbour/ but offred hymselfe to god a  
 thousand tymes/ Some merueyle of the  
 presence of ysaac: for he suffred the pytes  
 that he made to be stopped/ But poule  
 ne beholdynge the pytes stopped with  
 stones/ ne his owne body beten only  
 with theim of whom he suffred grete payn  
 ne he studyed to bryng to heuen/ And  
 now this welles was stopped: somo  
 che more it flowed out streames in the  
 dyng of water of scripture/ of mekenes  
 and of pacyence/ Of the pacyence of ja  
 cob scripture merueyleth/ which abode  
 for his spowse/ but who hath the

soule of an ademan that maye folowe  
 the pacyence of poule: For he abode not  
 only seuen yeres for cryste his spowse  
 but all his lyf tyme: He was not onli  
 brent wyth the hete of the daye: ne he suf  
 fered only the frost of the nyghte/ But  
 suffrynge temptacions/ now wyth betyn  
 ges/ now stonid with stones: and allway  
 amonge his tormentes caught the shepe  
 & drew theym to the fayth fro the mouth  
 of the deuyll: And also he was made de  
 corate/ and made fayr wyth the chastyte  
 of ioseph: And here I doubt lest some  
 wolde take it for a lesyng/ for to prayse  
 here poule/ which crucifyng hymselfe not  
 only the beaute of mennis bodyes but  
 all suche thynges that were seen to be fai  
 re and clere that he behelde sette nomere  
 by theym then we doo be a lytyll asshes  
 or fylthe: and abode vnmoueable as a de  
 de man/ all men wondre at job/ For he  
 was a merueylous champpyon/ but pou  
 le was not only troubled by monethes  
 but many yeres enduryng in agonye: &  
 all waye appierd clere/ He put not as  
 waye the woodnes of his flesshe wyth  
 a sherde or shelle but he ran dayly as  
 vnderfondyng mouth of a lyon/ And  
 faughte agens innumerable temptacy  
 ons which were more tollerable than a  
 stone: which not of iij or iij frendes:  
 But of all men & of his brethern he suf  
 fered obprobries/ and was confused and  
 cursed of them all/ & he toke euer mekely  
 & paciently/ Job was a man of grete  
 hospytalyte & had cure of poure peple/ &  
 that he dyd was to susteyne & fylthe of  
 & flesshe: but saint poule laboured to help  
 the sekene of the soules/ Job opened his  
 hous to euery man that cam/ but the sou  
 le of poule shewed hym to the vniuersall  
 world: Job had sheep & oxen innumera  
 ble/ & of them he was lyberal to poure me  
 poule had no possysson sauf his body/



## The lyfe of saynt Poule thapostle

And wyth that he mynistred sufficientli to theym that had nede. Whiche in a place sayth: Vnto my necessitees/and to the ym that were wyth me thysse bondes haue mynistred/And to holy Job were penyuen wormes/Woundes & sores: Whych dyde to hym moche payn & sorowe/But & thou wilt consider paule thou shalt see betynges: hunger: chagnes & perylls þe suffred of his knowen men/ & of straungers He suffred of all the worlde besynes for the churches: and brennyng for sclaunder/Thou mayst see that he was harder than ony stone/ and his soule ouercame wyth infirmyte prync & adamant/ What Job suffred wyth his body/that paul suffered wyth his mynde/Whiche is more greuous than ony worme/And oft his eyen flowed of teares not oonly on dayes/ but also on nyghtes/ He was more tormented than a woman in the birth of her childe/Wherefore he sayd/My lytil childeerne whom yet I brynge forth/Moysees chaas for to be defaced out of the boke of lyf for the helthe of the Jewes and offrid hymself for to perissh wyth other: but paul wolde not oonly perissh wyth his kinrede/ but that al other shold be saued wolde be cast downe from eurlastynge joye/ And moysees repugned ayens pharao: and paule ayens the deuyl every daye/ He for one peple of the Jewes/ and paul be faughte for all the byguersall worlde/ Not by swete/ but by blood/ Saynt iohn the baptyst etc locustes & wylde honey: But paule in the mydle of the worlde was as strayt in his conuersacyon/ As saynt John was in deserte/ not oonly he was fedde wyth locustes & wylde honey but wyth moche fouler mete he was content/ For ofte he lefte his necessary mete for the feruent study that he had to preche the worde of god/ Truly there apere in saynt Johā grete constance in preching

ayens herodiades: But poule not oonly two ne thre: but he corrected Innurtable men set vp in hie polber: and a der tyrauntes/ It resteth not now that we compare paule to angels/ In which we shall preche a grete thyng for all charge/ they obeyen vnto god. Which dauid sayth merueyllyng/ that the bon myghty in vertue/ And euer done the maundementes of god/ Also the poppe sayth/ that he maketh his angelles prynces/ and his mynistres fyre brennyng/ And all this we maye fynde in paule/ that lyke to fyre/ and a spiryte/ he wente thurgh out all the worlde/ and by his preching he hath purged it/ And yet he hath not sorted heuen/ and that is wonderfull/ For he conuersed such as in heuen and was yet enuyrouned wyth his mortal fleshe/ A lorde how moche he was worthy dampnacyon. Whan we se alle good thynges to be assēbled in one man/ And we stande not to folowe the best parte of theym/ Ne he had in this worlde none other thyng: Ne none other nature ne none other soule dyssēnable/ Ne ne dwellynge in none other worlde/ but in the same erth & the same Region/ Also vnder the same lawes nourysshed & nured/ And he surmounteth alle men that now ben or haue ben by vertue of his courage/ Ne this thyng is not to be marvelled in him oonly: that for the habuēce of deuocyon he felte noo payne: That he recompensid in him the vertue for his warfare/ And whan he sawe that his detour approched/ he calld other to the deliuer of his joye sayenge: Make ye joye & reioyse ye wyth me/ And certaynly he suffered more to wronges & iniuries than he suffred for his true prechynge. And was gladder therof than he were born to a feete of grete joye/ For he desired more dethe than bodely lyfe: And he desired



povertie than rycheffe/and trauayle  
 the/ For in his riste he chaas ra/  
 the wepyng than rest/He used to praye  
 for his enemyes than other doo for  
 frendys/ & aboue all other thyng  
 he hadde the wrathe of god/ And had  
 no other desyre. But only to please  
 god and he forsoke not only alle present  
 thynges but alle thynges that ben to co  
 me. he suffered all prosperytes that euer  
 was or euer shall be in erthe. and yf we  
 shal speke of heuenly thynges /

Thou shalt see the lo  
 ue hym in ihesu cryst: and wyth this  
 he thought hym self blessed/ he con  
 sidered not to be felowe wyth angellis /  
 ne cherangellis ne wyth none ordre of  
 cherlis but he conueyted more with the  
 love of god to be lest of them that be pus  
 syd than wythout his loue to be a  
 myge souerayn honours. & that was  
 to hym most grettest tourmente for to de  
 part fro his loue/for that departynge/  
 he be to hym an helle & payne wyth  
 out ende: And on that other syde for  
 to be the charyte of cryste was to hym  
 ly world & promysion / & alle goodes  
 wythout nombre. And so he despyed al  
 the we drede / Lyke as we despyse an  
 her putrefyed and rotten/ he reputed p  
 ryantes conspyryng theyr furour in  
 to the appostles/ lyke as bytynges of  
 fles/ and he reputed deth cruelnes and  
 a thousand tourmentis: but as a playe  
 or game of chyl dren/ whyles he suffered  
 for crystis sake: he thought he was made  
 my fayre wyth byndyng of cherynes:  
 Than he hadde be crowned wyth a dya  
 de. / For whan he was constrained to be  
 pryson/ he thought he was in heuen  
 And he receyued more gladlyer betyn  
 and woundes. than other victorpes  
 heued no lesse sorowes than medes/  
 he reputed tho sorowes in stede of

rewards: And suche thynges that been  
 to vs cause of sorowes were vnto hym  
 grette delyte / And was euer embraced  
 wyth grette wepynges wherfore he sayde  
 who is sclaundred and I brenne not/ &  
 who can saye I delyte in sorowynge:  
 many been wounded wyth the delyte of  
 theyr chyl dren/ and take comfort whan  
 they may wepe ynough/ and it is moost  
 greuaunce to them whan they ben restray  
 ned from theyr wepyng/ In lyke wyse  
 poull nyght & daye hadde consolacion of  
 his teeres & wepyng: there coude no mā  
 wepe ne bewayle his owne defaultes. as  
 he bewayled other mennys defaultes/  
 For lyke as thou benest hym to be in  
 tourment that wepeth the perisschyng for  
 his synnes the whiche desyre to be exclu  
 ded fro the joye of heuen to thende that  
 they myght be saued: For he felt as mo  
 che the perisschyng of other soules as he  
 felt or twowed hym self to peryshe: To  
 what thyng may he thenne be lykened:  
 to what yron or to what adamant. for  
 he was stronger thenne ony adamant:  
 & more precious than gold or gemmys  
 that one matre he ouercame wyth streng  
 the & that other wyth preciousnes: thenne  
 we may saye that poull is more precious  
 than all the world & all that is therein/ for  
 he felwe as he had had wynges thurgh  
 all the world in prechyng/ and he despy  
 sed all laboures & perylls/ as though he  
 had ben wythout body/ And lyke as he  
 posseded heuen so he despyed alle erthely  
 thynges/ & lyke as yron that is leyde in  
 the fyre is made all fyre: Ryght so poule  
 embraced wyth charyte was made alle  
 charyte/ & ryght as it had been a comyn  
 fader of all the world so he louyd all men  
 & surmountid all other faders bodely and  
 goostely by curposyte and pyte/ and de  
 syred & hastid hym to yelde alle men to  
 god & to his kingdom: as though he had



## The lyf of saint poule thappostle

engendryd them al/ This holy poul that was simple and vsed the craft to make baskettis came to so grete vertue: that in the space of xxx yere he conuerted to the crysten faith/ the persones & parthes the of mede/ the yndes & the scites: the Ethyopes/ the sawmathes & sarasynes/ & more ouer all maner men/ and lyke as fyre put in strawe or in towhe wasteth it ryght so wastyd poul al the werkis of the fende And whan he was ledde through the grete see/ he joyed hym as greetly as though he had ben ledde to see an empyr/ And whan he was entred in to rome it sufficed hym not to abyde there/ But he went in to spayne. & was neuer ydle ne in reste/ but was alwaye more brennyng than fyre in the loue to preche the word of god/ He dradde no payllis: ne had no shame of despytes/ But was euer redy vnto batayle / And anone she: lyed hym self pesyble and amiable/ and whan his discyples sawe hym bounde in cheynes for al that he fessed not to preche whyles he was in pryson/ wherefore some of the brethern consydering his techyng toke the more strenthe to theym/ & were more constant agaynst the enemyes of crystes faith/ and all this & moche more sayth saint Johan grisostom/ whiche were ouer moche to wyte here. But this shall suffice. thenne late vs praye vnto almyghty god that by the mercytes of saint poull we may haue forgyuenes of our synnes and trespasses in this present lyf that after the same we may come to euerlastyng ioye in heuen/

**H**ere folowen the lyues of the vii bretheren/



The vii brethern were sonnes of saint felicit whoos names be januarie/ Felix/ phyllippe/ syluanus/ alexander. Vitalis: and marcialis: All thysse we

re callid by the commaundement of the emperour anthonye/ to fore publyshe the prouost/ And thenne the prouoste seyled the moder that she sholde haue be on her self and on her sonnes: whiche word and sayd/ Neither for thyfrynge ne by thy blaundesshyng wost thou mayst not draue me to thy deathe/ ne wyth thy thretynnges þ mayst not breke me I am assured of the holy gost whom I haue that I shall a lyue come to the: And better shall I dye than I shal whan I am dede. & theñe she toke her to her sonnes & said see the heuē & lokeward my dearest chyldren: for cryste by deeth you there fyght ye strongly for crist and shewe you faithfull & trewe in the loue of ihesu crist/ & whan the prouoste herde that he commaunded that she sholde be smytyn & buffeted/ and as the moder & her sonnes abode most constantly in the faith. þ moder seyeng & confortyng the they were slayn wyth dyuers tourmentis. & saint gregore calleth this blessed felicitye more than a martyre/ for she suffred vii tymes deeth in her vii sonnes: the vii tyme in her propre body / & he sayth in his omelya that saint felicitye in lyuyng was the handmayde of cryste in prechyng was the martyre of ihesu crist and drede to leue after her for to see her vii sonnes in pryson lyke as woely frendes drede lest they sholde deye in pryson/ she chylded and bare them by the holy goost. whom she had born to the world of her flessh/ & them whom she knewe well were of her owne flessh/ she myght not see deye wythout sorowe/ but it was the force of the loue wythin forth/ that ouercame the sorowe of the flessh & haue sayd by ryght this woman to be more than a martyre that so ofte hath been synct in her sonnes in whiche she hath been in multiplyed martyrdome/ she ouercame the victorie of martyrdome whan she



of god her only deth suffred her not  
they suffred deth aboute the yere of  
ord Cxv Under decius theemperour /  
The lyf of saint Theodora /

**T**heodora was a noble  
woman and a fayre in  
alyfaunder in the tyme  
of zenone theemperour / &  
hadde a ryche man to her  
husbond & dredyng god  
enyll haupng enuye to the holynes  
of odore. entysed a ryche man of the  
in to the concupyscence of her / why  
it to her diuers messagers and yef  
quyrng that she wolde assente to  
fyr / but she refused theyr message  
yspyed the yestes: he was so besy  
and so moche greuous that she cou  
ue no reste / & was almost ouercome  
laste he sente a whiche / & promysed  
many thynges yf she coude byng  
that she sholde consente to hys  
/ and she went & exported her to doo  
ynne wyth that man & to haue py  
hym / To whom she sayd that to for  
d al thynges were knowen. wher  
e wold in no wyse do so grete a sin  
his fals enchaunteresse sayd / what  
uer is doo in the day tyme god sett  
e woldeth / But what is doon after the  
for is doon in the west and is derke /  
knoweth no thyng therof: to whom  
ora sayd sayst thou trouthe. ye be  
I telle you trouthe / And so the wo  
beyng deceyued bad the man shold  
at nyght and she shold accomplys  
s wyll eschepre / & whā this ylle wo  
hadde tolde this to the man. he  
glad & ioyefull and kepte his hou  
d had his wyll of her / & departed /  
dora retournyng to her self began to  
most bytterly and smote her dysa  
nd brest sayng. Alas alas I haue  
my soule: and haue destroyed the

beaute of my name: her husbond came /  
fro wythout / and fond his wyf so sorow  
wyng & desolate desired to knowe þ cause  
for to comforte her / But she wolde recey  
ue no consolacion / On the morn erly she  
went to a monastery of nonnes / and de  
maunded of the abbesse / yf god coude kno  
we ony synne don and commysed by ni  
ght af ter the daye was passed To who  
she sayde / nothyng may be hydde fro  
god / For god seeth and knoweth al that  
is don in what hour it be commysed by  
nyght or by day And thenne she wepte  
bytterlyly saeng / geue me the booke of  
the gospels that somme lotte may falle  
to me And she openyng the booke fonde  
wreton / Quod scripsi scripsi Thenne she  
retourned to her hous: And on a daye  
whan her husbond was out / she cutte of  
her heer / and cladde her wyth the clothes  
of her husbond / and wente to a monas  
tery of mōkes whiche was xviij myle  
thens: & hyd her / & there requyred þ she  
might be receyued wyth the monkes / she  
was demaunded of her name & she sayd  
that she was named theodorus: And  
there she was receyued: And mekely  
dyd all thoffyces. and her seruyce was  
acceptakle to euery body: After a cert  
eyn yeres: thabbot called brother theodo  
ryk for to yocke the oxen / and comaun  
ded her that she shold go to the cyte & fet  
che oyle / her husbond wepte moche for so  
wolbe / & dredde lest she were goon awaye  
wyth an other man: & the angell of god  
appieryd to hym & sayd / Arise erly &  
stonde in the waye of the martres petre  
& poull. and she that shal mete the / is thy  
wyf / whiche doon theodora wyth her ca  
mellis came & seyng her husbond: knew  
hym well / & sayd wythin her self. Alas  
good husbond how moche labour doo I  
that I may haue foryeuenes of the syn  
ne that I haue don to the / and whan she



## The lyf of saint Theodora

approched hym she salowed him sayeng  
Our lord gyue the ioye my lord. He no  
thyng knele her/ And whan he hadde  
longe abyden he helde hym deceiued/ and  
a boye sayd to hym: he that yesterdape  
salewed the: was thy wyf: Theodora  
was of so grete holynesse that she dyde  
many myracles/ she saued a man all to  
forh wyth a wyld best by her prayers  
And she cursed that beste & sodenly it de  
yed & fyl down/ The deuyl coude not suf  
fer her holynes: appieryd to her sayeng:  
Thou strumpet aboue all other & aduoul  
terer/ thou hast forsake thy husbonde for  
to come hether & despyse me: By my my  
ght & power I shal wyse a batayle agai  
ste the / & but I make the wyse the cruce  
fied god/ saye it am not I: She made the  
sygne of the crosse/ And anone the de  
uyl danysshed away/ On a tyme as she  
retourned fro the cyte: & in a certayn pla  
ce was herberowed: a wenche cam to her  
in the nyght sayeng/ slepe wyth me this  
night. Whom she refused And thene this  
wenche went to another: that laye in þ  
same hostery/ When her hely begā to swell  
le/ she was demaunded of whom she had  
conceyued: & she sayd that monke hath  
layen by me. Whan the chylde was born  
they sent it to the abbot of the monasteri  
Whiche blamed fore theodorik/ & he me  
kely demaunded that it myght be forgy  
uen hym: but he was caste out of the mo  
nasteri/ & toke the chylde vpon her shol  
der and soo she abode out of the monaste  
ry vij yere & norysshed the childe with the  
mylke of the bestes / the deuyl haunge  
enup of the moche pacience in the lyke  
nes of her husbonde he transfigured him  
and came and sayde to her. come now  
thou my wif: for ys thou hast lepen with  
another man I forgyue it the. & she had  
supposed it had be her husbond/ and sayd  
I shall nomore dwelle wyth the / for the

sonne of John the knyght hath elyng by  
me/ and I wyl doo penaunce for at I  
haue synned agaynst the: & she made  
prayer: & anone the deuyl danysshed a  
waye/ and knele that it was the deuyl  
Another tyme the deuyl wold make her  
asserde for deuylis cam to her in the lyke  
nes of terryble wyld bestes/ and cer  
teyn man sayd to them/ ete ye this wom  
pet the thenne prayed. & anone the de  
uyl danysshed awaye/ Another tyme a mul  
tude of knyghtes came whome a pynce  
tofore and the other worshypped hym/  
Whiche knyghtes sayd to theodora  
& worshyp our pryncce/ Whiche answered  
I worshyp and adoure my lord god  
Whan it was tolde to the pryncce/ he co  
maunded that she shold be brought to fo  
re hym/ And to be tourmented with so  
many tourmentes/ that she shold be ster  
med for dede/ & thenne she made her pra  
yers/ and all the multitude danysshed a  
waye/ Another tyme she saue them mo  
che golde. and she blyssed her & com  
mended her to god/ & it danysshed awaye/  
Another tyme she saue a baskette verry  
away ful of al maner of good mete he  
that bare it sayd to her / The pryncce hat  
hete the saith: that thou sholdest take this  
and ete/ for he dyd it vnyttingly she  
blyssed her/ & anone she danysshed awaye  
Whan the vij yere were complete the  
had ben out of the monasteri: the abbot  
consyderyng he paciēce toke her in a ain  
in to the monasteri wyth the childe and  
vnthe two yere after whan she lada  
bly accomplysshed her obseruaunce she  
toke the chylde & closed it wyth her i her  
celle/ & whā the abbot knew therof he sen  
te certayn of his monkes to take her /  
What she dyd and she sayde:  
And she embrasyng the chylde and kysse  
sayde/ My swete sonne the tyme com  
deth cometh/ I leue & comaūde the to god



ym for thy fader & helper/ and my  
sonne see that thou fast & praye: &  
my brethern deuoutly/ and she this  
gaf vp her spirite & slepte in our  
aboute the yere of grace iiii C ly  
Whiche the chylde beholdynge bego  
pe bytterly. In that same nyght  
was a dysyon shewed to thabbot/  
s wyse/hym semed that a grette ma  
was made and thereto cam angel/  
propheys martirs & alle sayntes: &  
myde of them was a woman be  
boute wyth grette glorie: and they  
assisted her / worshypped her/ And  
a dys was herde sayeng: This is the  
edek the monke that was falsely ac  
cus of a chylde. & vij tymes ben chaun  
ged in her/ she is chastysed. for she defou  
led the bedde of her husbonde. And then  
the abbot awoke. and astonyed went  
to his brethern to her celle/ and fonde  
her dede/ & they entred in & vncou  
ered her/ and fonde that she was a womā  
the abbot sente for the fader of s wyne  
the klandred her and sayd to hym/ s  
that hath leyne wyth thy doughter  
is dede/ and toke awaye the cloth/  
so knele that she was a woman  
all that herde therof were in grette  
dole/ The angell of god spake to the ab  
bot sayeng/ Aryse hastily and take thy  
goode ryde in to the cyte/ And hym that  
the mete take & bryngge hym wyth the  
forth he rode. & mete wyth a man  
comyng/ Whom thabbot demaūded why  
the ranne: & he sayd. my wyf is now  
dede/ and I go to see her & the abbot toke  
& she the husbond of theodora on hys  
hoofe & came to gydre wepyng moche so  
re and wyth grette reuerence and solemp  
ny buried her: The husbond of theodo  
ra entred in to the celle of his wyf/ and  
abode therein. Tyl that he deyed in our  
loze/ The chylde folowynge his norpce the

odora floured in all honeste. & whā thab  
bot of the monastery was dede/ He was  
electe wyth one vois of the couent for to  
be abbot/ Thenne late vs praye to thys  
holy saynt theodora: to praye to almygh  
ty god for vs Amen/

Here foloweth the lyf of sainte  
Swithune bysshop/



Saint Swythune the hol  
confessor was born be  
sydes Wynchester in the  
time of saint egbert kin  
ge/ he was the vij kynge  
after kenulf that saynt

byryne crystened  
For saint austyn  
crystened not alle  
englonde in saynt  
atthelbertus daies  
But saint byry  
ne crystened the  
weste partye of  
englonde in the da  
yes of kenulf the  
kynge: & at tyme  
thys holy Saynt

Swythune serued our lady so deuoutely/  
that all peple that knele hym/ had gre  
te joye of his holynesse: And elmeſton  
that was in that tyme bysshop of Wyn  
chestre made hym prest/ & thenne he lyued  
a strayter lyupng than he dyd byfore/  
And he became thenne so holy in liuing  
that kynge egbert made hym his chaun  
celer/ And chyef of his counseyl & sette  
ethulf his sone & his heier vnder his rule  
& gyardyng / & prayed hym to take hede  
to hym that he myght be brought vp ver  
tuously/ And wythin short tyme after  
the kynge deyed/ & thenne his sone ethulf  
was made kynge after hym / & he gyard  
ded this londe ful well & wysely that it  
encreased gretly in good lyupng thurgh



## The lyf of saint Swithyne the holy bysshop

the counseill of saint Swithyne / & whan el-  
meston the bysshop of Wynchestre was  
dede: Swithyne was made bysshop the-  
re after hym wherof the people were full  
glad / & by his holy kyngng he caused þe  
peple to lyue Vertuously. And to paye  
truely theyr tythes to god & holy chyrche  
And yf ony chyrche fell down or was in  
decay / saint Swithyne wold anone ame-  
de it at his owne cost / Or yf ony chyrche  
were not halowed he wold goo thider a-  
foote and halowe it / For he louyd no pri-  
de ne to ride on gay hors / ne to be pray-  
sed ne flattered of the peple whiche in this  
dayes suche thynges be vsed ouer moche  
god ceasse it: Saint Swithyne guyded  
full well his bysshopryche and dyd mo-  
che good to þe toun of Wynchestre in his  
tyme: He dyd do make without þe weste  
gate of the toun a fayr brydge of stone  
at his propre cost / And on a tyme there  
came a woman ouer the brydge wyth  
her lappe full of egges: & a rechesles fe-  
law stroglyd and wrestelyd wyth her / &  
brake all her egges / And it happed that  
this holy bysshop came that waye the sa-  
me tyme: & bad the woman lete hym see  
her egges / And anone he lyfte vp his  
honde and blessed the egges / & the were  
made hool and founde euerychon by the  
merytes of this holy bysshop / And be-  
yng thenne gladd he thanked god & thys  
holy man for the myracle that was don  
to her / & soone after deyed kyng ethulf / &  
his sone egbert reyned after hym / And  
after hym was atthelberte kyng / & in þe  
thyrde yere of his regne deyde this blef-  
tyd bysshop saint Swithyne. And whā  
he sholde deye he charged his men to bu-  
rye hym in the chyrcheperde for the peple  
shold not worshyp hym after his deth:  
For he loued no pompe by his lif / ne no  
ne wolde he haue after his deth / He pas-  
syd to our lord the yere of grace viij C &

vij: And he laye in the chyrche er he  
translated an C and ix yere / & oðer  
yeres: But in the tyme of holy kyng  
gar his body was translated and  
in ashyrpe in thabbepe of Wynchestre  
saint dunstone & ethelwold / And  
me yere was saint edward kyng  
tyr shryned at shafesbury: Thys  
bysshops dunston and ethelwold  
warned by our lord to see that the  
holy saintes Swithyne and Ed-  
ward sholde be worshypfully shryned / &  
were wythin a short tyme after / and  
holy man warned ethelwold why he  
laye seke to helpe that thys two ho-  
lyes myght be shryned: And then  
shold be parfychtly hool: & soo end-  
ed his lyues ende: and the token is: that  
he shall fynde on saint Swithynes grave  
two rynges of yron nayled fast to-  
gether And as soon as he sette honde on the rin-  
ges they come of / of the stone and to-  
ken was seen in the stone / where the  
were fastened in / And whan they had  
ken vp the stone fro the graue / the  
the rynges to the stone agayn / and mo-  
ne they fastened to it by them self: And  
thenne this holy bysshop gaf laude and  
prayssyng to our lord for this myracle.  
And at the openyng of þe graue of saint  
Swithyne suche a swete odour & s-  
mell yssued out that kyng edgar and a  
multytude of peple were fulfyllid  
frequently swetened / & a blynde man  
ued there his syght agayn / & man  
heled of dyuers sekeneis and mal-  
tyes by the merytes of this holy saint /  
Swithyne: to whom late vs praye  
that he be oure aduocate to the good lord  
vs et cetera /

Here begynneth the translati-  
on of saint thomas of caunterbury





**T**he translatiō of the glo-  
rious martyr saint Tho-  
mas of caunterbury We  
shall shortly reherce In  
to the laude & prayng  
of almyghty god/Then  
in the fyfty yere after hys passyon /  
that was the yere of jubylee / that is  
of remysyon: For of auncient tyme the  
fyfte yere was called the yere of jubylee  
of pardon and remysyon/and is yet so  
amonge religyous men. For whan  
a religyous man hath contynued in his  
oath & yere. thenne he shall be admytted/  
to make his jubylee/ & that made/ he is  
pardonned & hath remysyon of many  
offences that to fore he was bound.  
And/Thenne in this yere of jubylee  
his passion was the solempnyte of  
his translatiō accomplisshed in the ty-  
me of honorius the thyrde pope of that  
tyme/ The whiche graunted verly remys-  
sion & indulgencis so grete & large. &  
for in no tyme of mynde hath be seen

any popes to haue graunted & yeven ly-  
ke: Thenne late he calle to mynde that  
on a tuesday his translatiō was ac-  
complisshed: on the tuesday happed to  
hym many thynges. On a tuesday he  
was born/ On a tuesday he was crys-  
tallized: On a tuesday our lord apperyd  
to hym at pounteney in fraunce seynge  
thomas my chyrche shall be glorified in  
thy blood/ On a tuesday he returned  
fro his exyle/ And on the tuesday he  
suffered martyrdom/ Thenne hys ho-  
ly translatiō was fulfyllid / Now ye  
shall here the reuerend fader in god/ Ste-  
phen archbysshop of Caunterbury Ry-  
chard bysshop of salisbury. Walter the  
prouost of the same place wyth the couēt  
wyth spirytuel songe and deuoute ymp-  
nes whan it was nyght went to the se-  
pulchre of this holy martyr/ And all that  
nyght. & dawe of his translatiō they per-  
seuered in prayers & fastynges / And  
after mydnyght iiii prestes electe & ther  
to chosen approchyng to hys body toke  
vpon the holy hede wyth grete deuocion & re-  
uerence/ And vnto them alle offrid it for  
to kysse it/ Thenne the archbysshop: & all  
the other made grete honour to it. & toke  
all the relikes of the precious body/ &  
laid them in a chest: and shette it faste  
wyth yron lockes / & sette it in a place  
for to be kepte vnto the day that the tras-  
latiō shoulde be solempnyshed / The dawe  
thenne of this holy translatiō being co-  
myn. there were present a grete innume-  
rable multitude of peple as well of ry-  
che as of poure/ there was pandulphus:  
a legate of our holy fader the pope & two  
archbysshops of fraunce of reynes & a  
rentys wyth many other bysshopis &  
abbottes. And also kynge harry the third  
wyth erlys & barones whiche kynge him-  
self toke the chest vpon his sholders/ &  
wyth the other prelates & lordes brought  
it wyth grete ioye and



## The lyf of saint Thomas of caunterbury

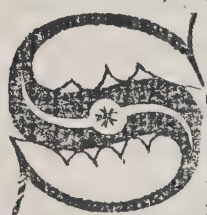
honour in to the place where it is now  
 worshipped / & was layde in a faire and  
 moche ryche shryne / At whos holy trans-  
 lacio were shewed by the merites of this  
 holy martyr saint thomas many myra-  
 cles / To blynde men was gyven theyr  
 syght / to deaf men theyr heyrng : to dumb  
 men theyr speche / And to dede men  
 was restored lyf / Amonge all other there  
 was a man by cause of grete deuocion þat  
 he had for to be at this holy translacion  
 and visyte the holy martyr whiche came  
 to the brydge at braynforde by london.  
 And whan he was in the mydle of the  
 brydge metyng there one was cast in to  
 the water / This man not forgetting him  
 self calyde saint thomas vnto his helpe &  
 besought hym not to suffre his pylgrym  
 to peryshe ne to be there drownded / And  
 fyue tymes he sanke down to the grounde /  
 And fyue tymes arose aboue the wa-  
 ter & thene he was cast to the drye groun-  
 de / Thenne he affermed that he receyued  
 no water in to his mouth ne in to hys  
 erys that dyde to hym greuaunce ne hur-  
 te that he felte / sauf in his fallynge he fel-  
 te in his mouth a lytyll salt water / and  
 added more thereto sayeng that whan he  
 sanke / At bysshop helde hym vp that he  
 myght not synke : this holy translacion  
 was don & accomplisshed the yere of our  
 lord / M CC xx. In the nonas of iuyle  
 at thre of the clokke the fyrty yere after  
 his passyon. For this glorio9 saint our  
 lord hath shewed many grete myracles  
 as wel by his lyf / as after his deth and  
 martyrdom / For a lytyl to fore his deth  
 a yong man deyed / & was reysed again  
 by myracle / & he said that he was ledde  
 to see the holy ordre of saintes in heuen /  
 & there he sawe a set of boyde : and he asked  
 for whom it was & it was answered to  
 hym þat it was kept for the grete bysshop  
 of england saint thomas of caunterbury

there was also a symple prest þat  
 songe none other masse but of our lord  
 wherof he was put to saint thomas  
 ordnary : whom acused he apposed god  
 hym ful symple of connyng / wherfor he  
 suspended him & inhybited him his mas-  
 se. wherfore this prest was ful for-  
 prayed humbly to our blessed lady  
 he myght be restord agayn to say his  
 masse / & then our blessed lady apperid  
 to this prest & had hym go to saint  
 mas & byd hym by the token that  
 dy whom þat seruest hath serued his lord  
 of hys wyth redde silke whiche he shal  
 de there ad he layde it / that he geue the  
 ue to syng masse / & assople the omy  
 suspendyng & thyn inhybytyng & to  
 re the agayn to the scrupse & whā saint  
 thomas herde this / he was gretely mys-  
 syd / & wente & fonde lyke as the prest  
 had sayd : and thenne assopled him  
 lycensyd hym to saie masse as he dyd be-  
 fore comaūdyng hym to kepe this thing  
 secrete as longe as he lyued : There was  
 a lady in england / that despyed gretly  
 to haue graue epen / For she had a conyng  
 she shold be the more beauteuous in the  
 syght of the peple / & only for that cause  
 she made a bolue for to visyte saint tho-  
 mas vpon his bare feet / & whā she came  
 thither / & had deuoutly made her prayes  
 to haue her desyre / sodenly she was  
 blynde / & thenne perceyued that she had  
 offendyd and dyspleyd our lord in that  
 requeste / And cryed god mercy of that  
 offence / And besought hym full mekly  
 to be restored of her syght agayn /  
 ¶ And by the merites of the blessed  
 saynt Thomas : she was restored of her  
 syght agayn : And was glade to haue  
 her olde eyen : And retourned hie  
 agayn / and lyued holyly to her lyes  
 ende : Also ther was a lordes karu  
 brought water to hym at the hys tale :



from the lorde sayd/ yf thou euer haf  
 thyng of myn/ I pray god  
 sent thomas that thou haue noo wa  
 thy basyn/ And sodenly it was al  
 of p water & drie. And there was  
 a threif: There was a tame bird  
 in a cage/ whiche was lerned to spe  
 on a time he fled out of the cage  
 in to the felde/ And there came a  
 wike/ & wold haue take this byde  
 after/ And the byrd beyng in  
 orde cryed. Saynt thomas helpe  
 as he had herde other speke: and  
 the harawke stille dowe dect. and the  
 escaped harmles/ Also there was  
 that saynte Thomas loued mo  
 his dayes/ and he fylle in a greuou  
 s: wherfore he went to the tombe of  
 saynt thomas to pray for his helth: & a  
 he had his desyre & was all hole/ &  
 tomed homward being all hole/ the  
 began to drede lest this helth sholde  
 no moost prouffitable for his soule:  
 the he returned agayn to the tombe of  
 saynt thomas/ & prayd yf his helth were  
 no prouffitable to his soule. that his ol  
 nes myght come again to him/ and  
 ne anone agayn to hym & endured  
 his lyues ende/ And in  
 wyse there was a deuoute blynde  
 man whiche had his sighte restored aga  
 in him bi the merites of saint thomas  
 wherfore he repented him/ for he coude not  
 be quiete in his mynde as he was by  
 fore. He had theie somoch lettynng by  
 feelng the vanytees of the worde: wherfo  
 re prayed to our lorde that by the mery  
 t of saynt thomas he myght be blynde  
 agayn to the world as he was byfore. &  
 ane he had his desyre: and lyued after  
 fulloly to his lyues ende/ Who sholde  
 tel all the myracles that our blissed lor  
 de hath shewed for this holi martyr it shol  
 der moche endure: For euer sith his

passion vnto this day god hath shewed  
 cotinuelly for him many grete myracles  
 Thenne lere vs praye this holy saynt to  
 be a special aduocate for vs wretched sin  
 nars vnto our lorde god. who byng vs  
 vnto his euerlastyng blysse in heuen.  
 Here foloweth the lyf of saynte  
 kenelme kyng and martyr/



Saynt kenelme mart  
 was king of a parte of  
 englonde by walys. his  
 fader was kyng tofore  
 him: was named kenul  
 phe: and fouded thabbay  
 of Wynchecöbe: & set therein monkes: and  
 whan he was deed he was buryed in the  
 same abbey. and that tyme Wynchecombe  
 he was the best towne of that countree/  
 In englonde ben thre pryncypall ry  
 uers/ And thei ben thamise/ seuarn/ and  
 humber/ This kyng kenelme was king  
 of worcestreshyre/ warwykshyre/ & glou  
 cestreshyre/ And the bysshop of worcetre  
 was bysshop of those thre shyres/ and he  
 was kyng also of derbyschyre: ceshyre  
 shropshire: herfordshyre/ notynggham shy  
 re: northhamton shire/ bokpynggham shyre.  
 oxfordshyre: leycestreshyre: & lyncolnshy  
 re: all this was called the marche of wa  
 les/ And of all those countrees saynt ke  
 nelme was kyng: And Wynchecombe p  
 tyme was cheyf cyte of all thysse shyres  
 And in that tyme were in englonde sixe  
 kynges. and before that of wolde had be  
 kyng of all englonde/ And after hym it  
 was departed in saynt kenelmes dayes  
 Kenul his fader was a full holy man: &  
 dornemyl and quendrede weren susters  
 of saynt kenelme/  
 And Kenulf his fader deyd the yere of  
 our lorde viij C xix Thenne was Kenel  
 me made kyng/ whan he was senen yere  
 of age/ And his suster dornemyl



## The lyue of saynt kenelme kyng & marter

louyd him moche/ And they lyued holily  
togider to theyr lyues ende/ but quynore  
that other suffer turned her to wickednes  
se/ and had grete enuye at her broder ke-  
nelme / by cause he was soo ryche aboue  
her. & laboured wyth all her powre to dys-  
troye him/ by cause she wolde be quene &  
regne after him/ and lette make a strong  
poyson/ & gaaf it to her broder/ But god  
kept him it neuer greuid him/ And whā  
she sawe that she coulde not preuaylle a-  
gynst the kyng in that maner. She labou-  
red to askeberde whiche was cheif ruler a-  
bout the kyng/ and promysed to hym a  
grete sōme of money. and also her body  
at his wyll/ yf he wolde slee this ponge  
king her broder/ and anone they accorded  
in this treason/ And in this whyle & that  
same tyme this ponge holy kyng was  
aslepe & dreamed a merueyllous dreame.  
For hym semed that he saw a tree stonde  
by his beddes syde/ and that the heyghte  
therof toched heuen/ & it shyned as bry-  
ght as gold. and had fair braunches ful  
of blosomes & fruyt. And on euery bra-  
uche of this tree were tapers of wy be-  
nyng & lāmpes lyghte. whiche was a  
gloryous sighte to beholde/ And him tho-  
ughte that he clymied vpon this tree/ and  
askeberde his gouernour stode byneth/ &  
helpe downe this tree that he stode on/  
And whan this tree was fallen downe  
this holy ponge man kyng was heuy &  
forowfull/ And hym thought there came  
a fair byrd whiche fleyd vp to heuē wyth  
grete joye/ And anone after this dreame  
he awoke & was al abasshed of this dre-  
me/ whiche anone after he told to his no-  
ryce named wolwelyne / And whan he  
had told to her al his dreame/ she was ful  
heuy and tolde to him what it ment/ and  
sayd his suster & the traytour askaberde  
had falsly conspired his deth/ For she sa-  
yd to hym/ that he had promysed to quen-

drede to slee the/ And that signefieth  
he smyteth downe the tree that stood  
by beddes side/ And the byrde that  
flewst flew vp to heuen signefieth the  
le that angelles shall bere vp to heuē af-  
ter the martyrdom/ and anone after  
askaberde desired the kyng that he shoulde  
goo & disporte him by the wodes side  
med cleut. And as he walked the  
kyng was all heuy & layd him downe to  
sleepe/ And thene this fals traytor pro-  
posed to haue slayn the kyng. & began  
to make the pitche to bury him in/ but as  
as god wolde the kyng awoke/ & saw  
this askaberde that he labored in vayne/  
for god wyll not that I deye in this pla-  
ce/ But take this smalle rodde & the  
thou shalt sette it in the erth/ there shal I  
be martyrde/ And thene they went forth  
togyder a good way thens/ tyll they cam  
to an halothorn/ & there he pyght the rode  
in erth/ and forthwyth incontynent it be-  
gan to grene leues/ & sodenly it wexed to a tree  
as the tree whiche stondeth there yet  
vnto this day & is called kenelmes tre  
and there this askaberde smote of the ho-  
ly pōg kyngis hede/ And anone he ou-  
le was born vp in to heuen in lyknes of  
a white doune/ And thene the wyked  
traytor drewe the body in to a grete as-  
ley/ betwene two hylls: & there he made  
a depe pytte / and caste the body there/ &  
layd the hede vpon it / And while he  
was aboute to smyte of the hede/ the holy  
kyng knelyng on his knees sayd his  
holy canticle: Te deum laudamus/ & he  
came to this Vers Te martirum eāda-  
tus/ And therwyth he gauf vp his spyr-  
yte to our lord Ihesu cryst in lyknes of  
a doune: as afore is said/

**T**henne anone this wyked mar-  
tyr askaberde went to quendrede: and toke  
her al alonge hōw he had done/ where he  
was ful gladd: & anone after toke othe



uene: and charged on payn of des-  
t none sholde speke of kenelme  
after that she abandoned her body  
thred luyng of her flesh in lecherie  
tought her owne men to wretchid lye  
andth is holy body laye longe ty-  
ter in that wode called elent: for no  
murst feteche him thens to bery him  
olwed place for fere of the quene: &  
it is soo that a pour widow by whiche  
white colw/whiche euery day was  
in to the wode of elent and anone  
was there she wolde depart & goo  
the valeye where kenelme was be-  
there rest all the day sittynge by y  
wythout mete/ And euery nyght  
some wyth other bestes fatter/and  
more mylike than any of the other  
wyth/ And soo contynued certen yeres  
of the peple merueilled/that she euer  
in soo good point & ete noo mete/ y  
dape where as kenelmes body laye is  
cald coubage: After on a tyme as the  
pouinge masse at rome in saint peters  
churche: Sodenly there came a white dou-  
ne and lete falle a scrolle vpon that water  
whon the pope sayd his masse/and the  
wordes were writen therein in lettres of  
gole/ In elent in coubage/kenelme kyn-  
ge arn lyeth vnder a thorn/ his hede of  
thorn/ And whan the pope had sayd his  
messe/ he shewed the scrolle to all the peo-  
ple/ But there was none that coude tell  
what it ment/tyll at laste there cam an  
enlysh man/and he tolde it openly tofo-  
all the peple what it ment And thene  
the pope wyth al the people gaaf laude &  
prysing to our lord/and kept that scro-  
ll for a relyque/ And the feest of saynt  
kenelme was halowed that day solemp-  
ly thrugh all rome.

And anone after the pope sent his  
messengers in to Englonde/ to the Ar-  
chbishop of Caunterbery named wyll-

frype/ And badde him wyth his bisschop-  
pes goo and seke the place where the ho-  
ly body lyeth/ whiche is named Colbaga-  
ge in the wode of Elent: And thenne  
this place was soone knowen by cause  
of the myracle that was shewed by the  
white colwe. And whā the archbisschop  
wyth the other bysshoppes and many o-  
ther peple came thider and fonde the pla-  
ce/ Anone they lete dygge vp the body  
and toke it vp wyth grete solempnyte/  
And forthe wyth sprange vp in the sa-  
me place where as the body had layen a  
fayer welle whiche is called saynt kenel-  
mes welle vnto this dayer: where moche  
peple haue ben heled of diuerse sekeneffes  
and maladyes/

And whan the body was aboue the er-  
th/there fylle a stryfe bytwene theym of  
Worcettershyre & gloucetershyre. who shol-  
de haue this body: And thenne a sul go-  
od man that was there amonge them ga-  
ue counseyller/that all the peple shold lye  
downe and slepe and reste theym for the  
wedder was thenne right hote: And why-  
che of the two shires/that god wold shol-  
de first awake/ they to take this body &  
goo theyr waye/ And all the people ag-  
greded thereto: and layd theym downe to  
slepe: And it happed that the abbot of  
Wyntercombe / and all his men alwocke  
first: And they toke vp the holy body &  
bare it forthe towarde Wyntercombe tyll  
they came vpon a hylle a myle fro tha-  
baay/ And for hete and labour they weren  
nyghte deed for thurst: And anone thri  
prayed to god & to this holy saynt to be  
their comfort/ And thene thabbot pyght  
his crose in to the erthe. & forthwith sprā-  
ge there a fair welle/wherof they dranke  
& refresshed them moche. And thene toke  
vp this holy body with grete solempnite/ &  
the monkes receyued it wyth procession  
solempnli: and brought it in to thaabay



## The lyue of saynt Margarete

Wyth grete reuerence/joye and myrthe  
 And the belles sowned and were ronge  
 Wythout mannes honde/And theñe the  
 quene quenrede demaunded what all this  
 ryngyng ment: And they tolde her how  
 her broder kenelme was broughte wyth  
 procession in to thabbepe /And that the  
 belles ronge wythout mannes helpe  
 And theñe she sayd in grete soorne/that  
 is as true sayd she as bothe myne eyen  
 falle vpon this boke/ And anone bothe  
 her eyen felle out of her hede vpon the bo-  
 ke/And yet it is seen on this day/where  
 they fylle vpon the saulter/she radde yf  
 same tyme/deus laudem/ & soone after  
 she deyed wretchedly/ and was cast oute  
 in to a fowle mire/And theñe after was  
 this holy body of saint kenelme layd in  
 an honourable shryne where as our lord  
 do sheweth dayly many a myracle/ To  
 whom be gyuen laude & praysing worlde  
 de wythout ende/

Here foloweth the lyf and passi-  
 on of the blessid virgyne and mar-  
 ter saint Margarete / And fyrst of  
 her name/



**M**argarete is sayd of a  
 precyous gemme or ouche:  
 that is named margary-  
 te: whiche gemme is white  
 lityll & vertuous. So the  
 blessid margarete was white by virgy-  
 nyte: lityll by humylite: & vertuous by  
 operacyon of miracles/ The vertu of this  
 stone is sayd to be ayenst the effucon of  
 blood/ ayenst the passion of the hert/ and to  
 confortacion of the spyrite: In like wyse  
 the blessid margarete had vertue ayenst  
 the shedding of her blood by constance/ for  
 in her martyrdom she was moost constan-  
 te/ and also ayenst the passion of the hert  
 that is to saye temptacon of the deuyll:  
 for she ouersam the deuyll by victorpe / &  
 to the confortacion of the spyrte by does

tryne/ For by her doctrine she conf-  
 moche people & conuerted to the fay-  
 cryst: Theophinus a lerned man wrote  
 her legende/



**T**he Holy Saynt Mar-  
 garete was of the crite  
 of antioche dought of  
 theodosie patryake no-  
 prynee of thidolles cha-  
 inemes/ and she was eli-  
 uerd to a norice for to be kept/ And whā  
 she came to perfight age/ she was by-  
 sed/ wherefore she was in grete hate of her  
 fader/ On a certen day whā she was y-  
 vere of age. & kept the shepe of her no-  
 rice wyth other maydens: the prouost of the  
 us passed by the waye where she was &  
 cōsidered in her soo grete beaute & fauour  
 yf anone he breñed in her loue/ & sent is  
 seruañtes/ & had theim take her & bring  
 her to him. For yf she be free I shal like  
 her to my wyf:  
 And yf she be bonde. I shalle make



by concubyn: And whan she was  
nted tofore hym/ he demaunded her of  
gnage/ name/ & religyon: And she  
berde that she was of noble lygna:  
nd her name margarete. and crysten  
lygion/ To whom the prouost sayd/  
o the fyrst thynges ben conueniente  
e: that is that thou art noble and art  
d margarete: Whiche is moost fayr  
e. But the thyrd apperteyneth noo  
ge to the: that soo saye a mayde & so  
e sholde haue a god crucified. To  
n she sayd: howe knowest thou that  
was crucified / he answerde by the  
s of crysten men/ To whom marga  
ayd/ o what shame is it to you whā  
de the payne of cryst. and the glory  
d byleue one thyng and denye a no  
And she sayd and affermed hym to  
ucified by his wyll for our redemp:  
nole lyueth euer in blysse/ And the  
e prouost beyng wroth comaunded  
put in prysyn. And the next dape  
dyng comaunded that she sholde be  
gyt to hym. And thenne he sayd to  
o good mayde haue pyte on thy bel  
nd worshippe our goddes that thou  
st be well/ To whom she sayd/ I wor  
pe him that maketh the erthe to trem  
whom she see drede: and the winde  
atures obeyen/ To whom the prouost  
yd but yf thou consent to me/ I shall  
e thy body to be all to torn/ To whō  
garete sayd: cryst gaaf hymself ouer  
e deeth for me & I desire gladly to die  
ryst/ Thenne the prouost comaunded  
o be hanged in an instrument to tor  
e the peple. and to be cruelly fyrst be/  
wyth rodde/ and wyth yren combes  
nde & dralwe her flesshe to the bones.  
moche that the blood ranne about out  
e body/ lyke as a streame reneth oute  
fesh springyng well: they that were  
wepte & sayd/ O margarete verely

We ben sory for the/ Whiche see thy body so  
foule & cruelly torne & rent/ O how thy  
moost belovd hast thou lost for thin incru  
delyte and mysbyleue. now byleue; and  
thou shalt lyue/ Thenne sayd she to them  
O euill counseillers departe ye and goo  
fro me/ This cruell torment of my flesh  
is sauacion of my soule: thenne she sayd  
to the prouost/ Thou shames hōde and  
insaciabable lpon thou hast power ouer mi  
flesh/ but cryst reseructh my soule/ The  
prouost couerde his face wyth his man:  
tell/ for he myghte not see soo moche effuci  
on of blood/ And thenne comaunded that  
she sholde be taken downe/ and to shytt  
her fast in prysyn/ And there was seen a  
merueyllous bryghtnes in prysyn of the  
kepers/ And whiles she was in prysyn  
she prayed our lorde that the fende that  
had fonghte wyth her/ he wolde bysible  
shewe him vnto her: And thenne apered  
an horryble dragon & assayled her and  
wolde haue deuoured her/ but she made the  
signe of the crosse/ and anone he danyf  
shed awaye/ And in a nother place it is  
sayd that he swolowed her in to his bely/  
she makynge the signe of the crosse. and  
the bely brake a sonder/ And soo yssued  
oute all hool and sounde. This folowyn  
ge & brekyng of the bely of the dragon  
is sayd that it is apocryfum/ After this  
the deuyl appered to her in lyknes of a  
man for to deceyue her. And whan she  
salwe hym she went to prayer/ And af  
ter arose/ & the fende cam to her. and toke  
her by the honde: and sayd/ It suffyseth to  
the/ that thou hast done. But now ce  
ase as to my persone /  
She caughte hym by the hede/ and threwh  
hym to the grounde/ And sette her righte  
foot on his necke sayenge: Eye still thou  
fende vnder the fote of a woman. The de  
uyl thenne cryed/ O blessyd margarete  
I am ouercomen/ yf a yonge man had



## The lyue of saynt Margarete

ouercomen me I had not relished. But alas I am ouercomen of a tender Virgyn wherfore I make the more sorowle.

For thi fader and moder haue ben my good frendes: She thenne constrayned him to telle whi he came to her and he answered þ he came to her to counseill her for to obeye the desire & request of the prouost. Thenne she constrayned hym to sage wherfore he tempted somoch & soo oft cristen people. To whom he answered that naturelly he hated Vertuous me/ and though we ben ofte put abacke fro them yet our desyre is moche to exclude them fro the felicity that they fynde for we may neuer obteyne ne recouer our blisse that we haue lost. And she thenne demaunded what he was/ and he answered I am named Veltis/ one of them whom salamon closed in a vessell of brasse. And after his deth it happed that thei of babilon fonde this Vessell. And supposed to haue fouden grete tresour therein & brake the Vessell. And thenne a grete multitude of Be deuylls fleye out/ & fylled full the ayre alway/ awaytynge & espyng where we may assayl rightfule me. And whan he had sayd thus: she toke of her foot & sayd to him: flee hens thou wretched fende. and anone therth opened: & the fende sate in/ thenne she was sure. For whan she had ouercome the maister/ she myght lightly ouercome the mynister. Thenne the nexte daye folowynge whan all the people were assembled/ she was presented to fore the iuge. And she not doynge sacrifice to theyr fals goddes/ was cast in to the fyre/ and her body broyled wyth burninge brondes/ in such wyse that the people merueilled/ that soo tendre a mayde myght suffre soo many tormentes: and after that they put her in a grete Vesselle full of water fast bounden that by chaungynge of the tormentes/ the sorowle & fey

lynge of the payn sholde be the more sodenly therth trembled/ & the ayre hydous: and the blessed Virgyn was the only hurt yssued out of the water. And eng to our lord: I beseeche the my lord that this water may be to me the font of baptisme in to euerlastynge lyf. And there was herde grete thonder/ & a raine descended fro heuen/ and set a golden wyng on her fede. Thenne V M men bygid in our lord/ & for crystes loue the were blessed. by the comaundement of prouost olybrius that tyme in came by meth the cyte of aurelia. Thenne our us seenge the sayth of the holy mathe inmeuable: and also serynge that ther shold be conuerted to the cryste by her: gaaf sentence & commaund that she shold be byshed. Thenne she preped to one malcus that sholde besede her that she myght haue space to pray: and hat gotten she prayed to our lord sayng: Fader almyghty I yelde to the thankynges that thou hast suffred me to come to this glorie/ beseshynge to pardonne they that pursue me. And I beseeche the good lord that of thy haboundant grace thou wlt graunt vnto all them that wyte misasion: rede it & here: or to them that me bre me that thei may deserue to haue layn remission & forgyuenes of all theyr synnes. And also good lord yf ony woman wyth childe traueyling in ony place calle on me/ thou wylte kepe her from synne/ and that the childe maye be deliuered fro her hely wythout ony hurt to her membres. And whan she had sayd her prayer: there was a boye made in heuen/ Sayenge that her prayers were heard and graunted. And that the gates of heuen were open and abode for her. And badde her come in to the count of euerlastynge rest. Thenne she thankynge our lord arose vp/ and badde the hangyn



plfeth the commaundement of the  
ost. To whom the hangman sayd/  
orde that I sholde see the byrgin  
st/ to whom she sayd yf thou doo it  
ou mayst haue noo parte with me  
ne he byng afeerde & trembelynge  
of her dede/and he fallynge downe  
fete gaaf by the goost/Thenne the  
is toke by the holy body/and bare  
o antypocher:and beried it in the ho  
a noble woman & wydow named  
cia: And thus this blessid & holy  
n saynt margarete suffred deathe /&  
ed the crowne of martyrdom/ the  
alendes of august: as is founden  
story/ & it is red in a nother place  
t was the thyrde ydus of juyll/Of  
byrgyn writeth an holy man & saith  
oly & blessid margarete was fulle  
of drede of god..faddre stable & wor  
ful in religyon/Arayed wyth com  
on.laudable in honest/and singu  
pacyence/And noo thyng was fo  
in her contraye to crysten religyon:  
full to her fader:and byloued of our  
Jesu cryst/ Thenne lette be  
mbre this holy byrgyn that she pray  
s in our nedes/

Here foloweth of saynt Praxe  
the virgyne /

**S**aynt Praxed was  
suster of saynt potencia;  
ne:whiche weren susters  
of the sayntes:nonaty &  
thymothee:whiche weren  
enformed in the sayth of  
thypsoles/ And whan the cruell per  
sion was of many crysten men/and  
martred & slayne:thei beried the bo  
dy of the holi martyrs:& gaff al her go  
de & facultes to pour peple for goddes  
lo/ And at the last thei slept in our lo  
rd: & died about the yere of our lord c. ly

Under marke anthonye the prouost /  
Here foloweth the lyf of saynte  
Mary Magdalene And fyrst thin  
terpretacion of her name /



**M**arie is asmoche to say as bytter  
or a lighter/or lighted/by this ben  
Understode in thyngis that ben in þe beste  
partes that she chafe/that is to say parte  
of penaunce:parte of contemplacō wyth  
in/& part of heuenly glori:And of this  
treble partie is Understonde that is sayd  
by our lorde. Mary hath chosen the beste  
part whiche shall not be take fro her/The  
first part shall not betaken fro her bi cau  
se of thede whiche is the folowynge of ble  
ssidnes:the second by cause of continua  
ūce/For the contynuaūce of her lyf is cō  
tynued wyth the contēplacion of her con  
tray. The thirde by reason of perdurable  
nes/& for asmoche as she chaas the beste  
parte of penaunce/ She is sayd a bytter  
fer/  
For therein she had



## The lyf of saynt Mary magdeleyne

moche bytternesse/ And that apere  
in that she wepte so many teeres that she  
weshe therewith the fete of our lord: and  
for soo moche as she chaas the parte con  
templacyon wythinforth she is a lighter  
for there she toke so largely/that she sprea  
de it habundantly/ She toke the lyghte  
there/ wyth whiche afterwarde she enlu  
myned other: And in that she chaas the  
best parte of the heuenly glory: She is sa  
yd the light/for thenne she was enlumi  
ned of perfyht knowlege in thought/and  
wyth the light in clerenes in bodi: Mag  
dalene is as moche to saye as abidyng  
culpable/ Or magdalene is interpreted  
closed or shyfte/or not to be ouercomen  
Or full of magnysfience / by whiche is  
shewed what she was tofore her conuer  
sion/ And what in her conuersion: and  
what after her conuersion/ For tofore her  
conuersion she was abidyng gyltye by  
obligacion to euerlastyng payne/ In þ  
conuersion she was garnysshed by amo  
unt of penaunce/ She was in the best wy  
se garnysshed wyth penaunce: For as ma  
ny delices as she had in her/ soo many sa  
crifyces were founden in her / And after  
her conuersion she was praysed by ouer ha  
bundance of grace: For where as synne  
habounded/ grace ouerhabounded & was  
more: &c:



**M**ary Magdalene had  
her surname of magdalo  
a castell/ and was borne  
of right noble lygnage &  
parentes/ whiche were de  
cended of the lygnage of  
kynge/ And her fader was named Si  
rus & her moder eucharpe / She wyth her  
broder lazare & her suster martha posse  
ded the castell of magdalo: whiche is two  
myles fro nazareth/ & bethanye the castell  
whiche is nygh to iherusalem. and also  
a grette parte of iherusalem. whiche al thi

se thynges they departed amonge  
in suche wyse that marie had the castelle  
magdalo. wherof she had her name mag  
dalene/ And lazare had the parte  
cytye of iherusalem: and martha had to  
her parte bethanye/ And whan ma  
rie herselfe to all delices of the body and  
lazare entended all to knyghthode/ mar  
tha whiche was wyse gouerned by  
her brothers parte/ and also her suster/ &  
also her owne/ and adminystred to nig  
htes: and her seruañtes/ and to pouer men  
suche necesarytes as theym neded/ouer  
theltes after the ascencion of our lord  
they soldde all thynges theynges and boug  
hte the valew therof and laid it at the fe  
te of the appostles/ Thenne whan mag  
dalene habounded in rycheesses/ And by  
cause delyte is felawe to rycheesses/ has  
bundance of thynges/ And for so mo  
che as she shone in belwte gretly among  
rycheesses/ soo moche the more she submyssed  
her body to delyte/ And therfore she chos  
her right name. and was called cusuma  
bly a synner/ And whan our lord ihesu  
criste preched there and in other pces  
She was enspyrred wyth the holy gost  
and went in to the hous of symon lepro  
us/ where as our lord dyed/ Then she  
durste not by cause she was a synner a  
pore tofore the iust and good peple/ but  
remayned behynde at fete of our lord/ &  
wysshe his fete wyth the teeres of her eyen  
And dryed them wyth the here of her he  
de: And enoynted them wyth precious  
oynement/ For the enhabytantes of that  
regyon vsed baynes and oynement for  
the ouer grette brennyng and hete of the  
sonne/ And by cause that symon the pha  
rysee thought in hymself that ys our lord  
had ben a very prophete/ he wolde not  
haue suffred a synfull woman to haue  
touched hym/ Thenne our lord repured  
him of his prysupcion/ & forpaued þ



after synnes/ And this is the that sa-  
 maria magdalene to whom our lord  
 gaue many grete yestes. And shewed  
 many grete sygnes of loue/ that he to-  
 ke from her vii deuiis/ he embraced her all  
 in his loue and made her ryght sample  
 er with hym: he wolde that she shold bee  
 his hostesse. & his procureesse in his iour-  
 ney. he ofte tymes excused her swetely:  
 he excused her ayenst the pharysee  
 who he sayd that she was not cleane/ and  
 by her suster that sayde that she was  
 ydyll. and vnto judas who said she was  
 a whorresse of good: and when he saw  
 her wepe/ he coude not wythholde his te-  
 res. And for the loue of her he reysed la-  
 zarus who had be foure dayes dead/  
 and heeled her suster fro the fluge of blode  
 who had her holden vii yere/ And by  
 the myracles of her he made marcelle cha-  
 mber of her suster martha to saye that  
 she was the word / blessyd be the wombe that  
 bare the/ and the pappes that gaf the sou-  
 le out after saint ambrose it was mar-  
 tha that sayde so: and this was her cha-  
 mber/ This maria magdalene sayde it  
 is she that wesshe the feet of our lord: &  
 orde them with the heer of her hede: and  
 anointed them with precious oynement  
 and dyd solempne penaunce in the ty-  
 me of grace / And was the fyrst that  
 chos the best parte which was att the  
 feet of our lord / and herde his prechyng  
 who he enoynted his hede: & as his pas-  
 syng was nygh vnto the crosse / whyche  
 myghte wold oynementis/ and wold eno-  
 ynt his hode and wold not departe fro  
 the monumente/ when his discyples de-  
 parted: To whom ihesu cryst appierd /  
 fyrst after his resurrection. and was  
 seene to the appostolis & made of oure  
 lord appostollesse of thapostoles / Then  
 after thascencion of our lord the viii y-  
 res after his passyon/ longe after that the

jettes had sleyn saint stephen/ and had  
 caste out the other dyscyples out of the  
 iherusalem which went in to dyuerse con-  
 treyes and preched the word of god/ ther  
 was that tyme wyth thapostoles saynt  
 mayme which was one of the xiiij/  
 dysciples of our lord to whom the blys-  
 syd marie magdalene was comysed by  
 saint peter/ And thenne when the dysci-  
 ples were departed: Saint mayme/  
 marie magdalene: and lazarus her brother  
 martha her suster Marcelle chamber of  
 martha/ and saint cedonys which was  
 born blynde. & after enlumyned of oure  
 lord/ alle thys to gyde and many other  
 crysten men were taken of the mescreaun-  
 tes and put in to a shippe in the see with-  
 out ony takell or rother. for to be drow-  
 ned/ but by the puruauence of almygh-  
 ty god they came all to marcelle / where  
 as none wold receyue them to be lodged  
 they dwellid and abode vnder a porche /  
 to fore a temple of the peple of that coun-  
 trey/ And when the blessyd marie mag-  
 dalene sawe the peple assembled at this  
 temple for to do sacrefyse to the ydolis-  
 she arose vp peasybly wyth a glad &  
 sage & discrete tongue & well spekyng/  
 And began to preche the faith & lawe of  
 ihesu cryst/ and wythdrew them fro the  
 worshypppyng of thydolis/ Thenne were  
 they admerueyled of the beaute of the re-  
 son/ & of the sayr spekyng of her And it  
 was noo merueyle that the mouth that  
 had kyssed the feet of our lord soo deuo-  
 tely and so goodly shold be enspyrred  
 wyth the word of god more than othe-  
 r & after that it happed that the prince of p-  
 prouynce & his wyf made sacrefyse to p-  
 ydolis for to haue a child/ & marie mag-  
 dalene preched to them ihesu cryst. And  
 forbade them tho sacrefyses/ & after that  
 a lityl whyle marie magdalene appie-  
 red in dyscon to p lady sayeng wherfor



## The lyf of saint Marie magdalene

hast thou so moche rycheſſe : & ſuffreſt the  
poure peple of our lord to deye for hun-  
gre & for colde : And ſhe doubted & was  
aſerd to ſhelwe this diſſon to her lord/  
And theſe the ij nyght ſhe appierd to  
her agayn & ſayd in lyke wyſe & adious  
ted thereto menaces/ yf ſhe warned not  
her huſbond for to comforte the poure &  
nedy/ And yet ſhe ſayd nothyng therof  
to her huſbond/ And thenne ſhe appie-  
ryd to her the thyrde nyght whan it was  
derke and to her huſbonde alſo wyth a  
frownyng & angry viſage lyke fyre ly-  
ke as all the hous had brennyd/ & ſayde  
thou tyraunt & membre of thy fader the  
deuyll wyth that ſerpent thy wyf y wyll  
not ſaye to the my wordes / thou reſteſt  
now enemy of the croſſe/ whiche haſt ſyl-  
led thy bely by glotonye : wyth dyuers  
maner of metes and ſuffreſt to perſſhe  
for hounge the holy ſaintes of our lord:  
Lyſt y not in a paleys wrapped wyth  
clothes of ſylke/ And thou ſeſt theym  
wythout herberough deſcomforted: And  
gooſt forth and takeſt no regarde to the  
Thou ſhalt not eſcape ſo ne departe with-  
out punyſſement thou tyraunt & felon  
by cauſe thou haſt ſoo longe taryed/ and  
whan marie magdalene had ſayd thus  
ſhe departed alwaye. Thenne the lady a-  
woke and ſygged and the huſbond ſyg-  
ged ſtrongely alſo for the ſame cauſe / &  
trembled: And thenne ſhe ſayd ſir haſt  
thou ſeen the ſweuen that i haue ſeen/ I  
haue ſeen ſayd he that i am gretly amer-  
ueyled of & am ſore aſerd what we ſhal  
doo. And his wyf ſaid it is more prouf  
ſpytable for vs to obeye her/ thenue to ren-  
ne in to the yre of her god whom ſhe pre-  
chyd/ For whiche cauſe they receyued  
them in to theyr hous and mynſtered to  
them all that was neceſſarye and nede-  
full to them. Thenne as marie magdale-  
ne prechyd on a tyme/ The ſayd pryncce

ſayd to her/ Weneſt thou that thou ſhalt  
deſende the lawe that thou precheſt/ And  
the anſwerd. Certaynly i am redy to de-  
fende it/ as ſhe that is conſerned ery-  
daye by myracles/ and by the pre-  
dication of our maſter ſaynt peter / whiche  
now ſpyteth in the ſee at rome. To whom  
thenne the pryncce ſayd/ i and my wyfe  
ben redy to obeye the in all thynges that  
mayſt gete of thy god whom y precheſt y  
we myght haue a chyld/ And thenne  
marie magdalene ſayd that it ſhould not  
be leſt therfore/ And thenne prayed ſhe  
to our lord that he wolde vouchſafe  
his grace to geue to them a ſone. And  
our lord herd her prayere / and the lady  
conceyued / Thenne her huſbond wold  
goe to ſaint peter for to wyte yf it were  
trewe that marie magdalene hadde be-  
chyld of Jeſu cryſt. Thenne his wyf ſaid  
to hym/ What wyll ye doo ſir. Weneſt  
ye to go wythout me. nay whan thou ſhalt de-  
parte i ſhal departe wyth the and whan  
thou ſhalt retorne agayn i ſhall retorne  
ne: & whan thou ſhalt reſte and tarye  
i ſhall reſte & tarye/ To whom her huſ-  
band anſwerd & ſayd/ dame it ſhall not be ſoo  
For thou art grette and the perſſes of y  
ſee been wythout nombre/ y myghte ly-  
ghely perſſhe/ thou ſhalt abyde at home  
& take hede to our poſſeſſions/ And his  
lady for nothyng wold not chaunge her  
purpoos. But ſpyll down on her knees at  
his feet ſore wepyng requyryng hym to  
take her wyth hym : And ſo at laſt he  
conſented & graunted her requere/ thenne  
marie magdalene ſette the ſygne of the  
croſſe on their ſholdres to thende the the-  
fende ſholde not empeſſhe ne lette them  
in theyr journey/ Thenne charged he  
a ſhypp habundauntly of al that was  
neceſſarye to theym. And left alle thynges  
in the keepyng of marie mag-  
dalene & went forth on theyr pylgrymage



And they had made their cours and  
 a daye and a nyght there arose  
 a tempest and orage: & the wynde  
 ased and grewe ouer hydouse in su  
 ch wyse that this lady whych was gre  
 telyng the tyme of her chyldeinge be  
 to wey feble & hadde grete anguyf  
 for the grete walwes and troubling  
 of the see: and soone after began to tra  
 uel and was deliuerd of a fayr sone  
 by reason of the storme and tempest: &  
 in the chyldeinge deyd/and whā the chil  
 de was born he cryed for to haue comfor  
 te the tithes of his moder: and made a  
 pious noyse Alas what sorowe was  
 thē to the fader: to haue a sone born whi  
 ch was cause of the deeth of his moder/ &  
 he myght not lyue: for ther was none to  
 nurse hym/ Alas what shal this pyl  
 grym do/that seeth his wyf dede/and his  
 for cryng after the brest of his moder/  
 And the pylgrym wepte strongly/and  
 sayd/ Alas caryt alas what shall I do  
 I cryed to haue a sone/and I haue los  
 t the moder and the sone/ & the ma  
 riners thēne sayd: this dede body must  
 be cast in to the see. or ellis we alle shall  
 perishe. for as longe as the shall abyde  
 by the see/this tempest shal not cesse/ & whā  
 they had taken the body for to caste it in  
 to the see/ the husband sayde abyde and  
 I will be a lytyle/ And yf ye wyl not spare  
 to my wyf. yet at lest spare the lytyle  
 chylde that cryeth/ I praye you to tarye  
 a while for to knowe yf the moder be a  
 liue of the payne/and that she my  
 ght reueue/and whyles he thus spake.  
 to them the shypmen espyed a montayn  
 nere fro the shyppe/ And thēne they  
 sayd that it was best to sette the shyppe  
 toward the londe and to burye it there &  
 for saue it fro deuouring of the fisses  
 of the see/and the good man dyd so mo  
 ch with the maronners what for pra

pers and for mony that they brought þ  
 body to the montayn. And whan they  
 shold haue dygged and make a pytte to  
 laye the body in: they fond it soo harde a  
 Roche that they myght not entre for har  
 denes of the stone: And they left the bo  
 dy there lyeng & couerd it with a man  
 tell: and the fader layde his lytyle sone at  
 the brest of the dede moder/ & sayde we  
 pyng: O marie magdalene why comest  
 thou to marcelle to my grete losse & euyl  
 aduenture why haue I at thy Instance  
 entreprysed this journey/ hast thou requi  
 red of god that my wyf shold conceue &  
 shold deye at the chyldeinge of her sone: for  
 now it behoueth that the chylde that she  
 hath conceued and born perishe by cau  
 se it hath no noryce/ This haue I had by  
 thy prayer/and to the I commaunde the  
 to whom I haue commendyd all my goo  
 des/ And also I commaunde to thy god  
 yf he be mighty that he remembre the sou  
 le of the moder/ That he by the prayer  
 haue pytte on þ chylde that he perishe not  
 Thēne couered he the body alle aboute:  
 with the mantell and the chylde also/  
 And thēne returned to the shyppe. &  
 helde forth his journey/and whan he ca  
 me to saint peter/ Saint peter came a  
 gainst hym/ And whan he sawe the syg  
 ne of the crosse vpon his sholder/ He de  
 maunded hym what he was/and wherfo  
 re he came/and he tolde to hym all by or  
 dre/ To whom peter sayd/ peace be to the/  
 thou art welcome: & hast byleued good  
 counseyle & be thou not fey/ yf thy wyf  
 slepe. And the lytyle chylde reste with her  
 For our lord is almyghty for to giue to  
 whom he wyl/ & to take awaye þ he hath  
 gyven/ & to restablyshe & gyue agayn þ  
 he hath taken/ & to tyme all feynnes and  
 wepyng in to ioye: Thēne peter ladde  
 him in to Iherusalem and shewed to him  
 all the places wher Ihesu cryst preachyd &  
 ij



## The lyf of saint Marie magdalene

dyd miracles and the place where he suf-  
fred deth/ And where he ascended in to he-  
uen/ And when he was wel enformed /  
of saint peter in the sayth/ And that two  
yere were passyd sythe he departed fro  
marcelle / He toke his shyppe for to re-  
tourne agayn in to his countrey: & as he  
sayled by the see: they came by the ordey-  
naunce of god by the roche where the bo-  
dy of his wyf was left and his sone:  
Thenne by prayers and yestes he dyde  
soo moche that the aryued thereon/ And  
the lytyll chylde whom marie magdalene  
had kepte wente ofte sythes to the see sy-  
de/ & like smale chyldeyn toke smale sto-  
nes and threwe them in to the see/ And  
whan they came they salve the lytyll chil-  
de playeng wyth stones on the see syde:  
as he was wonte to doo/ and thene they  
merueyled moche what he was. And  
whan the chylde salve them / whiche ne-  
uer had seen peple tofore was aserde &  
ranne secretly to hys moders breste &  
hyde hym vnder the mantel/ And thene  
the fader of the chylde went for to see mo-  
re apertly/ And toke of the mantel/ and  
fonde the chylde whiche was ryght fayr  
suckynge his moders breste: Thenne he to-  
ke the chylde in his armes and sayd. O  
blessyd mirie magdalene I were wel hap-  
py and blessyd yf my wyf were now a  
lyue/ And myght lyue and come agayn  
wyth me in to my countrey / I knowe  
verely and byleue wythout doubte that  
thou that haste gyuen to me my sone: &  
hast fedde and kepte hym yere in thyss  
Roche: mayst well restablysshe his mo-  
der to her fyrst helthe / And wyth thyse  
wordes the woman respoyded and toke  
lyf & sayd lyke as she hadde ben awa-  
ked out of her slepe / O blessyd marie  
magdalene thou art of greate mercyte &  
glorouse/ For in the paynes of my de-  
lyueraunce thou were my mydwyf/ and

in all my necessytes thou haste a-  
plyssed to me thy seruyce of a ch-  
er/ And whan her husband herd  
thyng/ he admerueyled moche and  
lyuest thou my ryght dere and be-  
loued wyf/ To whom she said. ye  
ly I lyue and am now fyrst come  
pylgrimage/ fro whens thou art  
And alle in lyke wyse as saint  
ladde the in Iherusalem and shewed  
all the places where our lord suffre  
was buryed/ And ascended to heu-  
en/ & many other places. I was wyth  
wyth marie magdalene whiche lade  
accompanied me / And shewed me  
all the places whiche I well remem-  
ber haue in mynde. And there re-  
counted to hym all the places and the myracles  
that her husbande hadde seen/ & neu-  
er sayd of ony artycle ne went out of  
weye fro the soth: & thene the good  
receyued his wyf & his chylde/ & went to  
shyppe/ And soone after they came to  
porte of marcelle/ and they fonde the  
syde marie magdalene prechynge wyth  
her dysciples/ And thenne they heled  
doun to her feet/ and recounted to  
that had happened to them/ & requyred  
baptysme of saint maymyn. & thene  
they destroyed all the temples of  
lis in the cyte of marcelle/ & made  
ches of Ihesu cryst/ and wyth one  
de they chaas / the blessyd saint  
for to be bysshop of that cyte/ and  
ward they came to the cyte of  
by greate myracles and prechynge  
brought the peple there to the faith  
cryst: and there saynt maymyr was  
orderyned to be bysshop/ In this  
whyle the blessyd marie magdalene  
sytyous of souerayn contemplacion  
ght a ryght sharp deserte: & toke  
whiche was ordeined by thangele  
and abode there by the space of xx



without knowleche of my body/ In whi  
 place she had no comfort of rennyng  
 nor ne solace of tree ne of herbes  
 that was bycause our redeemer did  
 we it openly: that he had ordeyned  
 for refection celestyall: and no bodely  
 And every daye at every houre  
 we call she was lyft vp in thayer of  
 thangelis/ & herde the glorgous songe of  
 the uenly compaynes wyth her bodely  
 eer/ Of whiche she was fedde & fylled  
 wryght swete metres: and thenne was  
 brought agayn by thangelys vnto her  
 place/ in such wyse as she hadde  
 no dede of corporall norpysshyng.  
 I suppose that a preest whiche desired to  
 see a solitarie lyf toke a celle for hym  
 whelue forlonge fro þ place of ma  
 rie magdalene/ On a daye our lord ope  
 ned open of that preest/ & salu with bode  
 ly in what maner the angellis des  
 cended in to the place where the blessed  
 magdalene dwellyd/ and how they lyft  
 her to thayer: and after by the space of  
 four brought her agayn wyth diuine  
 praynges to the same place/ and then  
 the preest desired greatly to knowe:  
 the wuth of this merueylous dyspon/ &  
 man his prayers to almyghty god. &  
 when wyth grete deuocion vnto the pla  
 ce/ and whan he approched nyghe to it to  
 a stanes caste/ His thyres began to swel  
 le and wey feble/ and his entrayles be  
 gan bythyn to lacke breth and syghe for  
 fernd affone as he returned he hadde  
 thynnes all hool/ and redy for to goo/ &  
 when he enforced hym to go to the place  
 all his body was in langour/ & myght  
 not leue/ And thenne he vnderstode þ  
 it was a secrete celestyall place where no  
 man may myght come. and thenne  
 he called the name of Ihesu and sayd/ I  
 conne the by our lord/ that yf thou be a  
 man or other creature resonable þ dwel

lest in this caue: that thou answer me /  
 and telle me the trouthe of the/ And whā  
 he had sayd this thre tymes: the blessed  
 marie magdalene answered. Come mo  
 re nere: & thou shalt knowe that thou de  
 syrest: & thenne he came tremblyng vnto  
 the half waye and she sayd to hym: Re  
 membrest thou not of þ gospel of maria  
 magdalene the rennommed synful wo  
 man whiche wesse the feet of our sau  
 our wyth the teeres/ and dryed the wyth  
 the heer of her hede / and deserued to hane  
 foryeuenes of her synnes. & the preste  
 said to her I remembre it wel that is mo  
 re than xxx yere that holy chyrche byle  
 ueth and confessith that it was don and  
 thenne she sayd I am she that by the spa  
 ce of xxx yere haue ben her wythout wry  
 tyng of ony persone/ and like as it was  
 suffred to the yesterdape to see me in ly  
 ke wyse I am every daye lyft vp by the  
 bondes of thangelis in to thayer. & haue  
 deserued to here wyth my bodely eeries þ  
 wryght swete songe of the compayne ce  
 lestyall: And by cause it is shewed to  
 me of our lord that I shall departe out of  
 this world/ Soo to maymyne / & saye  
 to hym that the next daye after the resur  
 rection of our lord in the same tyme: þ he  
 is accustomed to aryse & go to matyns:  
 that he allone entre in to his oratorie &  
 that by the mynysterie & scrupce of an  
 gellis he shall fynd me there/ And the  
 preest herd the voyes of her like. as it had  
 be the voyes of an angell but he sawe no  
 thyng and thenne anon he went to saint  
 maymyne and tolde to hym all by or  
 dre/ Thenne saint maymyne was re  
 plenysshed of grete joye/ & thanked our  
 lord greatly: And on the sayd daye and  
 houre as is afore sayd he entred in to his  
 oratorie & sawe the blessed marie mag  
 dalene standyng in the quyre or chore  
 yet amonge thangelis that brought her



## The lyf of saint Marie magdalene

& was lyft vp fro thert the space of ii/  
 or ii cubyttys / And prayeng to our lor  
 de she held vp her bondes and whā saint  
 maxymen sawe her he was aferd to ap  
 proche to her / And she retourned to hym  
 and sayd: come hyther myn olon fader &  
 flee not thy doughter: and he approched  
 & came to her: as it is redde in the booke  
 of the sayd saint maxymen. For the  
 customable vision that she had of angel  
 lyes euery daye: the chyre and bysage  
 of her shone as clere as it had ben the ra  
 yes of the sonne And thenne all the cler  
 kes & the prestes a fore sayd were cal  
 lyd. And marie magdalene receyued þ  
 body & blood of our lorde of the bondes  
 of the bysshop wyth grete habundaunce  
 of teeres. and after she stretched her body  
 to fore the auter. And her ryght blessid  
 soule departed fro the body and went to  
 our lord: & after it was departed ther ys  
 sued out of the body and adour so swete  
 smellyng that it remayned there by the  
 space of vii dayes to all the that entred  
 in: And the blessyd maxymen enoyr  
 ed the body of her wyth diuers precious  
 opnementis / & buryed it honourably:  
 And after commaunded that his body  
 shold be buryed by hers after hys deith /  
 Egesippus wyth other booke of jose  
 phus aorden ynough wyth þ sayd sto  
 ry / And josephus sayth in his tratye þ  
 the blessyd marie magdalene / After the  
 ascencion of our lord for the brennyng  
 loue that she had to ihesu cryst / And for  
 the grefe & dyscomfort that she had for þ  
 absence of her mayster our lord she wold  
 neuer see man / but after whan she came  
 in to the countree of Ays / She wente in  
 to deserte & dwellyd there xxx yere wyth  
 out knowynge of ony man or woman  
 And he sayth that euery daye at vii hou  
 res canoniques she was left in to thap  
 er of the angellis / But he sayth that

whan the prest came to her / he found  
 enclosed in her celle / and she requyred  
 hym a besty ment: And he deliuered  
 her one: whiche she clothed and couer  
 wyth / and she went wyth him to the  
 the and receyued the commynyeon  
 thenne made her prayers wyth jo  
 bondes / and rested in peas in the tyme  
 of charles the grete in the yere of oure  
 vij C lxxxj: Gerard duke of burgun  
 myght haue no chyld by his wyf / for  
 fore he gaf largely almesse to the po  
 peple: and founded many chyrches / and  
 many monasteryes. And whan he had  
 made thabbeye of Displyacence: he  
 thabbot of the monastery sente a monke  
 wyth a good resonable felawshyp to  
 Ays for to brynge thyder yf they  
 ght of the relyques of saint marie ma  
 dalene. and whan the monke came o  
 cpte / he fond it all destroyed of paynys  
 Thenne by aduenture he fond the seul  
 cre / for the wyrtynge vpon the sepulchre  
 of marie magdalene rested and la: the  
 re / and thistorpe of her was meruei  
 ly entayled and coruen in the sepulchre  
 thenne this monke openyd it by nyght  
 and toke the relyques / and bare the  
 to his lodgyng and that same nyght  
 marie magdalene appierd to that monke  
 sayeng / doubte the nothyng make a  
 de of thy werke thenne he retourned om  
 ward Bntyll he came half a myle fro the  
 monastery: But he myght in noo  
 remeue the relyques fro thens tyll  
 thabbot & monkes came wyth proce  
 on & receyued the honestely: & sone  
 the duc had a chyld by hys wyf / for  
 was a knyght whiche had a custom  
 uery yere to go a pylgrymage Bnt the  
 body of saint marie magdalene whiche  
 knyght was slayn in batayle / and  
 as his fundis wepte for him lye on



pere/they sayd wyth swete and de-  
 uo quarelles why she suffred her deu-  
 uauite to dye wythout confessyon  
 penance/Then sodenly he that was  
 aroos: Alle they beyng sore abas-  
 And made one to calle a preefe to  
 and confesseyd hym wyth grete de-  
 on/ And receyued the blessed sacra-  
 m. & then rested in peas. There was  
 a ppe charged wyth men & women p  
 perysshed and all to brake / And  
 was amonge them a woman with  
 d which salwe her self in peryl to be  
 oned/ & cryed fast on marie magda-  
 le for focour and helpe makynge her a-  
 ue that yf she myght be saued by her  
 mptes and escape that peryll yf she  
 a sone she shold gyue hym to her mo-  
 uerye / And anone as she had so a-  
 ued/ A woman of honourable haby-  
 te and beaute appierd to her and toke  
 her the chynne/ & brought her to the ri-  
 uer all sauf/ And the other perysshed &  
 was drownded/ And after she was dely-  
 ued and had a sone & accompysshed  
 her uolue lyke as she hadde promysed  
 She saye that marie magdalene was  
 ded to saint john theuangelyst whā  
 er he called hym fro the weddyng. And  
 whā he was called fro her she had ther-  
 of indygnacio/ that her husboud was ta-  
 ken fro her: and went & gaf her self to all  
 dete but by cause it was not couenable  
 the calling of saint john shold be oc-  
 casion of her dampnacion: therefore ouer-  
 lo conuerted her mercifully to penaun-  
 ce because he had taken fro her the soue-  
 ran delyte of the fleshe/ he replenysshed  
 her wyth souerayn delyte spyrtyuel to fo-  
 rel other: that is the loue of god. And  
 he said that he ennoblested saint john  
 more all other wyth the swetnes of his  
 saylaryte/ by cause he had take hym  
 to the delyte aforesayd/ there was a mā

which was blynde on both his eyen: &  
 dyd hym to be ledde to the monastery of  
 the blessed marie magdalene/ for to by-  
 syte her body/ his ledder said to him that  
 he salwe the chyrche. And thenne the blyn-  
 de man escheped/ and sayd wyth an hye  
 voyce/ O blessed marie magdalene helpe  
 me that I maye deserue ones to see thy  
 chyrche/ And anone his eyen were ope-  
 ned and salwe clerly all thynges aboute  
 hym/ Ther was another man that wrote  
 his synnes in a cedula and layed it vn-  
 der p couerture of p aulter of marie mag-  
 dalene mekely prayeng her that she shol-  
 de gete for hym pardon and foryeuenes  
 And a whyle after he toke the cedula as  
 gayn and he fond all his synnes effaced  
 and styken out/ Another was holden  
 in pryson for dete of mony in prons / &  
 he calld vnto his helpe ofte tymes mari-  
 e magdalene/ And on a nyght a sayre  
 woman appierd to hym and brake all  
 his prons. and opened the dore and com-  
 maunded hym to go his way and whā  
 he salwe hym self loos he fledde awaye a-  
 none/ There mas a clerke of flaunders  
 named stephen ryse and monnted in so  
 grete and desordynate felonny that he  
 haunted all maner synnes/ And such  
 thyng as aperteyned to hys helth he wol-  
 de not here/ Neuertheles he had grete de-  
 uotion in the blessed marie magdale-  
 ne and fasted her bygyllie: And honou-  
 red her feste/ And on a tyme as he byse-  
 ted her tombe. He was not alle a slepe  
 nor well awaked: whā marie magda-  
 lene appierd to hym lyke a moche sayr  
 woman susteyned wyth two angellis o-  
 ne on the ryght syde and another on the  
 lyst syde/ And sayde to hym lokyng on  
 hym despytously/ stephen/ why reputeste  
 thou thy dedes of my merytes to be vn-  
 worthy: wherfore mayst not thou at in-  
 stance of my merytes & prayers be me-



## The lyf of saint Marie magdalene

ued to penaunce/ For sythen the tyme þ  
thou begynnest to haue deuotion in me /  
I haue alwaye prayed god for the ferm  
ly/ Arise þp therfore and repente the  
And I shall not leue the tyll thou be re  
conseyled to god/ & theñe forthwith he fel  
te so grete grace shedde in hym/ that he for  
soke and renounced the worlde and en  
tryd in to relygion / And was after of  
ryght parfeyght lyf/ And atte þ deth of  
hym: marie magdalene stondyng beside  
the hyere wyth angellis whiche bare the  
soule þp to heuen wyth heuenly songe in  
lykenes of a whyte douue: Thenne late  
hs praye to this blessyd marie magda  
lene that she geue vs grace to do penan  
ce here for our synnes/ that after this lyf  
we may come to her in euerlastyng bles  
se in heuen Amen/

**H**ere foloweth the lyf of sainte  
Appollynare/ And fyrste of the in  
terpretacion of his name/

**A**ppollinare is saide of  
pollens that is shinning  
& Ares that is vertue /  
That is to say shinning  
in vertues/ Or it is say  
de of appollo / whiche is

as moche to saye as merueyllous and  
narys: that is discrecion/ as who saythe  
he was a man of merueyllous dyscrecion  
or he is sayd of/ A. that is without and  
polluo and ares. that is to saye vertuo9  
wythout pollucion of vices/

**A**ppollinare was dyscyppe  
of saint peter thapostle: &  
of hym he was sente to ra  
uenne from rome/ and the  
re he heled the wyf of þ try  
bune & iuge of the toun/ &  
baptysed her wyth her husband and hous  
holde. whiche thing was tolde & shewed  
to the prouost: & anone he dyd doo areste  
appollinare & ledde hym to the temple of

jubyter for to do sacrefyse to him and he  
said to the prestes of thydolis that  
de and syluer that was sette about  
dolis had ben better to haue be gyft  
poure men. than to be geuen to deuy  
And thenne he was anone taken  
ten fore wyth staues þ he was leste  
deed: but he was taken þp of his dci  
ples & brought in to the hous of a  
we And there was kepte and restryed  
þij monethes fro thene he came to the  
to of clarence And there he heled a noble  
man whiche was dombe/ and as he was  
entred in to on hous ther was a made  
whiche had an vnclene spyrte wyth  
her whiche cryeng sayde goo from he  
seruaunt of god or I shal make the be  
bounden bondes and feet/ And to br  
wen out of the cyte: whom anone ap  
lynare rebuked/

And en  
strayned the spyrte to go out & departe  
fro the mayde Thenne whan he had us  
called þ name of our lord þpon the  
be man and had soo cured hym. And  
delpyerd the mayde of the wycked spyr  
te moo than v E men helyued in our lor  
de ihesu cryst/ The paynems thenne xte  
hym wyth staues and forbad hym that  
he shold not nempne the name of ihesu  
cryst/ he thenne lyeng on thertse crye  
sayeng that ihesus was very god.

Thenne they made hym to stande lye  
foot þpon brennyng coles: And yea  
waye he preched constauntly the lawe of  
ihesu cryste/ And thenne thei seeng hat  
he wolde not cesse/ droof hym out of the  
cyte: That tyme rufus patricius d of  
the cyte of rauenne had a doughter  
and dyd do calle appollinare to helpe.  
and assone as appollinare entryd in the  
hous his doughter deyde / to whom us  
sayde wold god thou haddest not entryd  
in to my hous/ for the grete goddes teen  
wroth therfore and wold not helpe  
doughter what maist þ do to her: to wh



Appollynare said he thou not aserde but  
 prayse to me yf the mayde aryse thou  
 shalt not forbeide her to folowe her maker  
 whan he had promysed he made  
 prayse/ & anone the mayde arose and  
 bleghed the name of crist/ & was bap-  
 tized wth her moder & a grete multytude  
 of people/ & she abode a Virgyn/ And  
 whan kezar herd herof he wrote to the pro-  
 uost of the petyre that he shold make  
 Appollynare to do sacrefyce or to put him  
 in pyle/ The prouost theñe seeng that he  
 shold doo no sacrefyce: comaunded that he  
 shold be beten wth staues/ and to be tor-  
 mented on y galowes/ where as he allwaye  
 constantly preched the name of onz  
 lord. Theñe he comaunded to cast hote scal-  
 dyng water in his fresh woundes: And  
 he was bounden wth grete weyghte of y-  
 re/ shold haue be sent in exyle. That seeng  
 the crysten & soo grete felonye done to  
 hym/ were moued in their courage / raise  
 in the paynemes & of theym flew mo-  
 re an ij hundred: And whan the prouost  
 sawe that he hidde hymself. And com-  
 manded appollynare in to a strypte & har-  
 deryson/ and after bonde him sore with  
 chynes/ & set him in a shyppe wth three  
 clerkes folowynge him/ and soo sent him  
 forth in exyle. where onely he wth two  
 clerkes & two knyghtes escaped the pe-  
 ril of the tempest/ and those knyghtes he  
 baptised. After this he turned agayn to  
 Rome/ and was taken of the payne-  
 mes: and ladde to the temple of Iuby-  
 ter/ whose symulacre whan he sawe/ he  
 called it/ And sodenly it felle dowe  
 And whan the bysshoppes sawe that:  
 they presented him to thauw the Iuge  
 whos sone whiche was blynde saynt ap-  
 pollynare made to see / And whan the  
 Iuge sawe that/ he byleuid on him/ and  
 made hi to dwell iij yere with him in his  
 house. After whan the bysshoppes had ac-

cused him to Vaspasian. Vaspasian com-  
 maunded who someuer dyde ony wrong  
 to the goddes/ he shold doo satisfactyon  
 or to be pryued fro the cyte: It it not wth  
 full sayd he that we shold auenge the god-  
 des/ But they theymselfe maye auenge  
 theym on their enmyes yf they ben wro-  
 the: Theñe demostenus patrycius seeng  
 that he wolde doo noo sacrefyce deli-  
 uerde him vnto a centurion theñe beyn-  
 ge crysten. by whos prayer he went into  
 the strete of lepers/ And that he shold the  
 re hyde hym fro the woodnes of the pay-  
 nemes: But the peple folowed hym & be-  
 te him vnto the deth/ where he abode & ly-  
 ued by the space after of eyghthe dayes  
 and preched to his dyscyples / And  
 theñe pas vp his spryte vnto our lord  
 and deyed/ And there was honorabli be-  
 ryed/ aboute the yere of our lord lxxxv. vn-  
 der Vaspasian /

¶ Of this martyr saint ambrose in his  
 preface/ Appollynare moost worthy bis-  
 shop was sent fro peter prynces of the ap-  
 postles to Rauenne/ for to shewe the na-  
 me of Ihesu vnto the paynemes/ who di-  
 de merueylous signes of vertues to the  
 ym that byleue in cryst: And was al to  
 went and torne wth wood betynges of  
 the wycked paynemes/ And by cause y  
 crysten men shold not doubte/ he dyde  
 perfourmed merueylles lyke to the ap-  
 postles/

¶ After his tormentes he reysed a mai-  
 de fro deth to lyf/ to blynde men he gaf sy-  
 ght/ & to a dymme man he restored his spe-  
 che. One that was vexed wth a deuill  
 he deliuerde: He clenched a leper/ he heled y  
 membres broken wth a pestelence seke-  
 nes of a nother. The symulacre of the god  
 jupiter he ouerthrew: O most worthy bis-  
 shop of merueylous prayse in y deserue-  
 dest the power & dignyte of thapostle / O  
 strong chāpion of our lord whiche in this



## The lyue of saynt Cristyne

olde age constantly precheth our lordes ihesu crist redemer of the worlde/

Here begynneth the lyfe of saynt  
Cristyne And fyrst thyninterpretaci  
on of hir name/

**C**ristyne is as moche to saye/ as enointed wyth crist me She had sothly the bame of good odour & sauour in conuersacion/ And oyle of deuotion in mynde/ And also the benedycyon of grace/

**C**ristyne was borne in Tyre in Italye/ & was comen of noble kynrede of fader & moder: And by cause of her belote her fader eclosed her in a ceteren to lorde with twelue chāberers to serue & alwayte on her/ And ordered ther wyth her goddes of siluer & of golde/ And by cause of her belote she was desired of many noble men for to haue wedded her/ But her fader in no wyse wold gyue her to no man, but wolde haue her contynue in her byrgynyte to doo worship & sacrifice to the goddes/ But she beyng enspired of the holy goost abhorred the sacrifice of thyddolles: And thence that was delpyerde to her to doo sacrifice wyth she hydde it in a wyndolwe. And whan her fader cam the maydens & chamberers sayd to him: Thy daughter dyspyseth to of fre to our goddes/ And sayth that she is cristyn/ Thenne her fader prouoked her

wyth swete & saye wordes for to sacrifice to the goddes: To whom she sayd/ calle not me thy daughter/ but to whom sacrifice belongeth. I wyll be fre to noo dede goddes but to god/ I offre sacrifice of laboure & prayse thenne sayd her fader to her/ O daughter I oughtest not to offre to one god lest thou ther be wrothe to the: To whom she sayd thou hast said well not knowinge the truth/ I offre truly sacrifice to the fader/ & to the sone/ & to the holy goost Thenne sayd the fader yf thou worshipest the goddes wilt thou not adoure the other/ To whom she sayd. they thre ben but one god/ After this cristyne brake all the goddes And the golde & siluer she gaaf to our peple Her fader thenne came apen to worship his goddes/ And he not findinge them demanded of the maidens what cristyn had done to theym/ And whan she had knowleche what she had done/ Comanded her to be dyspoylled: and she began wyth xij men vnto the tyme that they myghte nomore/ Thenne cristyne sayd to her fader/ o thou that wythouthonour/ & wyth shame arte abhomyne to god/ For they that bete me faille & enspyt/ Requyre thy goddes that they gyue to theym strengthe yf they may. Thenne she dyde doo hynde her wyth cheryne of yron/ and dide doo sette her in pryson/ and whan her moder herde that she wente clothes & came to the pryson/ & fylle at her daughters fete/ And sayd to her daughter cristyn the lychte of myn eyen haue pyte on me: to whom she sayd I call thee not well that I haue the name of a god/ And whan she myghte noo thyng make her to torne fro her sayth/ She turned to her husbonde/ And tolde to hym what she had answered to her/



The fader commaunded that she shol  
 broughte tofore him in Jugement/ &  
 to her/ doo sacrifice to our goddes/  
 thou shalt suffre many tormen/  
 and shalt noo more be called my do  
 To whom she sayd/ thou hast go  
 to me grace: for now thou callest not  
 daughter of the deuyll/ what is borne  
 of the deuyll is a deuyll/ thou art the sone  
 of the same sathanas. Therne he comaun  
 that her flesh shold be all to rent and  
 with hokes of yren & her tender  
 members be al to broken & departed fro  
 Crystine therne took part of her fle  
 sh & therne it in to the Visage of her fa  
 der/ O tyraunt take the flesh why  
 thou hast gotten & ete it. Therne her fa  
 der sette her vpon a whele and put vnder  
 yre oyle/ And the flame yssued out so  
 gre that it slew fyue hundred men/ The  
 fader ascribed alle this werke to nyggra  
 macy/ & sayd/ he had done that bi wyt  
 chaste/ And comaunded her agayne to  
 yron: and badde her seruautes whan it  
 was nyght/ that they sholde bynde a sto  
 ne to her necke & cast her in to the see/ and  
 as they had soo doue/ angelles to  
 her vpon/ and cryst descended: and bapti  
 sed her in the see sayeng. I baptise the  
 in the name of god my fader/ & in me Iesu  
 crist his sone. & in the holy goost: and co  
 manded her to mychel tharchangel/ which  
 led her to the londe/ And whan her fa  
 der herd that she was com again to lond  
 he not his forhe: & said to her: bi what  
 wythcraft doost thou this thynges that  
 in the see thou exersicest thy cursed wer  
 ke/ to whom crystyne sayd/ O thou foo  
 le unhappy: I haue receyuid this gra  
 ce: crist Therne he comaunded that she  
 sholde be put in pryson & on the morne to  
 be hanged: And that same nyght whan  
 her fader was founden deed/ Therne after  
 he folowed & succeeded a wycked & euil

Juge named dyon: which dyde doo ma  
 ke a tabbe of yren: And dyde doo putte  
 therin pyche oyle & rosin/ and sette them  
 a fyre/ And whan it was redy he made  
 crystyne to be cast therin/ and made four  
 men meue the tubbe that she sholde be the  
 sooner consumed/ Therne crystyne pray  
 sed god and thanked hym that she was  
 soo renelbed & rocked as a chylde. Therne  
 the Juge byng wrothe made her hede to  
 be shauen: and naked to be ledde through  
 the cyte vnto the temple of Appoline/

Whom she commaunded to ouerthrowe  
 And anone fylle dowlne in to powder  
 And whan the Juge herde therof/ he dy  
 ed and gaaf vp his spyrte/ After hym  
 Iulyanus succeeded/ which dyde doo set  
 a fyre a grete fornays/ and crystyne to be  
 cast therin/ wherin she abode fyue dayes  
 with angellis synging and walkynge  
 vnhurte/ and after yssued oute therof sa  
 ufly/ withoute harme/ And whan Ju  
 lyanus herde herof he sayd that she dyde  
 all this by arte magyke and wythcraft  
 te/ And dyde doo be put to her two adde  
 res/ two serpentes/ and two aspydes: the  
 serpentes lycked her fete/ the two aspy  
 des henge at her brestes. and dyde her no  
 ne harme/ And the two adders wonde  
 them aboute her necke: and lyked vpp  
 her sweet/ Iulyanus therne sayd to his  
 enchauntour. Art not thou an enchaun  
 tour: meue the bestes/ And whan he be  
 gan to meue them/ they made a salu  
 to hym/ and slew him forthwith/

Therne crystyn commaunded the ser  
 pentes: that they sholden goo to a deserte  
 place: And she reysed the enchauntoure  
 that was deed to lyf ayen: Therne Iulya  
 nus/ commaunded that her brestes sholde be  
 cut of/ out of whom flowed mylke with  
 blod: Therne he made her tongue to be cut  
 oute of her hede: But crystyne lost not  
 her speche: for cuttynge out of her tongue



## The lyue of saynt James thapostle

But toke it & threwe it in the bysage of the Juge/ and smote out ther wyth one of his eyen. Thenne was Iulyan wrothe/ and made to shote at her. And she was smiten wyth one arrowe in to the side. And wyth a nother into the herte. And she soo smyten yeldded by her soule into god/ and thus suffred martyrdom/ aboute the yere of our lorde two hundred four score & seven. Her body was beried in a castell bulfena bytwene tholde to lorne & Biterke/ and tyrus whiche was not ferre fro that castell: whiche is now destroyed/

Here beynneth the lyfe of saynt James the more and Apostle and first of thiterpretaciō of his name



**T**his James thapostle is sayd James the sone of zebedee/brother of saynt Johan theuanger/ lyf/ And beonarges/ that is the sone of thonder/ And James the more he was

sayd James the sone of zebedee: not by in flesh: but in the exposiō of the me. / For zebedee is interpreted geyng or geyen/ and James gaaf himself to god by martyrdom of deeth/ And he is geyen to vs of god for a special patre. he is sayd iames broder of John not only by flesh: but by semblaunce of maner. For they bothe were of one loue/ of one estudye/ and of one wyll/ They were of one loue for to auenge our lorde/ for whan the samarytanes wold not receyue Ihesu cryst/ James & John sayd if it please the lorde/ lette syre descende from uen & destroye theym/ They were of one estudye for to lerne/ for thysse two wold they that demaunded of our lorde of pay of Jugement/ & of other thynges to do me. And they ayed that one of them mighte sitte at right syde of him/ and the other on his lyft side/ He was sayd he sone of thonder/ by cause of the sown of his predycacyon/ For he ferde the euile and expted the slowfull/ And by the meynes of his prechynge he dyde merueyly in conuertynge them to the fayth. Whiche of bede sayth of saint John/ that he thondred soo hie/ that yf he had thondred a lyte higher/ all the worlde myghte not haue comprehended him/ He is sayd James the more/ lyke as that other James is sayd the lasse/ fyrste by reason of his callynge. For he was fyrst called of Ihesu cryst. Secondly by reason of sampliarite/ for Ihu cryst was seen to haue greater sampliarite wyth him than wyth the lasse James/ lyke as it apereth at reysing of he mayde & at his holy transfiguracon. Thyrde by reason of his passion/ for he moege all other thapostles he was the first that suffred deeth. & he maye be sayd the more/ by cause he was fyrst called to be apostle: soo he was fyrst called to the perdurable.



**J**ames the apostle the sone of zebedee preched after the assencion of oure lord in jherusalem & samarye/ and after he was sent in to spayne to sove there the worde of Ihesu. But whā he was there he profited tyll/ for he had converted vnto cryst w but iij dysciples/ of whom he left here for to preche the worde of god & thoske viij wyth him & returned a new to Judee/ Master John beareth sa that he converted there but one man/ And whā after he preched the worde of god in Judee/ there was an enchanter named hermogenes wyth the pharisanes/ whiche sent philot his dysciple to James/ for to overcome him afore/ & to proue his preachinge false. James the apostle overcame him tofore al maner able/ and dyde many myracles to hym/ Philot theise returned to hermogenes & approued the doctryne of iames true/ And recited to him his myracles/ & said that he wold be his dysciple/ & desired & counseyllled hermogenes to wyse to be his dysciple. Thenne hermogenes was wroth/ and by his craft & enchauntementes he made phylott the wyse that he myghte not moue & Now we shal se yf the iames may the/ Thene philot sent his chylde to James/ and lette hym haue knowe therof/ Thenne saynt James sent to hym his sudarpe or keuerchief/ and said to hym that our lord redresseth the yf hat ben hurt/ and vnbryndeth the yf ben empestred/ And assoone as he saw soo & towded the sudarpe he was vnbrynden & losed fro all the enchauntementes of hermogenes/ & awoos vp & went ioyous to saynt James/ Thene hermogenes was angry and called many deuylls & commaunded that they bryng to hi

saynt James bounden/ and philot with hym/ for to auenge hym on the yf/ lest his dysciples afterwarde adresse the yf ayensst hym/ Thenne whan the deuylls came towarde saynt James they cryed howlyng in the ayer sayeng/ James the apostle of god haue pite on vs/ For we beenne tofore our tyme come/ To whom James sayd/ wherefore come ye to me/ And they sayd hermogenes hath sent vs to the/ and to phylot for to bryng ye to hym/ And the angelle of god hath bounde vs wyth chaynes of fyre/ and tormenteth vs/ And James sayd the angell of god shall vnbrynde you/ And goo ye to him/ and bryng hym to me bounden/ but hurte hym not/ Thenne they went/ and toke hermogenes/ And bounde his hondes/ and broughte soo bounden to saynt James/ And they sayd to hermogenes/ thou hast sent vs thither where we were strongly tormented and greuously bounden/ And thenne sayd they to saynt James/ giue to vs powver agaynst him/ that we maye auenge the wronges and our embracementes/ And James sayd to theim/ Zoo here is philot tofore you/ why take ye not hym/ they answered we maye not towdche hym/ ne as moche as a flee that is in thy cothe/ Thene sayd James to phylot/ to the ende that thou doo good for euyl/ lyke as cryste badde vs vnbrynde him/ And theise hermogenes was al confused/ And James sayd to him goo thy waye frely where yf wylt/ For it aperteyneth not to our dysciple/ that ony be converted ayensst his wyl. And hermogenes sayd to him I know wel the yf of the deuyllis/ But yf thou giue to me somwhat of thyng that I maye haue with me they shall flee me/ Thene saynt James gaff to him his staf/ theise he went & brought to the apostle alle his bokes of his fals craft & enchaunting



## The lyue of saynt James thappostle

for to be brent: But saynt James by cause that the odour of the breynng myghe doo euill or harme to some foolis / he made theim to be caste in to the see / And after he had cast his booke in to the see he returned / & holding his fete sayd / O thou deliuerer of soules receyue me penitent / & him that hath susteyned tyll now mysfayeng of the / And then began to be perfight in the drede of god our lorde / so that many vertues were done by hym after ward / And whā the jewes sawe hermo genes conuerted / they were all moued of enuye: and went to saynt James & blas med him by cause that he preched ihesu criste ceucified / And he approued clerly the comyng & the passion of our lord ihu criste in suche wyse / that many byleuyd in our lorde / Abathar whiche was bisshope that yere moued the peple ayenst hym / And thenne they put a corde aboute his necke / and brought him to herode agrippe / And whan he was ladde for to be beheaded by the commaundement of herode / A man haupnge the palsey cryed to him: & he gauf him helthe / And sayd in the name of ihesu criste for whom I am ladde to be beheaded aryse thou and be al hool / And blesse our lorde thy maker / And anone he arose & was al hool /

**A** scribe named Josias whiche put the corde aboute his necke and drew him seeng this myracle / fille dowe to his fete: and demaunded of him forgiuenes / & that he myght be crystned / And whan a byathar sawe that: he made hym to be taken: And sayd to hym but yf thou curse the name of criste / thou shalt be byshed wyth him / To whom Josias sayd / be þ accursed / and accursed be all thy goddes / And the name of our lorde ihesu criste be blessed world wythout ende / Thenne a byathar comaunded to smyte him on the mouth wyth fysses / & sent a messenger to

herode / and gaue consente that he shoulde be byshed wyth James / And whan he shoulde be byshed bothe / saynt James fixed a pot full of water / of him that de smite of their heddes & therwyth they tyssed Josias / & thenne anone they the byshed & suffred martyrdom / James was byshed þ viij kalendes of prylye on our lady dawe thanūciaci the viij kalendes of august / he was slated to compostelle & the thyrð kalendis of Jenuer he was beried: For the kyng of his sepulchre was fro august to Janiuer / & therefore the chyrche established that his fete shall be halowed þ viij kalendes of august wher as is the couenable tyme / & as master Jollett saith whiche made this translacon ligently / whan the blessed James byshed his disciples toke the body by nyghte for fete of the jewes / ught it in to a shippe / & comytred it to the wyll of our lorde the sepulture / and went wythall in to the shyppe out sayle or rother / And by condug of thangel of our lorde they aryued in galycie / in the wame of lupa /

**T** here was in spayne a quene the had to name & also by deseryng of her lye lupa / whiche is as moche to say in englysh as a she wulf / And thenne the disciples of saynt James toke out the body & layd it vpon a grete stone / & arne the stone receyued the body in to it / it had be soft waxe / & made to the body as it were a sepulture / Thenne the dyscyples went to lupa the quene & sayd to her / our lorde ihesu criste hath entred þ to the body of his dysciple / so þ that thou woldest not receiue a liue ou shalt receyue deed / & thenne they receyued the myracle bi order how they were comen without ony gouernayle of the kyng / and requyred her place couenable



by sepulchre / And whan the quene  
 is she sent them vnto a right cau-  
 by trecherie & by gyle as master  
 sayth: and some saye it was to the  
 of spayne: for to haue his consent  
 mater. And he toke them & putt  
 in pryson / And whan he was at  
 thagel of our lorde opened the pry-  
 d lette them escape alwaye al free  
 whan he knewe it he sente hastily  
 tes after for to take them / And  
 es knyghtes passed for to goo o-  
 rydge the brydge brake and ouer  
 / & they fylle in the water & weren  
 ed / And whan he herde that he re-  
 him: and doubted for himself and  
 peple / And sent after them prai-  
 hem for to retorne / and that he wol-  
 like as they wolde theymself / and  
 they retorne / & conuerted the pe-  
 that crite vnto the sayth of god /  
 whan lupa the quene herde this she  
 moche sorowfull / And whan they  
 again to her they tolde to her thagere  
 of the kyng / She answered take þ  
 that I haue in ponder mountayne / &  
 ye & poke them to my carte or  
 ot / And bryngge ye thence the body  
 ur mayster / and bylde ye for hym a  
 as ye wylle / and this sayd to the  
 gyle & mockage. For she knewe  
 hat there were none open but wyl-  
 les and supposed that they sholde  
 joyne them to her charpot / And if  
 were soo ioyned & poked to the cha-  
 they wolde renne fader & thider / &  
 she brake the charpot and throwe doun  
 her body & flee them / But there is no  
 om ayenst god / And thence they þ  
 de noo thyng the euill courage of þ  
 e / went vpon the mountayne & found  
 a dragon casting fyre at them & ra-  
 them / and they made the signe of  
 offe / and he brake in iij peces / And

anone þ bulles were meke as lasses: the  
 ne they toke them and yoked them to  
 the charpot. And toke the body of saynt  
 James wyth the stone that they had la-  
 yd it on & laid it in the charpot: & the wil-  
 de bulles wythout gouernynge or dryuin-  
 ge of ony body: drewe it forth vnto the  
 mydle of the palays of the quene lupa-  
 And whan she sawe this / she was abas-  
 shed: and byleued & was crystened / And  
 deliuerde to them all that they demaunded  
 and dedyed her palays in to a chyrche: &  
 endowed it greetly: and after ended her ly-  
 fe in good werkes: Bernarde a man of  
 the bysshopricke of mutynense: as caly-  
 te the pope saith was taken & enchained  
 and put in to a depe tour and called al-  
 way the blessed saynt James / Soo that  
 saynt James appered to hym & sayd co-  
 me and folowe me in to galycie / & thence  
 his bondes brake / and saint James ba-  
 nyshed alwaye: And he went vp in to þ  
 hye tour / and his bondes in his necke / &  
 sprange doun without hurtynge / And  
 it was well xl cubytes of heyghte / And  
 as bede sayth: there was a man that had  
 done a fowle synne / of whiche the bysshop  
 doubted to asfyllle him & sent him to say-  
 nt James wyth a cedula in whiche the  
 synne was wreten / And whan he had  
 layd the cedula vpon the altar on the  
 daye of saynt James he prayed saynte  
 James that by his merytes his synne  
 myghte be forgyuen and defaced /  
 And after he opened the cedula And  
 founde the synne effaced and stryken  
 out / Thence he thanked god and saynte  
 James:  
 Thirty men of Loreyne wente to gy-  
 der on pylgremage to saynt James / a-  
 bout the yere of our lorde a thousande &  
 lviij: And alle made sayth to other that  
 euery man sholde abyde and serue other  
 in alle estates that shalle happen by the



## The lyue of saynt James thapostle

Waye/excepte one that wolde not make  
 noo couenaunt/ It happed that one of  
 theym was seke/and his felawes abode  
 & alwayted on hym vñ dapes/and at las  
 te they all lefte him sanff & that promys  
 sed not/Whiche abode by him & kept him  
 at fote of the moūt saynt myghel/ And  
 whan it drewe to nyghte the seke man  
 deyed/ And whan it was nyght the mā  
 that was a lyue was sore aferde for the  
 place whiche was solitary/ & for the pre  
 sence of the deed body: and for the crueltē  
 of the strange peple/and for the derknes  
 of the nyghte that came on/ Wnt anone  
 saynt James apered to him in lyknes of  
 a mā on hors backe/and comforted him  
 & sayd/ Gyue me that dede body tofore  
 me/and lepe thou vp behynde me on my  
 hors/ And soo they rode all that nyghte/  
 vñ dapes journey/that they were on the  
 morn tofore the sonē ryng at moūt ioy  
 whiche is but half a leek fro saynt Ja  
 mes/ There saynt James lefte theym to  
 the/commādyng hym that was a lyue  
 that he shold assemble the chanons of sa  
 ynt James for to berpe this pylgryme/  
 And that he sholde saye to his felawes/  
 by cause they had broken theyr sayth the  
 yr pylgremage auaylled them not/And  
 he dyde his commaūdemēt/And whan  
 his felawes came they merueylled howe  
 he had goon soo fast/and he tolde to them  
 all that saynt James had sayd & done:  
 And calyst the pope referteth there was  
 a man of almayn & his sone went to sa  
 ynt James about the yere of our lorde  
 M iij score & iij/ And came to tholouse  
 for to be lodged/& their host made theym  
 dronke/Thenne the host toke a cuppe of  
 siluer & put it in their male/ And on the  
 morn whan they were gone he folowed  
 after theim as theues/and bare them on  
 honde that they had stole his cuppe/and  
 sayd that they sholde be punysshed yf the

cuppe were founde on theym: And he  
 de it in the male/ And anone the  
 broughte to Jugement: And then  
 sentence was gyuen/ that alle the  
 had shold be gyuen to thooft: and  
 one of theim sholde be hanged/ And  
 ne the fader wolde haue deyed for  
 ne/and the sone for the fader. At the  
 sone was hanged/ And the fader went  
 forth wepyng on his pylgremage  
 ynt James/and came agayn xxx  
 es after And thenne went for to  
 sone/and cryed & wepte/ But the  
 whiche was hanged began to com  
 sayd to his fader/Right swete fader  
 pe nomore/for I was neuer soo we  
 ase/ for the blessed saynt James  
 alwaye susteyned & holde me vp/ And  
 hath fedde me wyth swetnes of hē  
 And whan the fader herde hym spee  
 ranne anone to the cyte: and dyde mo  
 che that the people came/ And his sone  
 was taken downe all hool: as though he  
 neuer had hadde harme. And the  
 was hanged/Whiche had put yf in  
 the male/ Hugh de sancto victore  
 seth: that the deuyll appered in lyknes of  
 saynt James to a pylgrym / and olde  
 to hym many thynges of the vñhappi  
 nes of the worlde: And said to hir that  
 he sholde be well blessed yf he slew hysel  
 fe in thonour of him And anone he toke  
 a knyf and slewe hymself/ And thanne  
 the oost in whose holow he was loosed  
 was holden suspect/ and was sore  
 to be put therfore to dethe:/Thenne he  
 was deed reuyued agayn/and sayd that  
 the deuyll had caused to flee hymself/ &  
 brought hym in to grete tormentes and  
 saynt James ranne & brought hym to  
 fore the trone of the Juge. And there  
 the deuyll accensed hym/ he gaue tē  
 sholde be restored to his lyf/ There was  
 a ponge man of the cōtūre of Lyon: as



Abbot of clugny wytnesseth þat  
accustomed to go to saint James/ &  
ght to fore he shold go thiderward  
in fornycation/ And the next day  
it forth/ On a night it happed that  
the deuyll appiered to hym in lyknes  
of saint James. And sayd to hym/ kno  
thou who I am/ and he answered  
the deuyll sayde to hym I am Ja  
the apostle: whom thou hast used to  
every yere: and I am glad for thy  
ion/ But it is not longe syth that  
thou goyng out of thy hous syllest in  
fornycation & hast presumed to come not  
thynd therof wherfore thy pylgryma  
ge by neyther please god ne me/ It ap  
peareth not to do so/ For who that  
come to me in pylgrymage: he must  
showe hys synnes by contracyon  
& confessyon/ and after by goyng on  
pymage punyssh them & make sa  
tisfaction: and this sayd: the deuyll ba  
nished away. Thenne this yonge mā  
was in grete angursshe: & dysposed him  
to jurne home again to his hous and  
confesse hym of hys synnes/ & thenne to  
beginne agayn his journey: And then  
the deuyll appiered to hym agayn in  
lyknes of the apostle. And warnyd  
hym in no wyse to do so. But sayd to  
hym this synne may in no wyse be for  
gyven/ But yf he cutte of his membris  
ge: & corpes/ but yet he shold be more bles  
sed: yf he kyled hym self/ & he be a mar  
tyr for the name of hym/ And he that sa  
me yght whan his felawes slepte to  
ke a knyf & cutte of his genytores: and  
with the same knyf smote hym selfe in  
to the hely/ and his felawes awoke &  
whan they sawe this thyng they were  
forfard & anone fledde away lest  
they shold be taken as suspecte of  
the micide: And after as they made re  
vys was pytt to burye hym in/ he requered

agayn: & thenne all they were abasshed  
and fledde away/ And he called them  
agayn/ And tolde all that was befallen  
to hym sayeng/ Whan I at the suggesty  
on of the deuyll had slayn my self/ the de  
uylls toke me and ladde me toward ro  
me: & anone saint James came after vs  
& blamed strongely the deuylls of their  
fallace: And whan they had longe stey  
ued to gyder/ Saint James constrayned  
them to come in to a medowe where the  
blessyd byrgyne satte spekyng with ma  
ny saintes/ And the blessyd saint Ja  
mes complained for me: and thenne he  
blamed strongely the deuylls & comaū  
ded that I shold be restored agayn to my  
lyf. And thenne saint James toke me  
& rendred to me my lyf agayn lyke as  
ye see. & thre daies after his woundes we  
re hool & there appiered nothyng but the  
traces where the woundes were and then  
ne he reprysed agayn his journey And  
fonde his felawes/ & recyted to them all  
this by ordre / And as Caliste the pope  
reherfeth there was a frensch man about  
the yere of our lord a M & a C wold es  
chewe the mortalyte that was in fraun  
ce: And wold dyspyte saint James/ & he  
toke his wif & children and went thider

And whan they came to pampelone  
his wyf deyde/ & his host toke fro hym  
all his moneye/ and his jument & pon /  
whiche his chyl dren were born/ and this  
man that thus went all dyscomforted/ &  
bare his chyl dren on his sholders / and  
ledde one after hym was in grete an  
gursshe and sorowe. Thenne cam a mā  
to hym & pon an asse whiche had pite on  
hym. and ledde to hym his asse for to be  
re his chyl dren: And whan he came to  
saint James & had don what he wold  
& prayed saint James appiered to him  
& demaunded yf he knewe hym/ And he  
sayd nay/ & saint James sayd to hym/ I



## The lyf of saint James thapostle

am James thapostle/whiche haue len-  
te to the myn asse. And yet I shall lene  
hym to the for to retourne And I late the  
wete that thyn hoost is fallen fro a soler  
and is deed: and thou shalt haue agayn  
all that he hath taken fro the/ And whā  
all this was doon he retourned Joyous  
wyth his children to his hous/and asso-  
ne as his children were taken of fro the  
asse/it was not knowen where it becam  
**A** marchaunt was deteyned of a ty-  
raunt/and alle dispoled was wrongfully  
put in prysen/ And he called moche de-  
uoutly saint James in to his helpe: &  
saint James appiered to hym to fore-  
them: that kepte hym/and they awoke.  
And he brought hym vnto the hysse of  
the tour and anon the tour bolwed down  
soo solwe that the topp was euen wyth  
the grounde/ And he went out wythoute  
lepyngge vnbounde of his yrons/Then-  
ne his keepers folowed after but they  
hadde no power to see hym/there knygh-  
tes of the dyocesse of lyon went to saynt  
James/ & that one was requyred of a  
poure woman/whiche for the loue of saint  
James to bere her sacke vpon his hors /  
And he bare it after he founde a man se-  
ke/and sette hym on his hors / and toke  
the burdon of the man And the sat-  
ke of the sayd woman and folowed his  
hors a fote/ but he was broken wyth the  
hete of the sonne and wyth labour to goo  
a fote: that whan he came to saynt Ja-  
mes in galycce/ he was strongely seke / &  
his felawes prayed iij dayes for the hel-  
the of his soule/whiche iij dayes he laye:  
speechles: and his felawes abydyng his  
deth the forth daye: she syghed grevly and  
sayd/ I thanke god & saint James for I  
am deluierd by his merytes / whan I  
wolde haue don that whiche ye warned  
and admonested me. But the deuyls ca-  
me to me and strayned me so fore that I

myght do noo thyng that aperteynd to  
the helthe of my soule. & I herde you well  
but I myght not answer And then  
blessyd saint James came and brough-  
t in his lyfte hond the sacke of the  
And in the right honde the burdon  
poure pylgryme & I helped by the way  
& helde the burdon for a spere/ And the  
sacke for a shyld & so assayed the wils  
as all angry: and lyft vp the burdon &  
fered the deuyls that they fledde away  
and thus the blessyd saint James  
deluierd me by his holy grace / and  
rendered to me my speche agayn Can me  
the prest for I may not be longe in  
lyf/ It is tyme to amende our tres-  
sardes toward our lord And thenne he bled  
hym to one of his felawes/ and said to  
hym/ Frynd ryde no more wyth this lo-  
de for certeynly he is dampned: & shal pe-  
rysh shortly by euyl deth/ And the for-  
re leue his compaigne/ & thenne he died.  
And whan he was buryed his felawes  
knyghtes retourned/ and that her  
sayd to his mayster this that he ha-  
de to hym: & he sette not therby. And  
had despyte to amende hym/ & anon af-  
ter he was smytyn with a spere in the  
side and deyed: And as Calyste the ope-  
sayth. that there was a man of Viriac  
went to saint James/ And his may-  
ster sayled hym by the waye / And he had  
shame for to begge & aske almesse And  
he layed hym to reste vnder a tree/ and  
med that saint James fedde hym. And  
whan he awoke he fond a loof bere  
vnder assheyn at his hede / and wyth that  
loof he lyued xij dayes tyll that he came  
agayn to his owyn place: & ete suffi-  
ly wyth a daye of the same loof. And  
allwaye on y morrow he fond it hool in  
sachet. Also the same Calyste refereth  
a burgeys of the cyte of barcelone went  
to saint James about the yere of our



And requyres onely that the  
neuer be taken of ony enemyes/ &  
retourned by synple he was taken  
see of sarasyns and ledde ofte ty-  
mes to saynes for to be solde/ but allway  
saynes wyth whiche he was bound  
sed. & whan he had be sold viij ty-  
mes he was bounden wyth double chay-  
nes. Thenne he called saint James to  
hys helpe/ And saynt James ap-  
peared to hym and sayd by cause thou  
wert in my chyrche/ And thou settest no  
thyng by the helthe of thy soule. But de-  
mandest only the delpuaunce of thy bo-  
dy/ therefore thou hast fallen in this peryl  
by cause that our lord is mercifull.  
He hath sente me for to bye the / & anone  
me saynes brake/ and he beryng a par-  
te of the chaynes passed by the countrees  
and castellis of the sarasyns and came  
into his owne countree in the sight  
of the men whiche were abasshed of the  
mynde/ For whan ony man wold ha-  
ue taken hym/ as soone as they sawe  
the they were asered and fledde/ And  
whan the lyons and other bestes wolde  
haue ronne on hym in the desertes wher-  
e he wente. whan they sawe the they  
neuer were asered that they fledde alwa-  
ys. It happened that in the yere m ccc  
xxv and viij. In a castell named praat  
by bene florence and piscope/ A yong  
man deceyued of symplenysse by coun-  
seil of an olde man sette fyre in the corn  
of the turtour/ whiche had charge to ke-  
pe hym/ by cause that he wold vsurpe to  
hys self hys heritage: Thenne he was ta-  
ken/ confessyd his trespas & was ju-  
ged to be drawen and brent. Thenne he co-  
mended hym and auowed to saint James  
God whan he had be longe drawen in  
his herte vpon a stony way/ he was ney-  
ther hurt in his body ne in his herte. The-  
nne he was bounden to a stake / & fagot:

his and busshes were sette aboute hym &  
fyre put thereto. whiche fyre brente a two  
his bondes. And he allwaye called on  
saint James/ and there was no hurte of  
brennyng founden in his herte nor in  
his body: and they wold haue cast hym  
agayn in to the fire/ he was taken away  
fro them by saint James thapostle of  
god/ to who he gyuen laude & praysing/  
**H**ere foloweth the lyf of sainte  
Cristophere/ And fyrst of the in-  
terpretacion of his name/



**C**ristofre to fore his baptyfme  
was named reprobis. But af-  
terward he was named xpofer  
whiche is as moche to saye as brenning  
criste/ of that/ that he bare crist in iij ma-  
nere: he bare hym on his sholders by co-  
ueyeng & leding/ In his body/ by makin-  
ge it lene/ In mynde by deuocō/ & in his  
mouth by confession & pedycacon.



## The lyf of saint Crystofere

**C**ristofre was of the kynge of the canonees: & he was of a ryght grette stature: And had a ter-ryble & ferfull chere and contenaunce/ And he was vij cubytes of lengthe/ And as it is redde in somme hystories/that whā he serued and dwelled wyth the kyng of canonees It came in his mynde that he wolde seeke the grettest prynce that was in the world/and hym he wolde serue & obeye/ And so ferre he wente that he came to a ryght grette kyng of whom the renomme generally was that he was the grettest of the world. and whan the kyng sawe hym he receyued hym in to hys seruyse & made him to dwelle in his court/ Upon a tyme a mynystrerell songe to fore hym a songe: in whiche he named ofte the deuyll: And the kyng whiche was a crysten man whan he herde hym name the deuyll/made anone the sygne of the crosse in his visage/ & whan cristofre sawe that he had grette merueyle what sygne it was: & wherfore the kyng made it/ And he demaunded of hym/ And by cause the kyng wold not saye he said/ yf thou telle me not I shal noo lenger dwelle wyth the: and thenne the kyng told to hym sayn: alwaye whā I here the deuyll named / I fere that he shold haue power ouer me. & I garnysse me wyth this sygne/that he greue ne anoye me/thenne cristofre said to hym yf doubtst the deuyll/that he hurte the not: thenne is the deuyll more myghty & gretter than thou art/I am thenne deceyued of my hope & purpose/ For I had supposed I had foundon the moost myghty & the mooste grettest lord of the world: But I commaunde the to god: for I wyl goo seeke hym for to be my lord and I his seruaunt and thenne departed fro this kyng:

And hasted hym for to seeke the deuyll & as he went by a grette deserte: he sawe a grette compaigne of knyghtes of whiche a knyght cruell & horryble came to cristofre & demaunded whither he went & cristofre answered to hym and sayd: I go seeke the deuyll for to be my mayster/ And he sayd I am he that thou seekest & thenne cristofre was glad & bound hymself to be his seruaunt perpetuell & toke hym for his mayster & lord/ & as they went to gyder by a comyn waye/they founde there a crosse erecte & stondyng/ And anon as the deuyll sawe the crosse he was aferde and fledde and lefte the ryghe waye & brought cristofre aboute by a hard deserte/ & after whā they were past the crosse he brought hym to the hyghe waye that they had lefte. & whan cristofre sawe that he merueyled. & demaunded wherof he doubted and had lefte the waye and sayd waye/and had goon soo farre aboute by so aspre deserte/ And the deuyll wolde not telle to hym in no wyse/ & thenne cristofre sayd to hym / yf thou wilt not telle me. I shall anone departe fro thee and shal serue the nomore / wherfor the deuyll was constrayned to telle hym and sayd: there was a man called cristofre whiche was hanged on the crosse/ & whā I see his sygne I am sore aferd and fle fro it wher somener I see it/ To whom cristofre sayd thenne he is gretter & more myghty than thou/whan thou art aferd of his sygne/ And I see wel that I haue laboured in vayne/whan I haue not founden the grettest lord of the world/ And I wyl serue the no lenger/ Goo thy waye thenne for I wyl go seeke Ihesu crist/ And whan he had longe sought and demaunded wher he shold fynde crist/ At last he came in to a deserte to an heremyte that dwellyd there. & this heremyte showed to hym of Ihesu crist and enforced



in the fayth dyligently and sayde  
 m. This kyng whom y desyre to  
 requyre the seruyse that y must  
 aste: And cristofre sayd to hym re-  
 of me some other thyng & I shall  
 do that whiche thou requyrest I ma-  
 t do. And the heremyte sayde thou  
 thenne wake & make many pray-  
 And cristofre sayd to hym I wote  
 what it is/ I may doo no such thing  
 thenne the heremyte sayde to hym  
 best thou suche a ryuer / in whiche  
 be perysshed & lost/ to whom cristo-  
 fre sayd: I knowe it well thenne sayde  
 the heremyte by cause thou arte noble &  
 of stature/ and stronge in thy mem-  
 ber/ thou shalt be resydent by the ryuer  
 And thou shalt bere ouer all theym that  
 passe there whiche shal be a thyngge  
 couenable to our lord Ihesu cryste  
 in thou desyrest to serue. and I hope  
 he shewe hym self to the / thenne say-  
 de cristofre certes this seruyse maye I  
 doo & I promyse to hym for to doo it  
 he went cristofre to this ryuer: and  
 there he habytacle for hym/ And  
 he toke in his honde in sted of a staf  
 whiche he susteyned hym in the water  
 And bare ouer all maner of peple wyth  
 out cessyng & there he abode thus doyng  
 many dayes: And in a tyme as  
 he slepte in his lodge he herde the voyce  
 of a childe whiche called hym & sayd /  
 Cristofre come out/ & bere me ouer/ Then-  
 ne he awoke and wente out. but he foun-  
 de no man And whan he was agayn in  
 his hous/ he herde the same voyce. and he  
 ranne out and fond no body/ The thyrde  
 tyme he was called and came thyder and  
 fond a childe besyde the ryuage of the ry-  
 uer whiche prayed hym goodly to bere  
 hym ouer the water/ And thenne cristo-  
 fre toke vp the childe on his sholdres and  
 toke his staffe and entred in to the Ry-

uer for to passe/ And the water of the ri-  
 uer aroos and swellid more and more.  
 And the childe was heuy as leed / & al-  
 waye as he wente fether/ the water en-  
 creased and grewe more/ & the childe more  
 and more weyed heuy in soo moche that  
 cristofre had grete anguysshe/ And was  
 aferd/ to be drownded/ And whā he was  
 escaped wyth grete payne and passyd  
 the water/ And sette the childe a groun-  
 de/ he sayd to the childe. Childe y hast me  
 put in grete peryll / y wayeste al most as  
 I had had all the world vpon me I my-  
 ght bere no gretter burdon/ And the chil-  
 de answered: Cristofre merueyle the noo-  
 thyng/ For thou hast not onely born alle  
 the world vpon the/ But thou hast born  
 hym that created & made all the worlde /  
 vpon thy sholders/ I am Ihesu cryste the  
 kyngge/ to whom thou seruest in this wer-  
 ke/ And by cause that thou knowe that  
 I saye to the trouthe/ sette thy staf in the  
 erthe by thy hous/ And thou shalt see to-  
 morowe that it shal bere floures and fruyt-  
 te and anone he danysshed from his ey-  
 en: And thenne cristofre sette his staffe  
 in the erthe/ and whā he aroos on y morn-  
 he fonde his staf lyke a palmyer beryng  
 floures leues and dates/ And thenne  
 cristofre went in to the cite of lacye &  
 vnderstode not theyr langage / Thenne  
 he prayed our lord that he myght vnder-  
 stonde theym & so he dyd. and as he was  
 in this prayer the iuges supposed that  
 he had be a fool/ and left hym there. and  
 thenne whan cristofre vnderstode the lan-  
 gage. He coueryd his visage and wen-  
 te to the place where they martred cryste  
 men. and comforted theym in our lord  
 And thenne the iuges smote him in the  
 face/ and cristofre sayd to theym/ Vt ye  
 were not crysten I shold anone auenge  
 myn iniurye/ And thenne cristofre pry-  
 cked his rodde in the erthe/ And prayed



## The lyf of saint Crystofere

to our lord that for to conuerte the people  
it myght bere flouris and fruyt: And  
anone it dyd soo/ And thenne he conuer  
ted viij thousand men. And thenne the  
kynge sent two knyghtes for to fetch  
hym to the kynge. And they fond hym  
praying: and durst not telle to hym soo:  
And anone after the kynge sent as ma  
ny moo/ and they anone sette theym don  
for to praye wyth hym/ And whan cris  
tofre aroos he sayde to them what seche ye  
And whan they salve hym in the dysa  
ge/they sayde to him/the kyng hath sent  
us that we shold lede the bounden vnto  
hym: And Crystofre sayd to theym: Vt  
I wolde ye sholde not lede me to hym to  
unden ne vnboude/ & they said to hym yf  
þe wilt go thy way go quyt where thou  
wilt/ and we shal saye to the kynge: þe  
we haue not founde the. It shal not bee  
so sayde he/ But I shal goo wyth you: &  
thenne he conuerted theym in the saythe/  
And commaunded theym that they shol  
de bynde his hondes behynde his backe/  
& ledde hym soo bounden to the kynge: &  
whan the kynge salve hym he was afer  
de and fyl down of the spere and his ser  
uauntes left hym vp and releuyd hym  
agayn: And thenne the kynge enqui  
red his name and his countree: and crys  
tofre sayd to hym/tofore or I was bap  
tysed I was named reprobus and af  
ter I am named Crystofre/tofore bap  
tem a cananee/ Now a crysten man / to  
whom the kynge sayd/thou hast a folys  
he name that is to wele of cryst crucyfi  
ed whiche coude not helpe hym self ne ma  
ye not profyte to the/ Now therefore thou  
cursed cananyen why wilt thou not do  
sacrefyse to our goddes: to whom crysto  
fre sayd: thou art ryghtfully called da  
garius for thou art the deth of the worlde  
and felawe of the deuyl/ and thy goddes  
ben made wyth the hondes of men/ And

the kynge sayde to hym thou were  
rysshed amonge wyld bestes/ and  
re thou mayst not saye but wyld  
ge and wordes vnknowen to men/  
And yf thou wilt noli do sacrefyse  
goddes: I shall gyue to the grete  
and grete honours: and yf not/ I  
destroye the and consume by grete  
nes and tourmentis / But for alle  
he wold in no wyse doo sacrefyse.  
re he was sente in to prysen/ and the  
ge dyd do behede the other knyghtes  
he had sent for him whom he had cou  
and after this he sente in to prysen  
Crystofre two sayr wyemen of wh  
one was named dysena/ and that  
aqualyne, and promysed to them  
grete pectes yf they coude draue crys  
tofre to synne wyth theym/ and whan  
tofre salve that he sette hym down in  
per: And whan he was constrayne by  
the that enbraced hym to meue, he aroos  
and sayd what seke ye: For what  
se be ye comen hyther / And they  
were affraied of his chere and clerkes  
of his dysage sayden: Holy sent  
of god haue pyte of us soo that we  
byleue in that god that thou preches  
And whan the kynge herde that/ he  
maunded that they shold be lathen or  
brought to fore hym/to whom he saye/  
ye be deceyued/ but I swere to you by  
goddes: that yf ye do no sacrefyse to  
goddes ye shall anone peryshe by  
deth/ And they sayd to him yf thou  
that we shall doo sacrefyse/ commaunde  
that the places may be made clene  
that alle the peple may assemble at  
temple/ and whan this was doon  
entred in to the temple and toke the  
gyrdles and put theym aboute the  
kes of theyr goddes: and drewe them  
therthe/ and brake theym all in pece/  
sayd to theym that were there/ Goo



his priens & leches for to hele your  
 And thenne by the commaun-  
 of the kyng / Aquylpne was  
 ed: and a ryght grete and heuy sto-  
 as honged at her feet / soo that her  
 bres were moche despytously broke  
 whan she was dede: and passyd  
 lord / her suster Dyena was caste  
 a grete fyre: but she yssued oute  
 out harme alle hool / and thenne he  
 to smyte of her hede: And soo suf-  
 fered  
 After this Crystofre was brought to  
 the kyng: and the kyng: commaun-  
 that he shold be beten wyth rodde of  
 and that there shold be sette Upon  
 a crosse of yron rede hote & bren-  
 and thenne after he dyd do make  
 a stole of yron / and made ruf-  
 to be bounden thereon. And after to  
 fyre vnder it / and caste therein pyt-  
 But the spege or setyl malte lyke  
 and crystofre yssued out wythout  
 or harme or hurte / And whan the kin-  
 ge that / He commaunded that he  
 be bounde to a stronge stake and  
 shold be thurgh shoten wyth arrowes:  
 wher kynghtes archers. But none  
 of the kynghtes myght attayne hym.  
 The arrowes henge in thayer aboute  
 he hym wythout touchyng. Thenne  
 kyng wende y he had ben thurgh sho-  
 to wyth the arrowes of the kynghtes / &  
 aressyd hym for to goo to hym / And  
 of the arrowes retourned sodenly fro  
 thayer / And smote hym in to the eye &  
 banded hym / To whom crstofre sayde /  
 Traunt I shall depe to morow make a  
 lyf clape wyth my blood temperyd / &  
 ynte therwyth thy eye / & thou shalt  
 yue helthe / Thenne by the commaun-  
 of the kyng he was ladde for to  
 byshed and thenne there he made his  
 of joy: and his hede was smytyn of & so

suffred martyrdom / And the kyng the-  
 ne toke a lytyl of his blood and layde  
 it on his eye / and sayde in the name of  
 god and of saint crystofre: and was a-  
 none heled: Thenne the kyng byleued  
 in god and gaf commaundement that if  
 ony persone blamed god or saint cristo-  
 fre, he shold anone be slayne wyth the  
 swerde / Ambrose sayth in his pre-  
 face thus of this holy martyr lord thou  
 hast gyuen to crystofre soo grete plente  
 of vertues / and suche grace of doctryne  
 that he called fro the error of paynems  
 ylvyn thous and men to honour of crys-  
 ten sayth by his shynnyng myracles /  
 And Desene and aquylpne / whiche long  
 had ben compne at the bourdell vnder the  
 strenche of lecherie / He called and made  
 theym serue in thabyte as chastyte / and  
 ensegned them to a like crowne of mar-  
 tyrdom / and wyth this he beyeng stray-  
 ned and bounden in a sette of yron and  
 grete fyre put vnder doubted nothyng y  
 hete / And al an hote dape duryng stode  
 bounden to a stake: Myght not be thru-  
 gh perfed wyth arrowes of all the kynght-  
 es: And wyth that: one of the arrowes  
 smote out the eye of y tyaunte: y y bloo-  
 de of the hote martyr restablyssed hys  
 syght / And enlumyned hym in takyng  
 awaye the blyndenes of his body / and  
 gate of the crysten mynde and pardon. &  
 also gate of the by prayer to put awaye  
 sekenees and soores fro them that remem-  
 bre his passyon and fygure. Thenne la-  
 ys praye to saynt Crystofre that he pra-  
 ye for vs ec /

Here begynneth the lyues of the  
 seven sleepers



## The lyf of the Seuen Sleepers

**T**he seuen sleepers were born in the cyte of Ephesym & whan decian theprou came in to ephesym for þe persecuciõ of cryste men he commaunded to edefye the temples in the mydle of the cite/soo that alle shold come wyth hym to doo sacrefyse to thydollys/And dyde doo seche all the cristen peple and bynde them for to make them to do sacrefyse or elles to put them to deth/In suche wyse that euery man was aferd of the paynes þe he promysed/that the frende forsoke hys frende/And the sone renyed hys fader/And the fader the sone and there in this cyte were founden seuen cryste men that is to wete marmymen/malchus/marcianus/denys/john serappon/and constātyne/And whā they salve this they had moche sorowe/and by cause they were þe fyrst in the palays that despyed the sacrefyses/they hys them in theyr houses and were in fastynges and in prayers/And thenne they were accused to fore dacyen and came thider and were founden very crysten men: Thenne was gyuen to them space for to repent them vnto the comyn agayn of dacyen: And in the mene whyle they despended theyr patrymonye in almesse to the poure people/And assembled them to gyder and toke counseyl and went to the mount of Celpon: And there ordeyned to be more secretly/and there hys them long tyme/And one of them admynistred /e serued them all waye/And whan he went in to the cyte: he clothed hym in thabyte of a beggar/whan dacyen was comen/agayn he commaunded that thei shold be sette/And thenne malchus whiche was theyr seruaunt and mynystred to them mete and drynke retourned in greate drede to his felawes and tolde and shew

wed to them þe grette furour and wrothnes of thempetour/And thenne they were sore aferd/ And malchus sette them the loues of breed that he had ghyt soo that they were comforted with mete/And were more stronge for to suffer tourmentis/and whan they had taken theyr refection and satte in theyr chymberes walynges sodenly as god wolde it came on the mornynge they were sought and coude not be founden/wherfor dacyen was soroufull by cause he had lost suche yonge men/ And thenne they were accused that thei were hyd in the mount of Celpon/ And had gyven theyr goodes to poure men and yet to dede in theyr purpons/ And thenne decian commaunded decyus that theyr kynrede shold come to hym and menace them with deth yf they sayde not of them all þe kynelwe/ And they accused them/ And complayned that they had despended all theyr rycheesses/ thenne decyus thoughe what he shold do wyth them/ & as the lord wold he enclosed the mouth of the caue wherin they were wyth stones to ende that they shold dye therein for hunge and faute of mete/ Thenne the mynystres & two crysten men/ Theodore and Rustine wrote theyr martyrdome and laye it subtylly amonge the stones:

**A**nd whan Decyus was dede and all that generacyon thre hundred yere after/ And the xxxiij yere of Theodorus the emperour whan the heresye was of them that denyed the Resurrexyon of dede bodys and began to growe/

**T**heodorien thenne the moche crysten Emperour beyng soroufull at the fayth of oure lorde was soo felonly demened for angre and heynenes he cladde hym in hayre and wepte euery day in a secrete place/ & ladde a full lyf/whych god mercyfull and pytyous



wolde comfort theim that were so  
 full & wepyng/ and gyue to theim  
 aũce & hope of the resurrection of de-  
 y. And opened the prysons tresp-  
 his pyte & reysed the forsayd mar-  
 in this maner folowynge he put in  
 the wylle of a burgeys of ephesym/ that  
 wolde make in that mountayne whyche  
 was deserte & aspre a stable for his pas-  
 sours & herdmen/ And it happed that of  
 adventure the masons that made the sa-  
 ble opened this caue/ And thenne  
 the holi sayntes that were within alwo-  
 ke were reysed and entresalewed ech  
 And had supposed verely that thei  
 slept but one nyght oonly/ And re-  
 membred of the heynnes that they had  
 sayd afore/ And theñe malchus why-  
 gnistred to theim sayd what decius  
 had ordeined of theim/ for he sayd we ha-  
 ve soughte lyke as I sayd to you yest-  
 erdaye for to doo sacrefyce to thyddolles  
 whiche is that the emperour desirith of vs &  
 the maxymen answerde: God our  
 knoweth that we shall neuer sacrefi-  
 ce. And comforted his felawes/ He coma-  
 unded malchus to goo & bye brede in the  
 /and hadde hym bryngge more than  
 of yesterday and also to enquire &  
 unde what the emperour had coma-  
 unded to doo/ And thenne malchus toke  
 the helynge; and yssued oute of the  
 caue/ And whan he sawe the masonnes  
 & stones tofore the caue he began to  
 befe him/ and was moche amerueyld  
 And he thought lypyll on the stones: for  
 he thought on other thynges/ Theñe ca-  
 me all doubtfous to the pates of the cy-  
 te/ And was al admerueyld/ For he  
 sawe the signe of the crosse aboute the pa-  
 te/ And theñe wythout taryeng he wen-  
 the that other pate of the cyte and fon-  
 de there also the signe of the crosse thereon  
 and theñe he had grete merueyle/ for by

on euery pate he sawe sette by the signe  
 of the crosse/ And theñe wyth the cite was  
 garnysshed/ And theñe he blessed him/ &  
 returned to the fyrst pate/ & thende he had  
 dremed/ And aftred he aduysed & comfor-  
 ted himself: and couerde his visage & en-  
 tred into the cyte/ And whan he came to  
 the sellers of brede/ and herde the men spe-  
 ke of god: yet thenne was he more abas-  
 shed/ And sayd what is this þ no man  
 yesterdaye durst name Ihesu cryst. And  
 now euery man confesseth him to be cry-  
 sten/ I trowe this is not the cyte of ephes-  
 sym: for it is all otherwyse bylded/ It is  
 some other cyte I wote not what. And  
 whan he had demaũded & herde verely þ  
 it was ephesim/ he supposed that he had  
 erred/ And thoughte verely to goo a-  
 way to his felawes/ and theñe went to theim  
 that solde brede: And whā he shewed his  
 money the sellers merueyld. and sayd  
 that one to that other/ that this yong mā  
 had fonde some olde tresour/ And whan  
 malchus sawe theim talke togyder/ he do-  
 ubted that they wolde lede him to the empe-  
 rour & was sore afeid and prayed them  
 to let him goo: & kepe bothe money and  
 brede. but they helde him/ & sayd to hym/  
 Of whens art thou/ for thou hast fouden  
 tresours of olde emperours / Shewe it to  
 vs. and we shall be felawes wyth the &  
 kept it secreet: And malchus was soo a-  
 ferde that he wist not what to say to them  
 for drede/ And whan they sawe  
 that he spake not/ they put a corde abowte  
 his necke/ And drewe hym thorough þ  
 cyte into the myde / And tydyngees  
 weren had alle abowte in the cyte that a  
 yonge man hadde fouden auncient tre-  
 four in suche wyse/ that all they of the cy-  
 te assembled aboute hym

And thenne he confessed there that he  
 hadde fouden noo tresour/ And he behel-  
 de theym all: But he wolde not



## Of the seven Sleepers

knowe noo man there of his kinrede ne  
lygnage/ Whiche he had verely supposed  
that they had lyued/ but he fonde no: whe  
re for he stode as he had be from hymselfe  
in the myde of the cyte/ And whan sa  
ynt marten the bysshop & antypater the  
consull/ whiche weren newe comen in to  
the cyte herde of this thyng they sent for  
hym. that they shold brynge him wyfely  
to theim & his money wyth him / And  
whā he was brought to the churche he we  
de well he shold haue be ledde to the mper  
ue decius / And the bysshop and the con  
sull merueilled of the money: and they de  
maūded him where he had fonde this tre  
sour vnknowen/ And he answered that  
he had noo thyng fōūden / But it was  
comen to him of his kynred & patrymo  
ny/ And they demaūded of him of what  
cyte he was / I wote well that I am of  
this cyte/ yf this be the cyte of Ephesim  
And the Iuge sayd to him/ Lete thy kyn  
red come & wytnesse for the/ And he na  
med theym/ but none knewe theym: and  
they said that he sayned for to escape fro  
theim in some maner/ And thenne sayd  
the Iuge how mape we byleue the that  
this money is come to the of thy frendes  
whan it appereth in the scripture that it  
is more than thre hūdred elyph pere syth  
it was made and forged And is of the  
fyrst dayes of decius the mperour / And  
it resemblith noo thyng to our money/ &  
how mape it come fro thy lygnage so lo  
ge and thou art yonge/ and woldest de  
ceyue the wyse & auncient men of this  
cyte of Ephesim/ And therefore I comma  
unde that thou be demened after the law  
tyll thou hast confessed where thou haste  
fōūde this money Thenne malchus kne  
led downe tofore theim and sayd: For  
goddes sake lordes saye ye to me that I  
shall demaunde you: And I shall telle to  
you all that I haue in my hert/ Decius p

emperour that was in this cyte whē  
he: and the bysshop sayd to him: son  
re is noo such at this daye in the cyte  
named decius. he was emperour n  
peres syth/ And malchus sayd syth  
of I am gretly abasshed/ and no ma  
leueth me/ For I wote well that we  
for fere of decius the mperour/ & I saw  
yesterday he entred in to this cyte: if  
be the cyte of ephesim/ Thenne the by  
thoughte in himselfe/ & sayd to the ju  
this is a vision that our lorde wyll  
shewed by this yonge man. Thenne  
the yōge man/ folowe ye me: & I sh  
ew to you my felawes/ whiche ben  
moūt of Elyon: and byleue ye the  
This knowe I well that we fledde  
the face of the mperour decius/ And  
they went wyth hym and a grette m  
tude of peple of the cyte wyth theim/ and  
malchus entred first in to the caue  
felawes/ and the bysshop next after  
And there fonde they amonge the  
the lēttres sealed wyth two seales & sil  
uer/ And thenne the bysshop called  
ym that were come thider/ and redde  
ym tofore theym alle. Soo that they  
herde it were all abasshed and adme  
led And they sawe the sayntes sit  
in the caue/ And theyr visages lyk  
to roses floueryng/ And they kne  
downe glorified god: And anon the  
bysshop and the Iuge sent to the  
en the mperour: prayeng him that he  
de come anone for to see the merue  
of our lord that he hath late shewed  
anone he arose vp fro the groude: a  
ke of the sacke in whiche he wept  
risped our lorde/ And came fro cor  
ynople to ephesim and all they ca  
pensit him/ and ascended in to the m  
yn wyth him togider vnto the saynt  
to the caue: & assone as the blessed  
tes of our lord sawe the mperour come



Here begynneth the lyfe of saynte Nazarien And fyrst the Interpretation of his name /



Nazarien is sayd of Nazareus that is as moche to saye as consecrate / or cleane or departed / or floured / kepynge. In a man ben founden thyres fyue Cogitation Affeccyon Intencion: Action / and Locucion or speche. Cogytacion or thoughte oughte to be holy / Affection clene: Intencion right / Action iust: and Locucion or speche moderate. All thyres thynges were in saynt nazarien. he had an holy cogytacion or thoughte / and therof he is sayd clene: He had intencion riht and therof he is sayd departed / Intencion is that departeth werkes for a symple eye comyth of brighte body: Of a shrowded eye is made a derke body / He had accion iust: and therof he is said floured / for a iust man shall flour lyke a liye: Spekyng or locucion maderate / & therof he is sayd keping / For he hath kepte his wapes in suche wyse that he hathe not trespassed in his tongue / Celsus is as moche to saye as hys / for he enhauised him aboue himself / Whan he ouercam his childish age by the vertue of his courage / It is sayd that ambrose in the booke of geruase & prothase hath refered the lyf & passion of heim. In some bookes it is redde that there was a philosopher hauyng deuocyon to nazarien that wrote his passion / whiche ceracius whiche be ryed the bodies of the sayntes layed it at the hede of them /

Nazaryen was sone of a noble man named Affrycan: But he was a Jew / And of saynt perpetua moost crysten woman /

tes shone lyke to the sonne / And the four entred thene and glorified our and enbrased them wepyng vpo f them and sayd: I see you now as I sholde see our lorde respyng la And thene maximien sayd to him ie vs / For for sothe our lorde hathe d vs tofore the dave of the grete re / ocion / And to the ende that thou by fermely the resurrexion of the dede pe xerly we ben ressed as ye see here & And in lyke wyse as the chylde is e wombe of his moder wythoute se / harme or hurte. In the same wyse aue ben liuyng & slepyng in lien e wythoute felynge of ony thyng e Whan they had sayd all this they ened theyr hedes to therth and ren / their spyrites at the commaudemēt of our lorde Ihesu cryst. and soo deyed / In the emperour aroos and fille on n wepyng strongly: and enbraced th / and kyssed them debonayrly / And thenne he commaūded to make pre cles sepulchres of golde & syluer / and to be thei bodies therein: And the same nyght they apered to the emperour and sa to him / that he sholde suffre them to ly in the erthe / lyke as they hadde lay to e tyll y tyme that our lorde had rep se heim / vnto the tyme that they sholde ry agayn / Thenne commaūded the em per that the place sholde be adourned ne / y / and ryche lyth precyous sto / ne / And all the bysspes that wolden co esse the resurrexion sholde be assop le / It is doubte of that whiche is sayd th they slepte the hundred & lxxij yere / In they weren ressed the yere of our lo e iij hundred & lxxviii / And decius re sed but one yere and thre monethes / And that was the yere of our lord two h dred and lxx. And soo they slepte bi two hundred & eyghth yeres /



## The lyue of saynt Nazarien Celse

and comen of the noblest of the romains  
and had be baptysed of saynt peter tha  
posse/Whan he was ix yere olde he mer  
ueilled gretly seeng his fader & moder so  
to very n thobseruacyon of their religyon  
for his moder kept the law of baptisme  
and his fader folowed the lawe of the sa  
bate:Wherfore to whom he myght folow  
of them he doubted moche/For they both  
labored to draue him to their sayth. At  
last by the will of god he folowed the la  
we of his moder/& receiued the holy bap  
tisme of saint lyne the pope:whiche whā  
the fader knew he began to exhorted and  
draue him fro his holy purpoos / And  
referred to him bi oder al the maner of to  
urmentes that were ordeyned for cristen  
men/but he myght not wythdraue hym  
fro his holy purpoos/That which is sa  
yd that he was baptysed of lyne the po  
pe/ It is to vnderstonde that lyne was  
not thenne pope/ but afterwarde he was  
pope/ Nazarien lyued after his baptes  
me many yeres as it shall apere here af  
ter:whiche suffre martyrdom vnder nero/  
whiche crucified peter the last yere of his  
reygne:Therē whan nazarien wold in  
noo wyse assent to his fader/but preched  
crist moost constantly:his kynrede drad  
leest he sholde be slayne/And at theyr re  
quest & prayer he departed oute of Rome  
And toke wyth him vii somers chargid  
& laden wyth riches & goodes/whiche all  
he gaaf to poure peple in the partyes of  
Italpe to whiche he cam/And the tenth  
yere that he departed fro rome he came to  
placence:and frothens to mylayne,and  
founde there geruase & prothaseholden in  
pryson whom he comforted/And whā it  
was knowen that nazarien had confor  
ted & encouraged the said martirs he was  
anone take & brought to the prefect/and  
he allwape abidyng stedfastly in the sa  
yth & knowlechynge of crist: was betyn

wyth staues/and soo cast out of the  
And as he went fro place to place  
moder whiche therē was deed ap  
him: and comforted him & warned  
that he shold goo in to fraunce/ and  
dyde/And whan he came in a towne  
of fraunce whiche that hight gemelles  
had conuerted moche peple to the sa  
of Ihesu crist/ There was a noble wo  
man whiche offred to him her sone named  
whiche was an elegant & a saynt childe  
prayng him that he wolde baptysen  
And whan the prefecte of fraunce  
herof he toke hym & the chylde celse  
with theyr bondes bounden behynde them  
and a cheyne in their neckes/put them in  
pryson:for to torment theym on the mo  
ne/Therē the wyf of the prefect sent to  
affermynge that it was not rightful  
do ne that he shold slee innocentes. by the  
goddes almyghty sholde presume chaue  
ge them:By whiche wordes the prefect  
was corrected & deliuerde the innocents  
but charged & warned them that they  
sholde nomore preche there/Therē they  
came to the cite of tyre: & he was the first  
preched crist & conuerted many to the  
wyth & there edified a chyrche:And whā  
nero nelye lief tenaūt of nero herdesherof  
sent thider a C knyghtes for to take hym/  
and they foude him in an oratorpe  
that he had made/and toke him & bound his  
bondes sayenge: the grette nero hath ent  
for the/ To whom Nazarien sayd / The  
kyng alle oute of order hath also  
hys oute of order: why came ye ne  
nessly and sayd/Nero calleth the/a  
I wolde haue comen /

**T**henne they ledde hym bounden  
to Nero/ And celse the chylde wept  
they smote and buffeted hym/And  
strayned him to folowe/ And whā  
nero sawe them he commaūded to put  
in prison:tyll they there deped bi to



On a day whan Nero sent his hun-  
ters to take wyld beasts / Sodenly a gre-  
te multitude of wyld beasts brake their  
pryde: and entre the gardyne of ne-  
ro they slew & all to rent many a  
hat new all troubled fled & hurted  
te / that knyght he myghte come to  
slay / and after laye many a day  
myghte not remeue for the payn of  
wounde At last he remembered of na-  
zari & celse / and supposed his goddes  
broth with him: by cause he suffred  
pene soo longe / Thenne by the com-  
ment of the emperor knyghtes be-  
came bothe and broughte them tofore  
Nero / Nero saw theyr visages thi-  
ke the sonne / And he supposed that  
he had doone it fantastykly to mocke  
him in magyk / and commaunded them to  
waite theyr enchauntmentes: and  
offe to the goddes: Thenne was nazari-  
en led to the temple: And prayed that  
he shold goo out: And thenne he  
made his prayers to god. and all thyng  
that he doone and were broken: And  
whan Nero herde that: he commaunded to  
cast him in to the see / And yf it happed  
that he escaped that they shold folowe / &  
take him and brenne him / And shold ta-  
ke the ashes of him / and cast it in to the  
see / Nazarien thenne & the chylde celse  
were put in a shyppe / and broughte into  
the myddle of the see: And were bothe cast  
in And anone aboute the shyppe was  
a grete tempest / and aboute them was  
grete calme and tranquylty / whan they  
saw that were in the shyppe were afer-  
de & perished: and repented theym of  
theur meane & wickednes that they had com-  
mitted in the sayntes: Nazarien wyth  
the chylde celse walkyd upon the see and ap-  
peared theym wyth a gladde chere / And  
entred in to the shyppe to theym: And  
ther they byleupng / by his prayer the

see was peased: And frothenes they say-  
led to paas and came to a place besyde  
Jene: where they longe preached / And  
after came to melane where they founde  
geruase & prothase in the place where he  
had lefte theym / And whan atonyus  
the prouost herte that / sent hem in egypte  
and celse the chylde abode in the hous of  
a noble woman / Nazarien thenne came  
to rome: and founde his fader thenne olde  
& crysten / and enquired of hym howe he  
was cistened / whiche sayd that peter the  
apostle had appered to him and badde  
him beleue as his wyffe & his sone did  
Thenne frothenes he was egypted of those  
bysshops into melain agen / so wher  
tofore he was exiled to rome / And was  
nowe compelled agayn wyth wronge to  
goo to rome / where he was presented to  
the prouost wyth the chylde celse / whiche then-  
ne was ladde oute of the gate of rome  
whiche is named the walles wyth the chyl-  
de celse / and there was beheaded / whose bo-  
dyes crysten men toke vp / and by nyght  
they berped it in a gardyne / And the next  
nyght they apered to an holy saynt na-  
med Cyriake: sayeng that he shold berie  
theyr bodyes in his hous more deper for  
dredde of nero / To whom he sayd I pray  
you fyrst my lordes that ye make my do-  
ughter hole of the palsey / whiche anone  
whan she was hole / he toke the bodyes: &  
as they commaunded he dyde /

Longe tyme after this: god shewed  
then bodyes to saint ambrose: and he lefte  
celse lyenge in his place And toke vppe  
the body of nazarien wyth as fresh blo-  
od as he had be berped / The same daye  
smellyng a merueyllous swete odour in  
corrupt with his heer and his berde and  
broughte it to the church of the apostles  
& there berie di thonorabli / and after toke  
vp the body of celse & beried it in the same  
church They suffred deeth about the yere of  
our lorde vij



## The lyue of saynt felix

**O**f this marter sayth Ambrose in his preface/ O thou holy noble champion & blessed marter thynnyng by the sheddynge of thy blood/ thou hast deserued to haue the kyngdom of heuen/ which by þe Innumerable assautes of tormēttes hath overcome the woodnes of the tyrant. by constance of the fayth/ And haste gadred togyder a multitude of peple to euerlastyng lyf: O thou marter of who, se helthe the chyrche joyeth more, than the worlde joied in his punysshing/ O thou blessed moder of her childerne glorified wyth tourmentes/ whiche led theym not wyth waylling ne sorowynge to helle/ but departinge henc folowed her wyth peryeuell londe vnto the heuenly kyngdomes/ All this & more sayth saynt ambrose/ Here foloweth the lyf of saint felix And fyrst of his name/

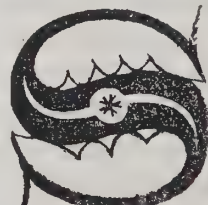


**F**elix is sayd of felicitate/ that is blessing Or elles felix as beringe stryues and tribulacyones of this worlde/ for euer lastyng lyfe. Or felix becomynge lyght or water to saythe

which is to say ledyng peple to the faith  
**F**elix was chosen Pope in stede of Liberie & was ordered & sacred: For by cause Liberie the pope wolde not consent to the heresie of tharries/ he was sente in to exyle of constancien sone of constantyne: & there abode thre yere/ wherfor al the clergye of Rome ordered felix to be pope by the wyll & consent of lyberie:

And thence this felix assembled a consaynnyll of xlvij bysschops/ and conuyned constancien armen & heretike prestes whiche sauoured & susteyned in his heresie For whiche thyng constancien was wroth/ and chaced felix out of his bysschopryche/ and called agayn by this couenaunt, that he shoulde tene wyth him and the other whiche felix had condemned. And lyberie whiche was tormented by the greuousnes of his exyle submytted him vnto the wyll heresie: And thus the persecucion grew more/ In somoch that many preste and clerkes weren slayen wythin the chyrche without that liberien defended them and felix whiche was cast out of his bysschopryche dwelled in his owne heritag Of whiche he was put out/ and was martyred by smytynge of: of his hede about the yere of our lorde. CCC xl/

Here foloweth of the laites simplicien faustinen & Beatrice the first of their names/



**S**implicien is as moche to saye as Symple Or without ony pliche/ falsedde/ He was simple by mekenes and humylyte: For he humbled hym self to receyue marterdom: he was holy yunge: For he knewe the crysten faith And for the fayth he suffred marterdom/ Faustyn is as moche to saye as virtuous nate/ Beatrice is to saye holdyng blessednesse / Or it is sayd of beate that is blessed/ And of aues/ that is Vertue whiche is a blessed vertue: And beatrice is sayd sorowfull or heuy/ For she was sorowfull of the passion of her brethe/ And she was blessed by her marterdom



**S**impliciē and Faustin  
brethren whan they wol  
de not by noo constraint  
doo sacrifice to thydolis  
and refused it vterly thei  
suffred many tormentes

at me vnder dyoclesian/ And at laste  
ence was gyuen ayenst them & were  
ed/ & their bodies were cast in to ty  
he pyer/ and beatrice thei suffer to  
p the bodies of theim & berped them  
urably/ Lucrēte whiche was prouof  
rome went on a tyme playeg abou  
the pytage of beatrice/ and sawe her  
made her to be taken. & commaūded  
hat she sholde make sacrifice to his  
es and she refused it / And lucrēte  
his seruantes to strangle her in a  
ht & lete her lye/ And lucyne the vir  
toke awaye the body: and berped it  
her brethren/ and after that lucrēte  
ed in to their herpytage: And thus af  
faylled the martirs: and dide do ma  
grette feste to his frendes: And as  
te at dyner a ponge chylde that lay  
den in smale clothers in his moders  
e whiche yet fouked sprang out of  
the pye of his moder that held him: and  
then seeng escheped & sayd/ O thou lu  
here and vnderstonde thou hast slay  
ne and assaylled the martirs of god/ &  
thore thou arte geuen in to the possessi  
on of the fende/ and thenne anone lucres  
te embled & fered: and was rauysshed  
of the deuyll/ and was soo tormented by  
the howres of the deuyll that he deyed att  
the same dyner. And whan they that  
were there sawe that/ they were conuers  
to the fayth/ and recompted to al mē  
ho the passion of saynt beatrice was  
aūged at the same dyner/ And they  
sued dethe aboute the pyre of our lorde  
C lxxxiiij.

Here begynneth the lyfe of saynt

### Martha

**S**aynt Martha hostesse of our lor  
de Ihesu cryst was born of a py  
all kynred/ her fader was namid  
Syro and her moder Euchalya: The fa  
der of her was duke of sirye & marityme  
And martha with her syster posseded bi  
the herpytage of their moder thre places: y  
was the castell magdalene & bethanye/ &  
a parte of Iherusalem. It is nowhere  
redde that martha had euer ony husbond  
ne selyshyp of man: But she as a noble  
hostesse mynystrid and serued our lorde  
And wolde also that her suster shold ser  
ue him/ and helpe her / For she thoughte  
that all the worlde was not suffcient to  
serue suche a ghest /

**A**fter thascencyon of our lorde whā  
pdisciples weredeparted/ she with her bro  
der lazare/ & her suster marpe/ Also saint  
mayingen/ whiche baptysed them: and  
to whom they were commysed of the hos  
ly goost/ And many othez were put into  
a shyppe/ wythout saylle oores or rother  
gouernaylle of the paynems/ whiche by  
the conduyte of our lorde they came alle  
to marcelle: and after came to the territo  
rye of aquense or Ays/ And there con  
uerced the peple to the fayth / Martha  
was ryght faconde of speche & curteys &  
gracpous to the sighte of the peple

**T**here was that tyme vpon the Riuer  
of Rone in a certayne woode/ betwene a  
rplate and Aynion a grette dragon hal  
fe beste and halfe fyssh/ grette than an  
oye/ lenger than an horse: haupng teeth  
sharpe as a swerde/ and horned on either  
syde/ fered lyke a lyon/ taple lyke a ser  
pent: and defended him wyth two wyng  
ges on eyther syde/ And wolde not be be  
ten wyth cast of stones ne wyth othez ar  
mour. And was as stronge as twelue  
lyōs. or betes/ whiche dragon laye hidin  
ge and luykynge in the pyer / And



## The lyue of saynt Martha

perysshed theim that passed by and drow-  
ned shippes/ he came thyder by see fro ga-  
lyce and was engenderd of leupathan/  
Whiche is a serpent of the water & is mo-  
che wood/ and of a best called bonacho: y  
is engendered in galycce / And whan he  
is pursued he casteth oute of his belly be-  
hynde his order the space of an aker lon-  
de on theim that folowe him/ and it is bri-  
ghte as glasse: And what it toweketh/  
it burneth as fire: To whom martha at  
the prayer of the peple cam in to y wood  
and founde him etyng a man/ And she  
cast on hym holy water & shewed to him  
the crosse/ Whiche anone was ouercome &  
stondynge styll as a shepe she bonde him  
wyth her owne gyrdell: and thenne was  
slayn wyth speres & glaiues of the peple

The dragon was called of theym that  
dwelled in the countree tharasconus whe-  
re of in remembraunce of him. that place  
is called tharasconus/ Whiche tofore was  
called Berlue & the blacke lake/ by cause  
there ben wodes shadoues & black/ And  
there the blessed Martha by lycence of  
maympyne her mayster and of her suster  
dwelled & abode in the same place after/  
And dayly occupied in prayer & fastin-  
ges: and there after assembled & were ga-  
dred togider a grete couent of susters/ &  
bylde a fayr chyrche att thonour of the  
blessed marge Virgynne/ Where she ledde a  
harde & a sharpe lyf/ She eschewed flesch  
& all fatte mete: egges. chese & wyne/ the  
ete but ones a daye/ & hūdre tymes a  
daye & a hūdre tymes a nyght she kne-  
led downe/ and bowed her knees

**O**n a tyme at aynion whan she pre-  
ched betwene the towne & the riuer of ro-  
on/ there was a yong man on that othre  
syde of the ryuer desirynge to here her wor-  
des/ and had noo boote to passe ouer/ he be-  
gan to swyme naked: but he was soden-  
ly taken by the strengthe of the water: &

anone suffocate and drowned. Whan he  
dyd byneth was founden the next day/ and  
whan it was taken vp: it was preser-  
ued at fete of martha for to be reysed to li-  
fe. She thenne in maner of a crosse sette  
downe to the grounde: and prayed in this  
maner O adonay lord Ihesu crye whi-  
che reysedest somtyme my welbeloued bro-  
der/ behold me moost dere ghest/ to the fay-  
yth of theym that stonde here/ & reysed his  
chylde/ And she toke him by the hande/ &  
forthwith he arose liuyng: and receiued  
the holy baptisme. Eusebius telleth in y  
fyfthe boke of this storie ecclesiastike: y  
a woman named emoryssa. After that  
she was heled of our lorde / she me in  
her countree an Image lyke vnto Iesu  
cryst/ wyth cloth & hēme lyke as sheweth  
hym whan she was heled/ and worshy-  
ped him moche deuoutly: The herbes that  
grew vnder the Image / tofore that she  
had touched the same were of no vertue: but  
after that she had touched it: they were of  
somuche vertue/ that many seke perished  
by theym were heled. That woman emorys-  
sa whom our lorde heled/ ambrose telleth  
that it was martha/ Saynt Iherosolym  
ytth/ and it is had in hystoria triplex: y  
Julianus apostata toke away that ima-  
ge that emoryssa made/ and sette by ow-  
ne there: Whiche wyth the stroke of a sode-  
re was also broken: Our lorde came to her  
a yere tofore her deth: and shewed to her  
she shoulde departe oute of this worlde: &  
all that yere she was seke and labored  
in the febres/ And eyght dayes tofore  
her deth she herde the heuenly. felyshe of  
angelles berynge her susters soule to he-  
uen / And anone dyde doo come to the  
couent of brethern of susters: and seide to  
them: My frendes/ and most swete play-  
es/ I pray you to reioyse & reioye with me  
For I see the feliship of angelles becomen  
the soule of my suster marge vnto he-  
uen



Oost fayr and swete suster: thou ly-  
 uenow wyth thy mayster & my gheste  
 in the blessyd sete in heuen: And thenne  
 martha sayde to them that were  
 present that her deth was nyghe: And  
 to lyght the tapres aboute her: and  
 they shold wake vnto her deth And  
 at mydnyght to fore the dawe of her  
 deth they that shold watche were heuy of  
 slepe and slepte and there came a grette  
 wynde and extyncte and dyd out the ly-  
 ghts/ She thenne seyng a grette tourbe/  
 of wycked sprytes began to pray and  
 saye: My fader helpe: my dere gheste/ thy  
 requiers ben gadred for to deuour me  
 bringyng wretton al the euyl dedes that  
 I dyde: O blessyd helpe be not fer  
 frome me / but entende in to  
 my helpe/ And forthwyth she saue her  
 soule comyng to her holdyng a bronde  
 in her honde and lyghted the tapers and  
 lapers/ and as ech of them called other  
 by the name/ Crist came to them say-  
 yng: come my welbeloued hostesse: For  
 I am thou shalt be wyth me. thou  
 hast receyued me in thy herberugh/ and  
 I shal receyue the in myn heuen/ And  
 she that calleth vpon the: I shal be re-  
 ceyued by loue/ Thenne the hour of her deth  
 appocheyng she commaunded that she  
 shold be born out of the hous that she my-  
 ght holde and loke vp in to heuen/ and  
 to be her on the erthe. and to holde the  
 spere of y cross to fore her/ and sayeng  
 the wordes she prayed/ My swete ghe-  
 ste beseeche the to kepe me thy poure crea-  
 ture/ And lyke as y hast vouchesd saue  
 me lodged wyth me/ soo I beseeche the to  
 receyue me in to thy heuenly herberugh  
 And thenne she bad that the passyon af-  
 ter she shold be redde to fore her / And  
 when this was sayd/ Pater in manus  
 tuas comendo spryptum meum / she gaf  
 her spryte and deyed in our lord:

The next dawe folowynge that was the  
 sonday/ whyles the sayd laudes aboute  
 her body/ & dyd her obseque/ and aboute  
 the houre of tierce at petogorike our lord  
 appiered to the blessyd Francone syn-  
 gnyng masse whiche after thepyssle slepte  
 in his chayre and sayd to hym my wel-  
 beloued francone/ yf thou wylt fulfyll/  
 that thou beghyhest longe sythe to my  
 hostesse martha: aryse anone and folow  
 me/ whos commaundement he obeyed / &  
 sodenly both came to tharascone. And  
 syn gnyng thoffyce aboute the body/ And  
 the other answeryng: they wyth ther o-  
 wen bondes layde the body in to the se-  
 pulture/ And trowth it was that at peto-  
 gorike whan they had songen in the cho-  
 re and the deken shold go rede the gospell  
 and receyue the benediction they awoke  
 the bysshop demaundyng the benedictio  
 Thenne the bysshop awoke and sayd:  
 Why haue ye waked me my brethern:

Our lord ihesu cryst hath ledde me to  
 his hostesse martha/ and we haue layed  
 her in her sepulture/ Now sende thyder  
 messagers for to fetch our ryng of gol-  
 de and our gloues/ whiche whyles I ma-  
 de me redy to burie her I deliuered them  
 to the sextayne/ & I haue forgotten them  
 there by cause ye awoke me so soone/  
 These were messagers sente forth/ & as  
 the bysshop sayde they founde his ryng  
 and one gloue: whiche they brought a-  
 gayn & that other the sextayn retyned:  
 for a wytnes and memorye. And the  
 blessyd francone added therto sayeng y  
 after her sepulture/ a brother of the same  
 place a lerned man in the lawe demaun-  
 ded of our lord what was his name. To  
 whom he answerd not. but shewed a bo-  
 ke open in his honde in whiche was wy-  
 tton this versicle. In euerlastyng memo-  
 ry shal be my ryghtful hostesse and she  
 shal drede non euyl in the last day: and



## The lyf of the Seuen Sennars

Whan he shold tourne the leues of the booke in every leef he foude that same were :  
 ton where after ward mani miracles were  
 shewed & don at her tombe/ Thenne  
 Elodoneus kyng of fraunce was after  
 this made a crysten man/ & baptysed of  
 saynt remyge: And suffred grete payne  
 in his raynes came to her tombe/ & the  
 re receyued very helth/ For which cause  
 he entyched that place/ And the space of  
 iij myle way aboute on both sydes of the  
 ryuer of Poon as well to wne as castel :  
 he gaf to the same place & that place  
 he made free/ Marcella her seruauant wrote  
 her lif which after ward went in to fla  
 uonpe / And there preched the gospel of :  
 cryste: & after y yere fro the deth of mar  
 tha she restyd in our lord Thenne late he  
 praye to this blessyd martha hostesse of  
 our lord that after this shorte lif we may  
 be heretowred in heuen wyth our blessyd  
 lord ihesu cryst. to whom be geuen Joye  
 laude & prayng world wythout ende/  
 Amen:

**H**ere begynnen the lyues of Ab  
 don and sennen/

**A**bdon is said of abscin  
 in greek. which is as  
 moche to say as cutte i la  
 tin. & dolos which is to  
 saye as seepng. he was  
 cutte & helven in his bodi  
 and salve god by martyrdom / Sennen  
 is sayd of senos in greek / which is as  
 moche to saye as wytte / And en that is  
 & therof is sennen as in wytte: or senes  
 as olde / As who sayth he was olde in  
 wytte/

**A**bdon and sennen suffred  
 martyrdom vnder decien  
 emperor: Whan decius  
 the emperor had surmoun  
 ted babilone and the other  
 prouynces. he found some

crysten men wythin the cyte / & broughe  
 them wyth hym bounden to the cyte o  
 dule. and made them there to deye by  
 uers tourmentis / And thenne ab  
 sennen which were as gouernours of  
 countree / toke the bodies & buryed  
 Thenne were they accused and broughe  
 to decien and he dyd do ledde them  
 hym bounden in chaynes to come /  
 were they brought tofore decien &  
 the senatours. thenne was it comm  
 ded that they shold doo sacrefyse /  
 shold haue al theyr thynges frely /  
 ellys they shold be deuoured by byt  
 of wyld bestes / But they dyspised  
 to make sacrefyse. and spitten agayn the  
 fals ydolis and statues / and then  
 were they drawe to the place of mart  
 and made to be brought to them  
 ons / and two berers: whyle dyde  
 none harme ne touched them not: But  
 rather kept them fro harme: Thenne  
 began to caste speres and swerdes  
 and at the laste they were alle to  
 wyth swerdes & thenne they were  
 den by the feet & drawe thurgh the  
 vnto the ydolis of the sonne / And  
 they had layn there iij dayes /  
 subdeken toke the bodies & bryed  
 them in his hous / And they suffred  
 aboute the yere of our lord CC liij/

**H**ere foloweth the lyf of saint  
 Germaine / And fyrste of the in  
 terpretacion of his name/



Germaine is said of ger  
 me and ana that is he  
 this is to saye souayn  
 germe / Three thyngs ben  
 founden in seed ger  
 nyng: that is to w  
 furall herte / humour nutrymental &  
 of seed / Thenne the holy Saint ger  
 is sayd as seed germyng of lon  
 mour by fatnesse of deuocion: and



of t  
che  
Q  
the  
by  
seed by vertu of predicatio by whi  
engendrid moche peple to the faith  
in good maners/ and constaunce  
est wrote his lyf to saint seueryn  
op of ancerre/

**G**ermane was of moche  
noble bygnage born in  
cyte of Ancerre / & was  
taught & enformed well  
in the artes lyberalle / &  
after he wente to Rome /  
to lerne the science of the decrees /  
lawes & lawe / And there receyued he  
much of dygnite that the senate sent  
hym into fraunce for to haue & obtayn  
dygnite of the duchy of alle bur  
goys / And thus as he gouerned the cy  
tye dylygently than alle the other.  
He was in the myddes of the cyte at  
which was a pye : On which men  
on the braunches for the grete mer  
cy of theyr huntynge the hedes of wil  
des / But saint Amadour which  
was bysshop of that cite reprevd them  
for theyr vanytees / & warned theym and  
said that they shold helde down that tree  
so that none ylle occasyon myght  
come to the crysten men / but they wolde  
not consente thereto in no manere / And  
on tyme whan Germany was not in  
the uny / the bysshop dyd do cutte down  
the tree and made it to be brente / And whā  
Germany knele it / he was moche an  
gryed and forgate the crysten relygion / &  
caused with a grete multitude of knyghts  
to assaye yf he myght slee the bys  
shope / & thenne the bysshop knele by re  
uerencon deuyne that germany shold bee  
his successour and gaf place to hys wo  
rshipp / And went to the cyte of augusty  
dyke / And after he came agayn to ancer  
re / And thenne he shette & enclosed subty  
le germany within the chyrche / & there  
he dwelt hym / and sayde to hym that he

shold be his successour in the bysshopry  
che / and so he was / For anon after sente  
amadour deyed / And all the peple requi  
red Germany to be bysshop / & thenne he  
gaf all his rycheesses to poure peple / and  
chaunged his wyf in to his suster / And  
retournd so his body by y space of xxx  
yere that he neuer ete bred of whete / ne  
dranke wyne / ne he vsed no potage and  
wold haue no salt to sauour his mete /  
and wyne in the yere he dranke wyne / &  
that was at crystmasse & att ester / & to  
quenche and to take away the sauour of  
the wyne he put in plente of water / and  
in his refection he toke of the ashes after  
his barley bred And fasted eue  
ry day : and ete neuer tyll night : In win  
ter ne in somer / he had but one clothynge  
that was the hayre / his cote & his gowyn  
and yf it soo happed that he gaf not his  
bestement to ony pour man / he ware it  
soo longe that it was broken & vnpreed  
his bedde was all enuyronned with as  
hes / & hayre & with a sacke / And had  
not his hede adressyd vpon a pylowe  
more hyer than his sholders / but euery  
day he wepte and bare aboute his necke  
relyques of sayntes / he ware non other  
clothynge / he ware seden hose / or shoon / &  
felde was gyrded : and the lyf that he ly  
ued was aboue mannes powder : his lyf  
was such that it was grete myracle / &  
pye to see his flesshe & was as thyng  
not credyble and dyd so many miracles  
that but yf his merytes had gotten byfo  
re : they sholde haue be trobled fantasy  
que / On a tyme he was herberowd in a  
place where euery nyght the table was  
made redy for to ete after souper whan  
men had souped / & he was moche admer  
ueyled therof / & demaunded of the hoo  
ste of the hous / wherefore they made redy soo  
to ete after souper / And thooft sayd to  
hym yf it was for his neyghbours / which



## The lyf of the Germain

Wold come and drynke that one af that  
 other: And that nyght saint Germain  
 establysshed him to wake for to see what  
 it was/ It was not longe after that the  
 re came thyder a greate multytude of de  
 uyls and came to the table in guse of  
 men and wymmen / And whan the ho  
 ly man sawe them: he demaunded theym  
 that they shold not go away: And after  
 he sente for to wake the neighbours on  
 all sydes in suche wyse that every body  
 was founde in his bedde/ & in theyr hou  
 ses: and made the peple to come and see  
 yf they knewe ony of them/ but they say  
 de nay and thenne he shewed theym that  
 they were deuyls/ wherof the peple were  
 moche abasshed by cause the deuyls had  
 mocqued them so: and thenne saynt ger  
 main coniuured that they neuer after re  
 turned thyder ne cam there That same  
 tyme saint luke floured whis was bys  
 shop of troyes: The cite was assyeged  
 of the kynge attyla/ and saint luke wēt  
 vpon the gate / and cryed & demaunded  
 what he was that soo letted theym / To  
 whon he sayd I am attyla the scourge  
 of god/ and thenne the meke bissshop ans  
 werd and said. and I am luke/ Alas the  
 waster of the flocke of god and haue ne  
 de of the scourge of god and commaunded  
 thenne to opene the gates. And the peo  
 ple of the kynge attyle were alle made  
 blynde by the wyll of god soo that they  
 passid through the town and salve nomā  
 of the cite ne dyd no harme to ony body  
 Thenne the blessyd germain toke wyth  
 hym saint luke And they both wente in  
 to brytayne. where as the herespes then  
 ne were/ But whan they were on the see  
 a grete tempest came and arose: whych  
 by the prayer of saint germain anone  
 cessed/ And thenne they were receyued  
 honestly of the peple of þ contree. whos  
 compng deuylis had sayd tofore whiche

saint germain had cast out of bodye  
 they had deped. And whan they had  
 ouercomen the herespes / they retou  
 agayn vnto theyr olde places: On  
 me it happed that saint Germain  
 seek in a strete/ whiche strete was af  
 To whom the peple came and desir  
 bere hym out of the strete for drede  
 fyre but he wold not be born thens/ ut  
 put hym self agaynste the fyre wh  
 brente all aboute hym: And touch  
 hym ne the hous that he was in/  
 Another tyme he returned in to bry  
 ne for the herespes/ one of his dysc  
 folowed hym hastely and fyl seek by  
 waye and deped there/ and whan s  
 germain returned/ he demaunded to  
 sepulture of his discyples that was d  
 And it was opened to hym/ and he l  
 led hym by his name/ And demaund  
 hym what he dyd and made & yf he  
 de dwelle ony more wyth hym/ and no  
 ne the body spake and sayd that he  
 well/ and all thynges were swete to  
 and wold nomore be called agayn in  
 this world he sayd / And the saint g  
 ted hym that he shold be in rest: and  
 de down his hede and slepte in oure  
 He preched on a tyme in brytayne so  
 che that the kynge denyed hym lodgy  
 & his peple/ Thenne it happed that  
 kynges colowrd went wyth his po  
 that he sette at pallas & bare it to h  
 tyll hous/ And he sawe the blessyd g  
 main and his men sette theyr lodg  
 where they myght be herberowed that  
 þ nyght / & the colowrd brought th  
 to his hous/ & sawe that they had m  
 hongre But he hadde not mete ynough  
 for hym & for his ghestis/ This colow  
 had but one calf/ whiche he dyd do  
 for to gyue to them: And he receyued  
 debonayrly wyth the lytyl goode that  
 had/ And whan they hadde so uped



had graces/Saynt germain had  
 bryng to him the bones of the cal-  
 to lay them vpon the skine/and  
 made his prayer to god: & anone þ  
 rose to lyf without taryng: And  
 morn saynt germain came hastily  
 kyng/ and demaunded him why he  
 enyed him lodgyng/Then the kin-  
 ing fore abasshed wolde not answe-  
 re/þenne he sayd to the kyng goo oute  
 & thy reame to one better than thou  
 And thenne saynt germain ordey-  
 he wolde to be gouernour of the  
 re: Thenne as the sayons fought a-  
 the bretons/and saw that they we-  
 a fewe men/and saw the holy mā  
 by them/they callid him/and the sa-  
 preched somoche to them that they  
 to the grace of baptisme/And on  
 daye they cast of their armour/and  
 thair brennyng charite of sayth purpo-  
 sed to fyghte/And whan that other par-  
 tye that they purposed to goo agen  
 theym hardely. And saynt germain  
 him self a part wyth his peple/and  
 waded them whan they sholde crye alle-  
 luy/that they all sholde answeere alleluy  
 and whan the sayd saynt germaine  
 sayed alleluy:and the other had an-  
 swere/Thenne theyr enemyes had soo grete fere  
 that they cast away all theyr armours/ &  
 halwende verely that all the mountains  
 had alen on them & heuen also: and soo  
 all rayed went awaye/  
 On a tyme as saint germain passed  
 by agustinence/ & went to the tombe of  
 saynt cassien & enquired of him howe it  
 was wyth hym/And he answered hym  
 out of the tombe & sayd/I am in swete  
 rest and abyde the compynge of our rede:  
 & he sayd agen/rest thou thene styll  
 in the name of our lord/and pray for vs  
 that we may deserue the holy ioye  
 of the resurrection: And whan saynt

germain came in to rauenne. he was re-  
 ceuyed moche honorably of the quene pla-  
 cyda/and of valentinpen her sone/And  
 at thour of souper she sent to him a ryght  
 grete vesselle of syluer full of delycious  
 mete/the whiche he receyued for to gyue  
 to pour men/And in stede herof he sent to  
 the quene a dysh of tre & a barley looffe  
 the whiche she receyued gladly. And af-  
 ter dyde doo couere the dysh wyth syluer  
 & kept it longe wyth grete deuocōn/  
 On a tyme whan the lady had bode hym  
 for to dine wyth her/he graunted it debona-  
 yrely/and by cause he was wey of traue-  
 ille & fastyng: he rode from his hostell vñ  
 to the palays vpon an asse/ & whyles he  
 dynd his asse deyed/And whā the que-  
 ne knewe þ his asse was deed/the was  
 moche sorowfull. And dyde doo present  
 to hym a ryght good hors of right grete  
 belote & grete/ And whan he salwe-  
 him soo richely adouned & arayed / He  
 wolde not take it/but sayd:shewe to me  
 myne asse/ For he that brought me hider  
 shall bryng me home: & went to the de-  
 ed asse/and sayd aryse & lete vs retorne  
 home: And anone he aroos & awoke as  
 he had slept: & as he had had noo harme  
 And thenne saint germain mouēd on  
 his asse/and rode to his lodgyng/ But  
 er he departed fro rauenne he sayd that he  
 sholde not be longe in this worlde. And  
 a while after he fell seke of þ feuers or ac-  
 cesse/And the seuenth daye after passed  
 oute of this worlde vñto our lorde/And  
 his body was borne in to fraūse. like as  
 he had despyed of the quene. And he deys-  
 ed abowte the yere of our lorde four hun-  
 dred & xxj: Saynte Germain had pros-  
 mysed to saynte Eusebe whiche was bis-  
 shoppe of versaylle/that whan he retour-  
 ned he wolde halowe his chyrche that he  
 had founde: And whan saynt eusebe vñ-  
 derstode that he was deed/ he wolde hym  
 & iij



## Of saynt Eusebe

felfe halowe his churche/and dyde doo ly  
 ight the tapers/But the ofter they lyght  
 them/ soo ofter they went out & were que  
 chyd/And whā saynt Eusebe saw this  
 he apperceyued well that the halowynge  
 was done/or elles it sholde be done a no  
 ther tyme/or it sholde be reserved to a no  
 ther bysshop/And whan the body of sa  
 ynt germain was broughte to versayll  
 assone as his body was broughte in to  
 the churche: all the tapers were lyghte by  
 theymself by goddes grace. Thenne sain  
 te Eusebe remembred of the promysse of  
 saynt germain: and that whiche he hadd  
 promysed luyng/ he accomplished beyng  
 ge deed/But is not to be vnderstonde þ  
 this was the grete eusebe bysshop of ver  
 sayll/that this was done in his tyme  
 For he deyed vnder valent theemperoure/  
 And fro the deth of him vnto the deth of  
 saynt germain was more than fystye ye  
 re But this was a nother eusebe vnder  
 whom this thynge was done/Thene lete  
 vs praye vnto this holy germain that he  
 praye for vs to god almyghty that af  
 ter this lyf we may come to everlastyng  
 blysse in heuen/ Amen

Here begynneth the lyfe of saynt  
 Eusebe And fyrst of his name/

**E**usebe is said of Eu  
 which is as moche to say  
 as good And Sebe that  
 is eloquence: or Stacion  
 Or eusebe is as moche to  
 saye as worshipfull/ he  
 had bounte in sanctifycacion: Eloquence  
 in defence of the fayth/ Stacion in stedfast  
 nes of martyrdom: and good worship  
 pyng in the reuerence of god/

**E**usebe was alwaye a virgi  
 ne/ And whiles he was yet yō/  
 ge in the fayth/ he receyuid bap  
 tisme/and name of Eusebe the pope:

In whiche baptisme the bondes of  
 gelles were seen/ that lyfte hym ou  
 the font/ On a daye a certayn lady  
 esprysed of his beaute / and wolde  
 goon to his chambre/ And the angel  
 kepte the dore in such wyse that she  
 hte not entre/ And on the morn she  
 te to hym. and kneled [downe] at his  
 and requyred of mercy & forgyuene  
 that she hadde ben in wyll to haue  
 him synned. And he pardonned her  
 naptly: And whan he was ordeyn  
 to be a prest/ he shoon in soo grete holyn  
 that whan he sange the solempnyte  
 of the masse: the angelles serued him/

**A**fter this whan the heresie of the  
 ens had effected alle Italye. And  
 stantyne the Emperour fauourynge  
 ym / Iulys the pope sacred Euseb  
 to bysshop of versayll the cyte/ the  
 che helde the pryncypate of the other  
 es in Italye. And whan the heresie  
 herde saye that: they shytted fast the  
 of the chyrche/ whiche was of our bl  
 lady: and blessed virgyn saynt mar  
 Thenne the blessed saynt kneled done  
 and anone the dore opened bi his  
 er: Thenne put he out Eugenyen bi  
 of melan. whiche was corrupted of his  
 euyl heresye/ And ordeined in his p  
 denys a man ryght catholyque. And  
 thus Eusebe purged all the chyrche of  
 occyent/ And anastase purged tho  
 of the heresye arryen /  
 Arrius was a prest of Alysander. wh  
 the sayd & affirmed that cryst was  
 re creature/ And sayd that he was  
 god & for vs was made: that we bi  
 as by an instrument were made of  
 And therfore constatyn ordeined a  
 yll at nyrene/ where as this errour  
 condepned/ & after this arrien died  
 ferable deth: for he voided al his str



at his foundement: And constā-  
one of constātin was corrupt with  
this cause/ For which cause this constā-  
had grete hate agens<sup>t</sup> eusebe / And  
assembled a compaign of many byshop  
And called denys and sent many  
letters to eusebe And he knewe wel that  
the alce of him was soo grete that he  
dained not to come to him/ Wherefore y  
Ereour establisshed agens<sup>t</sup> the excusa-  
of him: that the counseyll sholde be  
solde pnyssed at mylane which was nie  
to y/ And whan he sawe that Eusebe  
was not there/ he commaunded to tharry-  
en that they sholde wryte theyr sayth  
And sende it to denys byshop of melas-  
ne/ And xxij byshops he made subscribe  
the me sayth/ And whan eusebe herde  
that he yssued oute of his cyte for to goo  
to mylane: And sawe well tofore that he  
sholde suffre moche/ And thus as he cam  
to mylood for the goo to mylane: the  
thysse sayped longe on that other side of  
the river/ but the shyppe came at his co-  
mandement, and bare him ouer & his  
felowz without gouernour/ Thenne y  
for yd denys came agens<sup>t</sup> him & kne-  
led downe to his fete and requyred par-  
don And whan eusebe wolde not be tor-  
ne by pestes ne by menaces of this em-  
perour: he sayd tofore theym all/ Use aye  
the sone is lasse than the fader/ Where  
for haue ye thenne made my sone & my  
depple gretter than me/ for the dysce-  
ples not aboute the mayster: ne the so-  
noure the fader/ Thenne were  
thomeued by this reason/ and shewed  
to ym the writyng that they had made/  
& yps had wreten, and the y sayd that  
he wolde wreten and he sayd naye/ I shall  
not subscribe after my sone/ to whom I  
am ouerayn by auctorite/ but breue this  
writyng/ And after write a nother if ye  
wille or I shall wryte/ And thus by the

Wyll of god that cedula was brent/ Why-  
che denys & the xxij byshops had sub-  
scribed/ And thene tharriens wrote aye  
a nother cedula/ and deliuerde it to euse-  
be & to the other byshops for to subscri-  
be: But the byshops enhardied of euse-  
be wolde in noo wise consent to subscribe  
but they were gladd that thyske cedula  
which by constraynt they had subscribed  
was brent/ Thene was constancien an-  
gry/ and deliuerde eusebe to the Wyll of  
tharriens/ and anone they drelve hym  
fro the myde of the byshops: And bete  
him cruelly & drelve hym fro the hiest of  
the palays by the stappes downe to the  
lowest/ & fro the lowest to the hiest vnto  
the tyme that his hede was all to brosed:  
and bled moche blood And yet he wol-  
de not consent to theim / And thenne  
they bonde his hondes behinde him/ & af-  
ter drelve hym wyth a corde aboute his  
necke/ And he thanked god & sayd that  
he was all redy for to deye for the defens-  
ce of the sayth of holy church/ Thene con-  
stancien exyled lyberien the pope: denis  
paulyn and all the other byshops/ that  
Eusebe had hardyed/ And thenne thar-  
riens ledde eusebe in to Jerapolyn a cy-  
te of palastin and eclosed him in a stra-  
yt place/ In somoch that it was strait &  
shorte that he myght not stretch out his  
fete: ne torne him from one side to a no-  
ther: And he had his hede soo strait that  
he myght not moue it/ ne torne hyder ne  
theder his membres in noo maner. sauff  
oonly his sholders and armes/ the place  
was soo strait in lengthe and in brede  
¶ And whan constancien was deed  
Julien succeeded him: And wolde plese  
euery man And commaunded that alle  
the byshoppes which haue ben exyled  
sholden be repelled/: And the temples of  
the goddes to be opened & wold that all  
men sholden vse plas. vnder what



## Of the seven Machabees

lawe he were/ And by this occasioun eliseus  
 scheweth howe he was p[er]secuted oute of pryson/ and came to  
 anathase & tolde to hym what he had suf-  
 fered. Thenne Iulien deyd/ and Iony-  
 nyen reigned/ and tharriens sessed. Sa-  
 ynt eusebe returned to the towne of Ver-  
 sapille/ where the peple receiued him with  
 grete ioye/ And after whan Valent re-  
 gned tharriens came agayne in to theyr  
 forces/ and entred in to the hous of euse-  
 be/ and stoned him wyth stones: and soo  
 put him to deth/ and deyd debonayrely in  
 our lorde: And was beried in the churche  
 that he made: And it is sayd yf he impe-  
 tred & gate grace of our lorde that none  
 arisen myght lyue in that cyte. And af-  
 ter the croniques he lyued xxxvij yere  
 he flowred aboute the yere of our lorde  
 the hundred & l/

Here folowe of the vii machabees

Here were vii Machabees

**T**wyth their worshipfull moder/ &  
 a prest named Eleazar/ whiche  
 wolde ete none swynes flesh/ by cause it  
 was defended in their lawe / And after  
 that it is conteyned in the fyrst boke of y  
 machabees/ they suffred grete tormentes  
 and such as were neuer herde tofore:  
 And it is to vnderstonde that the churche  
 of the oryent make the solempnytees of  
 the saintes of that one & of that other tes-  
 tament/ And the churche of thocryptent  
 maketh noo feest of theim of tholde testa-  
 ment/ sauf of the Innocentes/ by cause  
 that the soules of the sayntes of that ty-  
 me descended in to helle/ But she maketh  
 the feest of the innocentes: by cause that  
 Ihesu was slayn in eueryche of theym  
 And also of the machabees/ and there be  
 foure reasons: wherfore the churche ma-  
 keth solempnytees of the machabees/ howe  
 be it that they descended in to helle. The  
 first reason is by cause they had prewga-

tyue of martyrdom/ not tofore lyke  
 and aboue that ony other of the old  
 tament haue suffred/ And therfor  
 ben preuileged/ that their passyon  
 lempnyed by their meryte: And  
 ason is sette in scolastica historia/  
 The seconde reason is for the repre-  
 cyon of the mysterie. The nombre  
 vij is vniuersall & generall/ And  
 in ben vnderstonden & signefied al  
 faders of the olde testament wor-  
 be solempnyed/ And howe be it th  
 churche maketh not solempnyte of  
 ym/ by cause they descended in to h  
 And also by cause that there came  
 te a multitude of new sayntes: Ne  
 les in this vij is done reuerence to  
 all/ For as it is sayd by the nom  
 vij is assigned an vniuersite/ The  
 is by cause of the ensample of suffi-  
 And there ben purposed in ensam  
 of good cristen men for two thynges/ that is  
 to saye: the constance after the con-  
 of them they ben enhardied in the lde  
 of the fayth/ and also for to suffre for the  
 ew of the gospelle/ lyke as they dyd  
 for the law of moyses/ The fourth reason  
 is for by cause of their tormentes/ for they  
 suffred suche tormentes for theyr lawe y  
 they helde for to defende. lyke as certen  
 men done for lawe the of the gospel  
 And maister Johan Beletth assigneth  
 these three laste reasons in his some  
 offyce/

Thus Endeth it of the Macha-  
 beus/





Here beginneth the feste of saint  
Peter ad vincula at lamnes/

**T**he feste of saint Peter  
thapposle that is called  
ad vincula was establis  
shed for four causes þ is  
to weete in remembraunce  
of the deliuerance of  
saint peter: And in mynde of deliuerance  
of alexander. for to destroye the custo  
m of the paynemes. And for to gete ab  
solutiō of spirytuell bondes/ And the  
cause which is in remembraunce  
of saint peter. For as it is sayd in this to  
ry colastique/that herode agrippe went  
to me and was ryght samplere wyth  
geas newe of tyberius Emperour.  
And on a day as herode was in a cha  
mber brought wyth gayen/ he lyfte vp  
his bondes in to heuen/ And sayd I wol  
de gladly see the deeth of this olde felawe  
peter: the lord of all the world and the  
chypot man herde this word sayd of he

rode/ and anone tolde it to tyberius wherfo  
re Tyberius sette herode in pryson / and  
as he was there he behelde on a daye by  
hym and saue vpon the brānche of this  
tree an owle which satte thereon.

And another prysonner which was  
wyth hym that vnderstode wel dygna  
cions sayd to hym/ Thou shalt be anone  
deliuered and shalt be enhaunsed to be a  
kyng/ In suche wyse that thy frendes  
shall haue enuye at the: and thou shalt  
dye in that prosperite. And knowe  
thou that for trouthe / that whan þ shalt  
see the owle ouer at the ende of spue da  
yes after thou shalt dye for certayn/ and  
anone after tyberius deyed/ And Gay  
us was Emperour / which deliuered he  
rode out of pryson/ and enhaunsed hym  
gloriously. And sente hym as kyng in  
to judee/ And anone as he came he sen  
te his purssauce/ and sette hond to /

For to put somme of the church to afflic  
tion and dyd doo slee/ James brother /  
of saint iohan theuangelyst with a swe  
de byfore the day of ester/ And by cause  
it was a thyng agreable and plesed the  
jewes/ He toke peter on ester daye/ and  
enclosed hym fast in pryson/ And wolde  
after ester brynge hym forth and shewe  
hym to the peple and slee hym / But  
thangel came merueylously. and vnboun  
de hym and losed his chaynes and sente  
hym forth alle quyt to the scrupse of pre  
chyng the word of god/ And the felon  
ny of this kyng suffred not tabyde ony  
dylacion of vengeaunce/ For the nexte  
day folowynge he made to come the ke  
pars/ For to begynue to tourmente the  
wyth dyuers paynes for the sleynge of  
peter: but he was lette to doo that/ That  
the deliuerance greued theym not/ For  
he went hastely to Cezarpe/ And there  
was smeton of an angelle and deyed.

Thus reherceth Josephus in the booke of



## The lyf of saint peter

antiquyte / For when he rode came in  
to Cezaree: all the men and wmmen of  
that prouynce came to hym / And when  
the daye came that he shold goo in iuge  
ment and toke possession of the countree  
he went and cladde hym wyth a Vesty  
ment of tyssue merueylously shynning  
of gold and of syluer. & when the son  
ne smote and shone on it / It was more  
shynnyng than the sonne For it was so  
bryght / that noman myght beholde it /  
And the bryghtnes was lyke rede me  
tall / and gaff fere and drede to them that  
loked thereon / & therefore the pryde of hym  
was soo grete / that he better semed a mā  
made by crafte: than by nature humayn  
And thenne the peple begā to crye and  
sayd / we haue seen the tyll now lyke a  
man / But now we confesse that þu arte  
aboue nature humayn: And thus as he  
was flattered with honours / and refused  
not dyuine worshippes / he beyng there  
sette he salve about his hede an owle syt  
tyng / whiche was messenger of his hast  
ty deth / And when he had apperceyued  
the owle / and behelde the peple that were  
there assembled and comen at his com  
maundement: he sayd to theym: certayn  
I that am your lord shall deye wythin  
fyue dayes / For he knewe it well by cau  
se the deuynou hadde tolde hym / that he  
sholde dye within fyue dayes that he had  
seen the owle sytting aboue hym: And  
Incontynent after this thyng thus accō  
plysshed he was smeton sodenly in suche  
wyse that wormes ete his bowels And  
on the fyfte daye deyed And this sayth  
Iosephus / And bycause thenne in reme  
braunce of the deliuerance of saint pe  
ter prince of thapostles fro the cruel de  
geaunce of the cruell tyraunt / whiche as  
sone as he was enhaunced to be kynge /  
went to pursue and destroye the chyrche  
before the chyrche haloweth the fest of

saint peter ad vincula: And the  
is songen in the masse in whiche the  
lyueraunce is wytnessed here to  
¶ The second cause of the stablithy  
this fest: was by cause alyxander  
pe whiche was the vi after peter /  
hermes prouost of rome whiche wa  
uerted to the fayth by the same al  
der were holden in diuerse places the  
pryson of quyrn the iuge: whiche  
said to harmes the prouost / I mer  
of the that art soo wise a man / tha  
wylt leue the grete worldly hono  
thou hast: And the grete rychesse  
thou receyuest of the prouost /  
wylt leue all thysse thynges for  
of an other lyf To whom harmes  
tofore this tyme I despayned & scow  
And wend there had ben none othe  
than this Quyrnus answered / I  
prouf to me that there is an other  
anone I shal applye me to the say  
To whom harmes sayd / alyxander  
thou holdest in the pryson: shal en  
the better than I / Thenne quyrn  
alyxander and sayde to hym / I  
thou shalt make proof of this thyng  
me: and thou sendest me to alyxan  
Whom I holde bounden in chayn  
his euyl dedes / Truly I shal doub  
pryson vpon the and alyxander / an  
shall sette watche vpon you / And  
fynde the wyth hym or hym wyth  
shall verily gyue sayth to thyng and  
wordes / And thenne he doubted  
kepars: and shewyd this to alyxan  
And thenne alyxander prayed to g  
and an angel came to him and bro  
hym in to the pryson to harmes: And  
when quyrn came to the prison he  
them both to gyder / wherof he was  
admerueyled: and thenne harmes  
ted it to quyrn how alyxander had  
his sone and reysed hym fro deth /



Quene thenne said to alyfander / I ha-  
ue a daughter named balbyne / which is  
of the goute. yf thou mayst hele her /  
I wyll geve the þe I shall receyue thy say-  
ng / I mayst geve for her helthe / To  
whiche alyfander sayd / Goo anone and  
geve her to me in to my pryson / And  
quene sayd to hym / how may I finde  
thy pryson and art here / And aly-  
fander sayd goo thy waye / For he that  
sight me hyther shal sone brynge me  
ther. And quene went thenne &  
his daughter. And brought her in to  
pryson where alyfander was / & fond  
there / & thenne kneled down to hys  
feet. And his daughter began to kysse  
haynes wyth which saint alyfan-  
der was bounden hoppyng ther by to re-  
ceyve her helthe / And saint alyfander  
said to her daughter kysse not my chay-  
ne / But seke the chayne of saint peter  
and kysse theyn wyth deuotion / And  
thou shalt receyue thy helthe. And anon  
quene dyd do seche the chaynes of saint  
peter / and they were founden / And aly-  
fander dyd the daughter doo kysse them /  
& anone as she had kysed them she  
was cured her helthe and was all hool.  
Thenne quene demaunded pardon and  
freuenes and deliuerd alyfander out  
of pryson / and receyued the holy baptisme  
And all his meyne and many other /  
Thenne alyfander establysshed this fest  
the halowed allwaye the fyrst daye of  
auguste / And dyd do make a chyrche in  
honour of saint peter where as he sette  
the chaynes. And named it saint peter  
a vincula: and to that chyrche cam mo-  
re people at that solemnyte: and the peo-  
ple kysed there the bondes and chaynes  
of saint peter / The thyrd cause of this es-  
tablishment after tyme is this /  
Antoyne and octaupan were so con-  
tynued to gyder by affynyte. that they

departed bytwene theyn two thempyre  
of the world / Octaupan had in thoccident  
ytalpe fraunce and spayne / And antoy-  
ne had in the eest / aspe / pontre and affry-  
que / Antoyne was wyld Joly / and Ry-  
bauldus / and had the suster of octaupan  
to his wyf / and left her and toke clapa-  
tra which was quene of egypte / & for  
this cause Octaupan had hym in greate  
despyte / and went wyth force of armes a-  
gaynst anthoyne in aspe / and ouercame  
hym in all thynges. Thenne anthoyne &  
Cleopatra fledde as baquished / & slew  
theyn self by grete sorowe / and octaup-  
en destroyed entierly þe royaume of egypte  
& made be vnder the Romayns.  
And fro then he wente in alle the haste  
he myght in to alexandrye / and despo-  
iled it of all rycheesses and brought theyn  
to rome / & encreased so the comyn prou-  
fyte of rome: That there was gyuen for  
one peny that whiche to fore was solde  
for foure: And bycause the bataylis of  
the peple had wasted and destroyed the  
cyte of Rome: he reuelved it sayeng / I  
found it couerd wyth tyles / And I shal  
leue it now couerd wyth marble / And  
for this causes he was made emperour /  
And the fyrst that euer was called au-  
guste. And of hym ben al other that ca-  
me after hym called augustes / Lyke  
as after his vncle Iulys Cesar they  
ben called Cezaryens. also this moneth  
of auguste which to fore was called sey-  
tylis The peple entituled it to his name  
and called it augustus in thonour and  
remembraunce of the victorpe of the  
emperour that he hadde the fyrst daye of  
this moneth. In soo moche that alle the  
romayns made that daye grete solemny-  
te vnto the tyme of Theodosye the empe-  
rour / which began to regne the yere of  
our lord CCCC xxviij /  
Thenne eudospa daughter of the sayd  
Antoyne



## The lyf of saint Peter

Theodosyus emperour and wyf of Valente went by a bolwe to Iherusalem/ And there a Jewe gaf to her for grete loue a grete yeste: And they were the boundes þis is to mete the two chaynes/ wyth whiche saint Peter vnder herode was bounden wyth/ wherof she was moche ioyes/ and whan she returned to Rome. she sawe þe the Romayns halowed the fyrst day of august in thour of an Emperour payne which was deed/ thence was she moche sorowfull by cause they dyd so moche honour to a man dampned: And thought that they myght not lyghtly be wythdrawen fro this custome/ But yf she might soo moche doo she wolde not leue it thus/ But that it shoulde be made in thour of Saynt Peter/ And that alle the people shoulde name that daye/ the day of saynt Peter ad Vincula

And herof she had collacion wyth saynt pelagys the pope: And brought theym wyth fayr wordes to that that the remembrance of the prince of paynes was forgotten: And the memorye of the prince of thapostles was halowed: and it pleased ryght well to all the peple/

Thence she brought forth the chaynes whiche she had brought fro Iherusalem: And shewed theym to alle the people/ and the pope brought forth the chane/ wyth which he hadde be bounden vnder Nero/ And as sone as that chayne touched þe other/ alle thre by myracle were but one/ lyke as they had be neuer but one

Thence the pope and the quene establisshed that the folowynge religyon of the people makynge solemnyte of a paymen: were chaunged in to better/ And was made of saint Peter prince of thapostles

¶ And the pope and the quene sette the chaynes in the chyrche of saint Peter ad Vincula And were gyuen of the quene/ to the sayd chyrche ryght grete yestes/ &

ryght fayr pryncples/ and it was blessed that daye to be halowed/ And this is that bede sayth: and bert also sayth the same of this thynge/ of what grete vertue this chayne appierd well in the yere of our lord hundred and xliij:

¶ There was an erle which was ghe to the emperour Octone that was so cruelly deyed and tourmented wyth the deuyll to fore al the peple þ wyth whiche he was bothe and tare hym self/ and by the commaundement of the emperour he was ledde to pope Johan for to put þe chayne aboute his necke/ And here was a nother put aboute his necke of this woode man and demonyake: and it dyd hym none alegement/ By cause it had noo vertu: And at laste the very chayne of saynt Peter was brought and put aboute the necke of the sayd demonyake: But it was of suche vertu þe deuyll myght not bere it/ But departed and went out cryeng tofore the all Thence theodoryke bysshop of met to ke that chayne/ and sayd he wolde not departe fro it in noo maner but yf his bones were cut of: And for this cause was grete dyscorde betwene the pope and the bysshop and the other clerkys. And at laste the emperour appeased the nother gate of the pope that he hadde a lyne of the chayne/ And he kepte it moche more thely in grete deuotion/ Melet also he seth in his cronique/ And is written in thystorpe tryperyte that in that tyme there was a grete horrible dragon which appierd at emperum: And the bysshop donat spytte in his mouth and kylled hym forth wyth/ But that bysshop made tofore the sygne of the crosse wyth his fyngers vpon the dragon: And he was soo grete that there behoued men coyle open to drabe hym thens out of þe



to a place where he was brent /  
for cause the stench of hym shold not  
come to the aper: yet sayth the same my:  
And also it is sayd in thystorya try  
pe that the deuyl appierd in a tou  
ne med ceta in the semblaunse of mo  
se And this ceta is nygh to a mon  
tayne which is nygh to the see and asse  
bled a grete multitude of Jewes of alle  
places and brought them to the toppe  
and yest of the mountayn / And promy  
sed them to lede them and to goo dreye  
for byth them vpon the see in to the lon  
de promysyon / And there he assem  
bled peple wythout nombre and somme  
bye that the deuyl hadde despyte of  
Jehou that had gyuen this chayne to the  
quile by which the feste of octauey ces  
se shold be made And whan the deuyl sa  
de what he hadde there of the Jewes with  
out nombre aboue that grete montayne /  
He made many falle down from the top  
pe to the ground bynethe / And made of  
them wythout nombre to be drownded  
in the see: And thus the deuyl aduen  
ged hym on them and many of them  
eschued bycame crysten / For whan they  
dow haue gon vp on the montayn with  
the ther they myght not goo vp so shar  
pe steeles / in suche wyse that they  
went by there alle to cutte wyth the stones /  
and the othe were drownded in the see  
and whan alle deed: And whan the other  
dow haue doon the same and taryed bi  
cause they wist not what was happed of  
the ther / certayn yssuers goyng by the  
to what was fallen of the othe / And  
the they that myght escape retourned  
and went not after the othe: And alle  
the thynges ben conteyned in the sayd  
by orde /  
The forth cause of the Instytucion of  
the feste may be assigned here in thys  
orde / For our lord deliuerd saint peter

out of his chaynes by myracle. And  
gaf hym powre to bynde and vnbynde  
For we be holde n and bounden vnto the  
bonde of synne / and haue nede to bee as  
solyed / Therefore we worship the solemp  
nyte of the chaynes afore sayd / For as  
he deserued to be vnbonde of the bondes  
of his chaynes / soo receyued he powre of  
our lord ihesu cryst to assolye vs / And  
this last reson may be lyghtly appercey  
ued / For thou seest that the epyssle accor  
deth thabslucion and losyng of the chay  
nes made to thapposile / And the gospel  
recoreth the powre that was gyuen to  
hym for tassolye / And thoryson of the  
dette requyeth that absolucyon be made  
to vs / And this is that somtyme he giueth  
absolucyon and assolyeth the dampned  
otherwhyle by the powre of the keyes .  
which he receyued /

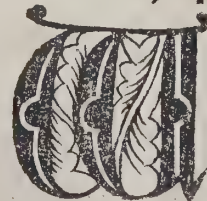
**I**t happed in a myracle of the bles  
syd virgyn marie: On a time there was  
a monke a scolper which was in the cy  
te of coloyne in the monastery of saynt  
peter which monke was synfull & whā  
this mōke was supprised with sode deth  
the deuyls accused hym & cryed on hym  
that he had doon all maner synnes / that  
one sayd I am couetyse: which soo oft  
thou hast conueyted ayens the commaū  
dement of god. And another said I am  
vayne glorie of which thou hast enioy  
ed the in makyng a vaunte amonge mē  
Another sayd I am thy lesyng in why  
che thou oft spnedest in lyeng And other  
in lyke wyse: and contrary to them som  
me good werkys that he had doon excu  
sed hym sayeng: I am obedyence / why  
che thou dydest to thy elders and soue  
raynes: Another sayd I am the song of  
psalmes that thou hast songen to god:  
moche ardantly / And saynt peter to  
whom he was a monke went to god for  
to praye for hym / and our lord answerd  
At iij



## The lyf of saint Peter

to hym: hath not þe prophete sayd by mi  
inspyracion/ Dñe quis habitabit in ta  
bernaculo tuo/ Lord who shall dwelle in  
thy tabernacle/ or who shal rest in thy hye  
holy montayn: he that shall bee wythout  
spotte of synne: how may this man the  
ne be saued which is not entred wyth  
out spotte/ He hath doon no ryghtwys  
nesse/ And yet peter prayed for hym  
wyth the blessed virgyne moder of god  
Thenne our lord gaf vpon hym this sen  
tence/ that the soule shold retourne again  
to the body and that he shold do penaunce  
And thenne saint peter wyth the kape þe  
he held in his hond fered the deuyllis / &  
made theym to flee: and after deliuerd þe  
soule to a monke of the same monasteri  
and commaunded him that he shold brin  
ge it to the body/ and he bare it to hym/ &  
requyred of hym for his rewarde that he  
had brought it again that he sholde saue  
euery day for hym the psalme: Misere  
rei deus/ And that he shold ofte swepe  
his sepulture and kepe it cleane/ And  
thus he reuyged fro the deeth and came a  
gayn to the world and dyd his penaun  
ce: and recomed to alle the people this þe  
had happed to hym: Thene late vs pray  
this glorio9 apostle saint peter to be our  
aduocate to our lord ihesu cryste: þe we  
may by the powere of the kapes gauen  
to hym haue very absolucion of our syn  
nes: that after the accomplisshment of  
this short and transytory lyf we maye  
come to euerlastyng lyf in heuen amen

**H**ere foloweth the lyf of sainte  
Steuen the pope/



When saint steven þe po  
pe had conuerted many  
of the paynems: vnto  
cristen fayth both by  
word and by example /  
and hadde also buryed  
many bodies of the martirs in the yere

of our lord two hondred and pl  
sought by grete studie of Valery  
of galien thenne emperours/  
cause that he and his clerkys sho  
sacrefyse vnto theyr ydolis or ell  
slayne by dyuers tourmentis  
said emperours made ordynaunce  
who someuer brought theym/ he sho  
ue al their substaunce and for that  
of his clerkis were taken and brought  
forth: and anone wythout audyence  
re byshed: And the daye folowynge  
saint steven the pope was take  
brought to the temple of mars the  
to thende that he shold adoure and  
nour to thidolle: or ellis he shold ha  
tence to be byshed / But whan  
entre nd in to þe temple he prayed  
lord ihesu cryste that he wold destro  
temple/ and anone a grete party  
temple fylle/ And alle they that were  
there/ slede for drede that they had  
thenne they wente to the Cymetere of  
saint luke: and whan Valerye herd  
he sente to him mo knyghtes than  
tofore: and whan they came they  
hym syngyng masse/ And anone  
nysshed deuouly that which he ho  
gonne: And that doon they byshed him  
in his seete:

**H**ere beginneth thynueuencyon of  
saint steven prothomartir:



Synuencion of the  
ly body of saint steven /  
prothomartir was made  
in the yere of our lord  
C ccij in the ccij yere of  
honorus the emperour: þe  
inuencion of him þe translacio & þe coctio  
were made by ordre: for a prest ned  
lucien of the countree of ihrlm. O who  
herad recompteth amonge the nob  
me  
& wyrteth thus/ that on a frydaye  
he was in his bedde rested and in the



the same an auncient man of  
 stature wyth alonge berd wyth a  
 bysage enuyronned in a whyte  
 ell: In whiche there were lxxij ou-  
 crosses of gold tyssued / he was  
 wyth hosen brok drede wyth golde  
 whiche helde in his honde a rodde  
 of wyth whiche he touched hym. &  
 soo and wyth grete dyligence o-  
 ver his tombes / For we ben leyde in a  
 dys honest and of despyte / So thou  
 vnto Johan p bysshop of Jherlm  
 age to hym that he lay vs in a mo-  
 re honourable place / And by cause that  
 throught and trybulacion is through the  
 word / God hath ordeyned to be deho-  
 and merciful to the world by our  
 iustices and prayers / & lucian sayde  
 to hym. Syre who art thou / I am sayde  
 gamaliel whiche norysthed thapostle  
 & enseyned hym the lawe of my  
 fathers / & he that lyeth wyth me is saint  
 stephen whiche was stoned of the jewes  
 & cast out of the cyte for to be deuoured of  
 the fleshes and byrdes / but he kepte hym  
 to whom he kept his sayth wythout hur-  
 tle. And I wyth grete dyligence to-  
 keep the body / & wyth grete reuerence  
 buried it in my newe tombe / And that  
 that lyeth wyth me is nichodemus  
 my newe whiche wente by nyght to  
 Jherusalem and receyued bapteme of pe-  
 ter and Johan: and therefore the prynces  
 of iestes were angry wyth hym / and  
 they haue slayne hym: But that they  
 lacke the reuerence of vs / Neuertheles  
 they toke awaye all his substaunces &  
 ded hym from his pryncipate: & bete  
 hym strongly & bete hym lye for deed /  
 And thenne I ledde hym in to my hous  
 where he lyued after but a fewe dayes / &  
 when he was deed I buryed hym at the  
 fe of saint stephen / & the thyrde that is  
 wyth me is abybas my sone whiche in

the xx yere of his age receyued bapteme  
 wyth me / & was a clene virgyn / & ler-  
 ned the lawe of god wyth my dysciple  
 poule / & ethea my wyf & selemus my so-  
 ne whiche wolde not receyue the sayth  
 of Jhesu cryste were not worthy to be in  
 our sepulture thou shalt fynde them buri-  
 ed in another place. & shalt fynde there  
 tombes boyde and ydle / & when he had  
 sayd all this: saint gamaliel banysshed  
 awaye. And thenne lucian awoke and  
 prayed to god yf this visyō were trewe  
 that it myght be shewed yet the second ty-  
 me and the thyrde tyme. and the next fry-  
 day after folowynge. he apperyd like as  
 he dyd tofore: and sayd to hym wherefore  
 hast thou desdayn to do that whiche I ha-  
 ue requyred the / and he sayd to hym / Sy-  
 re I haue no desdaine: but I haue praied  
 god / yf it be in his name / that it appere  
 to me yet onys agayn / and gamalyell  
 said to hym bycause thou haste thought  
 in thy corage / that yf thou fynd vs how  
 thou myghtest deuyse the relikes of ethe  
 of vs. I shal enseigne the of eueryche by  
 symple tude to knowe the tombes and re-  
 liques of ethe of vs / and thenne he shewed  
 thre paniers of gold and the fourthe of  
 syluer / of the whiche that one was ful of  
 redde roses. the other twene of whyte ro-  
 ses. And the fourth whiche was of syl-  
 uer was full of saffron / and gamalyell  
 sayd to hym thysse paniers ben our tom-  
 bes / & thysse roses ben our relikes / & the  
 fyrst ful of redde roses is p tombe of saint  
 stephen whiche only of vs al deserued the  
 crowne of martyrdome: The other twene  
 full of whyte roses ben the tombes of me  
 and nichodemus whiche perseuered with  
 a clene herte in the confession of Jhesu  
 cryste & the fourth of syluer whiche is full  
 of saffron is of abybas my sone / whiche  
 shyneth by whytenes of virgynyte / &  
 yssued out of this world pure & nette / &  
 Q. iij



## The lyf of saint Sephen posthomartir

this sayd he banyshted awayne/ And the  
fryday after that weke folowynge he ap  
pierd to hym agayn all angry and bla  
med hym greuously of hys delapement  
and necligence: and anon lucien went  
to jherlm/ & recounted al by ordre to Jo  
han the bysshop/ & called the other bys  
shops/ & went to the place that was the  
wed to lucien and whan they had begon  
to delue / And meue therthe a ri  
ght swete sauour was felt: And by the  
merueylous flauour and swetenesse / &  
by the merytes of the saintes lxx seeke  
men were heled of theyr Infirmities/ &  
thus the relikes of thysse saintes were  
transported in to the chyrche of syon whi  
che is in jherusalem/ In the whiche saynt  
steuen vsed thoffyce of tharchdeken/  
And there were they ordeyned for right  
honourably/ In the same houre descended  
fro heuen moche rayne/ and of this Byss  
op & inuencion bede maketh mencion in  
his cronycle/ And this inuencion saith  
saint bede was in þ same dape that his  
passion is halowed. & his passyon as  
it is sayd was the same dape also/ But  
the festis haue been chaunged by double  
reson/ The first reson is by cause that Jhe  
su crist was born in erthe: that man shol  
de be born in heuen: therefore it apper  
teyneth that the fest of saint stephen shol  
de folowe the natyuite of cryst: For he  
was fyrste martred for cryste for to bee  
born in heuen/ and soo it sygnifyen that  
the one folowe þ other: & therefore it is so  
gen in the chyrche: yesterdape cryste was  
born in erthe: that this dape stephen shol  
de be born in heuen/ the second reson is þ  
the fest of the Inuencion is more solemp  
ny made than the feste of his passion. &  
that is only for the natyuite of our lord  
Jhesu cryste. neuertheles oure lord hath  
shewed many myracles in thynuencion  
of hym: & bycause his passion is more

worthy tha his Inuencion/ therefore  
it to be more solepne & therefore the  
hath transported his passion to the  
in whiche it is had in gretter reuer  
as saint ausyn saith the translacon of  
hym was in this maner/ Alsauer se  
natour of constantynople went  
his wyf to jherlm & made there a f  
ratorge to saint stephen the fyrst martyr  
& after his deth he dyd hym to be buryed  
by his body/ and seuen yere after  
ne his wyf wold retourne in to he  
tree/ by cause that the prynces dyd her  
wronge: And wold carpe wyth the  
body of her husband: and whan she had  
made longe requeste to the bysshop with  
many prayers/ The bysshop shewed to  
her two tombes of syluer & said to her/ I  
wote not whiche of thysse tweyne is the  
husbond: & she said to hym/ I wote well:  
& went hastily/ & embraced the body of  
stephen: & thus bi cause of fortune/ whan she  
wend to haue taken the body of her hus  
bond: she toke the body of the posthomar  
tyr/ & whan she was wyth in the shyppe  
wyth the body there was herde ympres &  
songe of angels & a right swete odour:  
the deuyls cryed & meuyd grette temeste  
sayeng/ Alas alas/ for the fyrst martyr  
stephen passith her bi whiche beteth in eu  
elly wyth fyre: & the matrenners were in  
grette doubt & cryed on saint stephen/ &  
anon he appered to them & said I am here/  
doubte ye no thyng. & anon grete was  
was & sayd weder in the see. Tenere  
there herd the boys of deuyls cryen/ se  
lon prynce brenne this shyppe/ for the  
our aduersarye is wythin it with out þ  
pryncce of deuyllis sent þ deuyllis to  
brenne the shyppe/ but thangel of our lord  
he plunged the down in to the ground of  
the see/ & whan they cam to calcidom the  
deuyls cryed sayeng. the seruaut of god  
cometh whiche was stoned to deth of the  
felon jeres



the cam they in saute in to constan  
 ple/ & the body of saynt stephen was  
 brought wth grete reuerence in to a chir  
 ch and this sayth saynt austyn/ the con  
 iunction of the body of saynt stephen wth  
 the body of saynt laurence was made bi  
 the ordinaunce/ It happed that theodo cia  
 daughter of theodocien theemperour was  
 tormented wth a deuyll. & whan  
 it was tolde to her fader: whiche was att  
 constantynople/ he commaunded that his do  
 uger sholde be brought thider: and that  
 the sholde touche the relikes of saynt ste  
 phen the fyrst marter/ And the deuyll cry  
 ed wthyn her/ yf stephen come not to ho  
 me shall not yssue oute of her. For it is  
 the wyll of thapostles. And whan the  
 fader that he impetred & gate of p cler  
 ge the people of constantynople that  
 they gaaf to the romayns the body of sa  
 ynt stephen/ and they sholde haue therfor  
 the body of saynt laurence: And the mpe  
 rour wrote to pelagien the pope/ Spō whi  
 che the pope by the counseyll of the cardina  
 les consented to the request of the mperou  
 r/ And thenne went the cardynalles to  
 constantynople/ & brought to come the bo  
 dy of saynt stephen/ And the grekes ca  
 me for to haue the body of saynt lauren  
 ce/ the body of saynt stephen was recey  
 ued in to capuan/ whiche gate by their de  
 uote prayers the right arme/ and buyl  
 de their chirche metropolitan / that is to  
 saye: the archbyssshops see in thonour of  
 hy/ And whan the romayns were com  
 to come/ thei wolde haue born the body of  
 saynt stephen vnto the chirche of saynt pe  
 trus in uincula: they that bare it stode styll  
 & sayghat goo no ferder/ & the deuyll whi  
 che was in the mayde cryed ye traueylle  
 yf for noughthe: For he shall not be here  
 the wth laurence his broder where as  
 he is/ And for this cause was the body  
 layn thider/ And the mayde touched the

body and was all hole/ And saynt laur  
 rence as enioyng hym of the comyng of  
 his broder & smyllynge turned hym in to  
 that other parte of the sepulcre and made  
 place and lest half the place boyde: and  
 whan the grekes sette their bondes for to  
 haue borne awaye laurence/ they selle do  
 un to the erth as they had ben deed/ But  
 the poe & the clerkes prayed for theym:  
 and all the peple: And yet vnto wth  
 grete payne came they to lys agayn at e  
 uensong tyme/ Neuertheles they were al  
 dede wthyn x dayes after: & the latynes  
 & all they that soo consented entred in to  
 frenesie & myght not be hole vnto the ty  
 me that the two bodies were entombed  
 to gyder: And thenne was there a boye  
 herde fro heuen that sayd/ O blessed Rome  
 whiche hast enclosed in one tombe the glo  
 rious ieruelles/ the bodies of saynt lau  
 rence of spayne & of saynt stephen of the  
 iusalemy/ This coniunction was made as  
 bout the yere of ou rlorde ix C xxx /  
 Saynt austyn recounteth in the xxij bo  
 ke of the cyte of god: that by deed bodies  
 were reysed by thynuocacyon & prayers  
 of saynt stephen/ That is to wete that the  
 re was one/ that laye dede and the name  
 of saynt stephen was called ouer hym: &  
 he was anone reysed to lys: Also the  
 re was a chylde whiche was slayn wth  
 a cartte: whom his moder bare to the chy  
 rche of saynt stephen: and was anone re  
 sed to lys/ And there was a nonne whi  
 che was at her last ende, and was borne  
 to the chirche of saynt stephen/ and there  
 deyed in the syghte of all the peple. And  
 after she aroos all hool/

¶ Also a maide of pponence: of whom  
 her fader bare her cote to the chyrcche of sa  
 ynte Stephen: And after layd it on the  
 body of the deed mayde: And anone she  
 aroos/  
 ¶ And a yoge man of of pponence deide



## Of saynt Domynik

And anone as the body of hym was enoynted wyth the oyle of saynt stephen he awoos to lyf. A nother chylde was born ded to the chyrche of saynt stephen / and by the merites of saint stephen was anone restablisshed to lyf And of this precious martyr sayth saynt austyn / gamalyel mayster of the scole. & wyth a stole aboute his necke made reuelacyon of hym Saul dyspoylled & stoned him / Ihesu crist wrapped in pour clothes enriched him & crowned hym by his precious blood & stones / And saynt stephen shone in bewte of body in floure of age / in faye speche of reison / wysdom of holy thought in werkes of diuynite. He was a stronge pile of the fayth of god: for whan he was taken & holden wyth tonges amonge thousandes of theim that stoned him / In the fornyays of fyre of fayth he was destraynid smeten: demened & beten: the fayth encreased & was not baynquissed And saint augustyne sayth in an othe place vpon this auctorite harde brayne he was not flattered: but put oute. He was not taunted but hurt / he fered ne trembled not / but was chauffed / And in a nother place sayth thus / beholde stephen thy felawe / he was a man as thou art / and of the measure of synne as thou arte / & brought with the same pryce that thou were / He was deken & red the gospels / that thou reddest or herest There he fonde wreten / loue your enemyes / and this blessid prothomartyr saynt stephen lerned in redyng: and prouffyt & accomplisshed in obeyeng / There lete vs pray deuoutly to him that he pray for vs to that blessid lorde for whom he suffred deth / & prayed for theim that persued him that he pray for vs and that we may fele the effect of his prayer / lyke as saule dyde. whiche after was called paul: the holy doctour and apostle /

Here begynneth the lyfe of saynt Domynik & first of his name



**D**omynik is said to be a kepar of our lordes felles as kepte of god. Or it is sayd domingus as to the etymologie of this name that is dominus. It is sayd kepar of our lordes thre maners. That is to wete keper of the honour of our lord / As to wchyn he to god keper of the vineyarde or of the ke of our lord: vnto his neighbour / ke of the wyllie of our lord or of his comendmetis as touching hymself: Second he is sayd dominicus / as kept of our lord: our lord kept him in his thre folde / of whom the first is / that he was a lema: in the second he was a chanon regular. & the thirde as apostle / For in the firste state he kept himself in making his to begin laudably & wel. in the second to forme wel / & in the thirde to accomplish



thyrde he maye be sayddomynik  
ethemologie of his name dñs/do  
is sayd as giupng menaces gy  
a yeste or giupng lasse/Soo sayn  
ynik was giupnge: that is to kn  
ide giupng thretnyng by leupnge  
urpes/ Giupng yestes by largesse  
inchise: for he gaaf not oonly to po  
n/ but he wolde oft selle hymself for  
ue & bye pour men/ And in giupn  
e: that was by makng his body  
For he gaaf alway lasse to his bo  
n it desired or appetited:

**D**omynik was Duke of  
thorder of Sctres precho  
urs. And a noble fader  
of p parties of spayn: of  
a towne named callore  
ga of the dyocise of oyni  
and his fader was named Scler y/  
is moder Johan/ of whom he came  
p flesh/ And his moder tofore that  
s borne saw in her slepe that she ba  
till whelpe in her bely: which bare  
ynng bronde in his mouthe/ And  
he was yssued out of her wombe  
alle the worlde. And also it semed  
doman that was godmoder to him  
it & helde him that the chylde domy  
ad a skete right clere in his forbede  
e enlumyned al the worlde/ And  
was yet a chylde & in the kepyng  
nouryce/ he was ofte foude leuing  
dde. and lyenge on the bare groun  
nd after whan he was sent to pale  
for to lerne/ he tasted ne dranke ne  
yne in y pere. And whan he sawe  
he grete famyne was there he solde  
okes & all his substaunce/ and gaff  
tys of theym to pour peple/ & whan  
ood renomee grewe/ he was made  
on reguler of the bysshop of oynpen  
his chirehe/ and after he was mytro  
lyf vnto the peple/ and was ordey

ned subpyour of the chanonnes: And  
dage & nyght he entended to rede/ in pras  
ynge god contynuelly that he wolde gy  
ue him grace that he myghte estende to p  
heltthe of his neyghbours/

**I**n the boke of collacions of fadershe  
rede curpously/ and toke therein grete per  
fession: He went wyth the sayd bysshop  
to tholouse/ And there he reprehended his  
oost of heresie/ And conuerted him to the  
fayth of Ihesu cryst/ and presented hym  
to our lorde: as an handfull of the fyrste  
fruyt of the to comng haruerst:

**I**t is rede in the gestes of therle of mo  
unfort: that on a day as saynt dominik  
preched ayenst the heresies/ that he put in  
wrytng thabowrites that he purposed  
And delpyerde the cedula to an heretyke  
for to argue ayenst his obieccions/ And  
that nyghte the heretykes assembled atte  
the fyre and shewed to theim that cedula  
and they badde him to cast it in the fyre  
And yf the cedula brenned their saythe  
was not but trecherye/ And yf it brenned  
not: thenne he preched the very sayth of p  
chirehe of Rome/ And thenne was the ce  
dula cast in the fyre. And whan it had  
be in the fyre a whyle it sprange oute all  
sauf And thenne one of theim that was  
more harde than the other sayd/ Cast it in  
agayn yet: and we shall preue better and  
more playnly the trouthe/ Thenne it was  
throlwen in agayn/ And it yssued oute a  
gayne wythout brennyng. Thenne sayd  
he. Lete it be caste in the thyrde tyme/  
And thenne shall we knowe wythoute  
doubte the yssue of this thyng. And it  
was caste in agayn/ And it came oute  
the thyrde tyme wythout lesyon or hurt  
And yet the heretykes abydyng in the  
yr hardenesse sware amonge theim ferm  
ly/ that none of them sholde publysh this  
thyng/ Neuertheles a knyght that was  
there which was somewhat accordynge



## Of saynt Domynik

to our sayth dysclosed this myracle: and it is sayd assemblable thyng happed at the mount Victoriall in the temple/ Jupiter that a disputacion was ordeyned apens the heretiques/ lyke as the maladge of heresie grewe in the parties of albegeys that dysputacion solempne was at the temple of Juppiter. & were ordeyned judges on both parties: To whom the affirmacion of the sayth that eueryche sholde enseyne sholde be wreten in a boke. And the boke of saynt domynik was chosen & presented amonge the other/ Upon the whyche the judges stroof apens theim: how be it/ It was ordened that the boke of one parte & that other sholde be cast in to the fyre/ And they that brenned not sholde be holden wythout doubt for the very sayth/ and soo the boke were throwen in to a grete fyre brennyng: And anone þ boke of the heresies was brent: and the boke of saynt domynik onely was saued & not brent: but sprange oute of the fyre wythout hurtynge: And it was cast in þ seconde tyme/ and it lepe out wythoute brennyng: And after this the other crysten men wente home agayn to their proper places/ And the bysshop of oxonye ce deyed/ and saynt domynik abode there allone wyth a fewe crysten men & catholicque apens the heretykes/ and denouced & preched the worde of god fermely/ And the aduersaryes of trouth mocked him/ and spytte at him: & threwe at hym fylthe of the stretes/ and other right folle thynges/ and bonde behynde him wythes of strawe in grete dyspyte/ & whan they thretened & menaced hym/ he answered wythout fere or drede/ I am not worthy to be martred. ne I haue not yet deserved that dethe by glory: And therefore he passed hardely by the way where they despyed him/ and songe and went joyously/ And they merueiled & sayd to him

Hast thou noo drede of dethe/ whan thou haue done yf we had tak the  
I had prayed you sayd he: that I sholde not haue slayn me sodenly/ but I sholde and lytill ye sholde haue helven myn fwo membre/ one after a nother/ And I ne that ye had shewed tofore myn myn my membres soo detrenched/ and I ne that ye had leste my body soo lye and folled in my blood: without to haue slayn me at your wyll. He fonde a way for the grete pouerte that he suffered was Joynd to the heretyques/ and sayd domynik seeng this. ordened hymself to be solde/ and that the pryce of him shoulde be gyven to the pour man to bring hym oute of his pouerte/ And this dyde he for to bringe him of the foule errour that he was in: And soo he wolde haue be sold yf not the diuine mercy had not ored wyse pourueyed/ At nother tyme whan man came to complayne to him the her broder was in the bondes of þ sarrasyn in grete captiuyte: and that the kne no way how to delouer hym. And he was mouyd of pyte in his herte/ And he red hymself to be solde for the redemption of that other/ But god that knew him more necessary for the redemption spiritual of many captiues suffered it not/ And yet he entended to be his pleyde & to lye for him/ his charyte was so exte  
On a tyme he was lodged wyth a stayne ladies/ whiche by occasyon of religion they had be deceyued of the heretykes/ And thence he fasted and his felow wyth him all the lente wyth brede & water: Soo that by the shadowe of religion he toke fro them that errour/ And in the nyghte he wooke sauff whan necessarye was/ he laye downe vnder a table without other thing: & thus this wyse was brought to the knowlege of trouth & he ne bega he to thynke of the stableghym



order/and of what offyce it mygh  
 to goo & preche thorough the worl  
 d for tenhaunce the crysten fayth a  
 the heretiques/And whan he had  
 y yeres in the parties of tholou  
 the deth of the bysshop of oxony/  
 into the tyme that the counseill shol  
 solempnyse at latranense/Thenne  
 to come wyth Faucon bysshop  
 louse to the counseill generale for  
 of Innocent the pope th at the or  
 diche is sayd the order of the precho  
 myght be confermed to him & to his  
 fours/and the pope wolde not ligh  
 corde to this thyng/ And thenne  
 red on a nyght that the pope salve  
 vision that the chyrche of latranense  
 suddenly menaced for to falle & ouer  
 x/ And as he behelde it all aserde he  
 on that other side saynt domynik  
 myng agens it & susteyned: and bare  
 & kept it fro fallynge/ And thenne  
 re the pope & vnderstode the vision  
 receyued joyously the perceioun of  
 of god. And bad that he & his bre  
 hold seche some rule approued/and  
 lde conferme it at his wyll & thene  
 saynt domynik came to his bretherne &  
 ed to theim what the pope had sayd  
 an they were of nombre abowte xviij or  
 xx freers. Whiche anone called counseyl  
 of a holy goost: and chose the rule of sa  
 ynt iustyn precher & holy doctour. And  
 wyse of one wyll be in dede: and name  
 preys/ & establisshed therwyth some  
 euymes more straytcr in their liuyng  
 wyse they toke aboue/& promised to ke  
 pe theim truly: In this tyme Innocent  
 thore deyd/& honorius was made po  
 pe souerayn bysshop of the chyrche: and  
 he of the same honorius the confir  
 mation of his order in the yere of our lor  
 de m CC xviij/  
 And on a tyme as he prayed at come in

the chyrche of saynt petri for thencecreating  
 of his order. he salve comyng to him the  
 glorious prynces of thapostles peter &  
 poul/And him semed that peter gaaf to  
 him the staff first/& saynt poul deliuered  
 to him the boke/ And they sayd to hym  
 goo & preche. for thou art chosen of god to  
 doo that occupacion & mynistry: And in  
 a lityll moment him semed that he salve  
 his sones spradde thzugh out the worlde  
 two & two preching to the peple the wor  
 de of god/ For whiche cause he came aga  
 yn to tholouse: and departed his bretheren  
 some to parys/ some in to spayne: & other  
 to bologne/ And he returned agayne to  
 rome/ There was a monke before the  
 tablishment of this order whiche was ra  
 upshed in spiryte/ and salve the blessyd  
 vyrgine our lady saynt mary knelynge  
 wyth her hondes joyned prayeng her so  
 ne for the humayne lygnage/and he ofte  
 wythstode her request/ And at last he sa  
 yd to her that soo beseli requyred him/ mo  
 der. What maye I doo more for theym/I  
 haue sent to theim patryarkes & prophe  
 tes: and lityll haue they amended theim

After I come to theim myself / & af  
 ter that I haue sente theim thapostles: &  
 they haue slayne theym/I sent to theym  
 also martires/confessours: and also doc  
 tours/ And they accorded not to theym  
 ne to theyr doctryne: but by cause it aperi  
 tyneth not to me to withsaye thy reques  
 te: I shall gyue to theym my prechers bi  
 whom they maye be enlumyned/& made  
 clene: or elles I shall come agens theim  
 myself yf they wyll not amende theym/  
 And a nother saw that same tyme whā  
 the xij abbottes of the order of Cysters  
 were sent to tholous agens the heretikes  
 For whā the sone had answerde to his  
 moder as is aboue sayd: the moder sayd  
 to him. Sayr sone y oughtest not to doo  
 to theym after thei malice: but after thy  
 mercy



## Of saynt Domynik

To whom the sone Daynquysshed by her prayers sayd: I shall yet doo to theym mercy at thy requeste: for I shall sende to theim my prechers/that shall waite & enfourme theim And yf theñe they not correcte theim I shall spare theim nomore/  
**A** freer menour that longe time had be felawe wyth saynt fraunsoys recoucted to many of the freres of the Order of the prechers/that whā saynt domynik was at rome for the confirmacō of his order of the pope: he saw on a nyghte Ihesu crist in thaire holdyng in spere in his hō: de/and brandysshed theim agēst the worlde/ & his moder ranne hastily apenst him and demaūded him what he wolde doo And he sayd to hir, all the worlde is full of vyces: of pryde/ of luxury: & of auarice/ & therfore I wyll destroye theim wyth thys thre spere/ & thenne the blessed vyrgyn felle down at his fete & sayd: Dere sone haue pyte and tarpe thy Justyce by thy mercy/ And Ihesu cryst sayd to her, seest thou not þ many wronges & iniurys they done to me/ & the answerd/ So ne attempre thy wrath & tarpe a lytill/ I haue a true seruaunt & a noble fyghter apenst the vices: whiche shall renne ouer all & Daynquyssh the worlde & subdue the ym vnder thy sepgnourpe/ & shalle gyue to him a nother seruaūte in to his helpe þ shall fyghte as he dooth/ And our lorde her sone said, I am apessed & receyue thi prayer: but I wolde see whom thou wylt sende in soo grete an offyce/ and theñe she presented to him saynt domynik And Ihesu cryst sayd/ truly he is a good & a noble fyghter/ and shalle doo diligently þ thou hast sayd. And theñe she shewēd to him & offred him saynt fraunsoys: And he prayssed him as he dyde the fyrst/ And saynt domynik considered diligently his felawe in that vyssion/ For he had neuer seen him before And he fonde him on

the morne in the chyrche and kneled by that he had seen him in the vyssion/ out other shewer/ & began to kysse sayd thou art my felawe/ thou shalt wyth me/ and we shall be togider/ and ne aduersarye shall surmount vs/ & thenne he recoucted to hym all by sayd vyssion / And frothan fortho were one hert/ and one soule in on order And comaūnd that this loue shoulde be kept to theim that shoulde come after perdurably And whan on a tyme domynik had receyued a nouyce in order/ Some that had be his felawe peruercted hym in such wyse that he wolde retorne to the worlde: And demaūded after his golde/ And whan saynt domynik herde that: he went to pray And as the ponge man had despoiled hym of his religyous clothyng/ and had doone on his sherte/ he began to crye wyth an hie voyce and saye. I chaffe/ I brenne/ certaynty I am all brente/ doo of doo of this cursed sherte Whyche enneteth all my body/ And myght not endure in noo wyse tyll he was dyspoiled of this sherte/ and clothed him agayn wyth his religyous clothes: and brought agayn in to the cloyster of the religyous And whan saynt domynik was a boylone/ what tyme the freres were gone to slepe/ A freer conuerse began to tormented of the deuyll/ And whan our Keyner of losanne knewe it: he sende it to saynt domynik/ And saynt domynik comaūded that he shoulde be brought in to the chyrche tofore the altar of our lady And ten freers myghte brennethe hym / And thenne sayd saynt domynik/ I coniure the wycked spirit that thou tell to me wherfore thou depest this creature of god/ And wherfore and how thou entredest here

And he answerde I depe



hath deserued it/ he dranke yester  
 day in the cyte wythoute lycence of the  
 .e. made not the signe of the crosse  
 /and I entred thene in the signe of  
 e. to the ende that he sholde drynke  
 with the wyne the sooner: Thenne it  
 founden that he had drunken in the  
 : And in the meane while he made  
 ne of the crosse/ and they wonge to  
 s. And whan the deuyll herd that  
 I may noo lenger abide here sith  
 with the grete hoodes arysse/ And  
 he was constrayned by the prayer  
 of saynt dompnik to yssue & go his wa  
 y. the freer was deliuerde & hool: &  
 bell ware euer after to do agens the  
 of the pryour. : ¶ And as saynt  
 nik on a tyme came to a ryuer to  
 the parties of tholouse/ his bokes  
 he had a custode fylle in the water/ &  
 not fynde theim/ but must leue the  
 bynde him. And the thyrde day af  
 ter he caste his hoke in to the wa  
 ter supposed to haue taken vp some  
 fyssh. And drewe vp the bokes of  
 dompnik/ wythout ony wetynge  
 as they had ben kept dyligently in  
 marke. And on a tyme whan he ca  
 me to a monastery/ & all the brethren we  
 re: and he wolde not destrouble ne  
 ce/ he put him to prayer/ and entred  
 in with his felaw/ the yates beyng shutte  
 & ed/ Also in life wyse in the consyde  
 re he heretymes as he was wyth a con  
 uer of the cysters in an euen tyde and  
 to a certen chyrche: and foude it shyt  
 & ed: He made his prayers & sodenly  
 were in the chyrche: and abode there  
 all at nyght in prayer/ And whan he  
 prayed he had alwaye a custome to  
 he his thirst at some welle or fonta  
 in: est he sholde haue desire to drynke in  
 the hous of his oost/

hous of the freers at bologne for to here  
 masse/ & it happed that saynt dompnik  
 sange the masse: and whā it came to the  
 offryng the scooler wente & kyssed thonde  
 of saynt dominik wyth grete deuocōn/ &  
 whan he had kyssed it: he felde come oute  
 of his honde soo grete swetnes & so swe  
 te an odour/ as he euer had felde tofore in  
 his lyf. and frothan forthon thardour &  
 brennyng of lecherie began to wepe col  
 de in him/ soo that he whiche tofore had be  
 dynt & lecherous was after soo contynēt  
 that his flesh shone all of clennes & chas  
 tyte: and the flesh of saynt dompnik sho  
 ne moche of grete chastyte and purete: of  
 whom the odour cured the fylthes of the  
 thought. ¶ There was a preest whiche  
 saw saynt dompnik soo ardantly in his  
 predycacion wyth his felawes: And he  
 concluded in himself that he wolde joine  
 him to them/ yf he myght haue a boke of  
 the newe testament necessary to him for  
 to preche/ And as he thought this/ there  
 came a yonge man beryng a boke of the  
 newe testament to selle vnder his best  
 ment/ & anone the preest boughte it wyth  
 grete ioye/ But as he doubted yet a ly  
 tyll: he made his prayer to almyghti god  
 & made the crosse vpon the boke wythout  
 forth/ and sith opened the boke & looked  
 wythin forthwyth/ and the fyrst chapp  
 ter that he fonde was in the actis of the  
 postles/ p. whiche is sayd to peter cam fir  
 ste to his sighte/ whiche was this/ Arise  
 vp descende & goo wyth theim noo thyn  
 ge doubtyng: for I haue sent theim/ the  
 ne he went & joyned hym to theym.

¶ On a tyme whan a noble mayster in  
 sepence & in fame was regent in tholou  
 se in theologie/ On a mornynge tofore the  
 day while he purueied his lessos/ he was  
 surprised wyth slepe/ & enclpyned him on  
 his chair alityl/ & him semed that vii ster  
 res stode tofore hym. & as he merueyled



## Of saynt Dompnyk

of the nouelte of this/the said sterres gre  
etw sodenly in to soo grete lyght/that thei  
enlumpned all the world/ And whan he  
entred in to the scoles and as he redde sa  
ynt dompnyk wyth vii freres of the same  
habyte entred & came amynably to hym/  
and shewed theyr purpoos/ And sayd y  
they coueyted to haunt his scoles/ Then  
this mayster remembred his vysion/  
And doubted not but thise were the seu  
sterres that he had seen. Whan sain  
te dompnyk was on a tyme at rome/ma  
yster Reynolde of saynt amande deane  
of Orleauce/ whiche was wyse in the  
lawe canon and had ben vii yere doctour  
was comen with the bysshop of orleauce  
to the see for to passe to rome/ And had  
he longe in purpoos for to haue lefte the  
worlde/and to entende to prechynge/but  
he was not yet auyfed how he myght ac  
complysh it/ And whan he had herde y  
instrucion of thorder of the prechers of  
a cardinall/to whom he had told his wil  
he called saynt dompnyk/ and exposed to  
hym his purpoos/ And thenne he had co  
unseyll to entre in to the order/but with  
out taryng he was taken wyth soo gre  
uou siknes that he was in dispaire of his  
helth/ And thenne saynt dompnyk pray  
ed hertly to our blessed lady the Virgyne  
to whom he had comysed all thorder that  
she wolde gyue to that deane helthe for a  
lytyll tyme/ And sodenly the quene of  
mercy came wyth three maydens: & Reys  
nolde walkyng & abyding the deth saib  
her come to him: and our lady sayd to hi  
See of good chere: require me what thou  
wylt/and I shall gyue it to the/  
And as he thought what he sholde requi  
re/one of the maydens sayd to him soft  
ly that he sholde requyre noo thyng/ But  
to comytte him all to her wyl/ And whā  
he had soo done/thenne she put forth the  
Virgynall bonde/and collected his eeres/

his nosethrellis/mouth/handes for  
raynes/and enoynted theim wyth  
ment of helthe/whiche she had bro  
wyth her: in sayng properly the fo  
the wordes/whiche aperteyne to the  
bres: And she sayd to the raynes  
raynes be restrayned wyth the gy  
chastite/ And thenne she turned to  
te/and sayd/ I enoynte the fete in  
zacyon of the euangelye of peas/ and  
sayd I shall sende to the an apple  
reestablysh the to full helth/ And the  
shewed to him thabyte of thorder/a  
yd to him: this is thabyte of thyne  
And saynt dompnyk beyng in p  
salve all this vision/ And on the  
saynt dompnyk came to him: and  
him all hool/ & herde of him all the  
uice of the visyon/ And he toke tha  
the Virgyne shewed to him. For  
freres vsed surplices/ And the thir  
the moder of god was there/and  
ted the hodi of Reynolde that she  
oonly alwaye the fete of feuers/ b  
tynt & quenched the ardour of luxu  
lyke as he confessed after/that one  
ly mounge of luxurpe was not in  
after/ And this vision salve aga  
religious man of the hospitall wy  
one eye/ beyng present saynt domp  
was astonyed therof: And this  
saynt dompnyk publyshed to man  
dery after his deth: Thenne was  
sent to boloyne/and entended moche  
tely to prechynge: and encreased the  
ber of the freres and after that he  
te to paris: and a while after he de  
our lorde.

**T**here was a yonge man of the  
nall Esteuen fylle wyth his hors in  
dye/and was drawen oute therof  
dede/ & offryd to saynt dompnyk/ And  
made his praier/and the yonge m  
stablyshed to lye.



The chyrche of saint syxte & mason  
 he hyrd of the freres/for to repayre  
 token walles / And a pece of the  
 the fyl upon the man/and slewe him  
 saint domynike commaunded: that  
 body shold be brought to hym, and a  
 by the helpe of hys prayers/ he was  
 blyssed to lyf and to helthe/ In the  
 the chyrche at rome on a tyme there we  
 many freres/and they hadde but lytyl  
 brede/ Therfore saint domynike comaunded  
 that the brede in thre partys/ þ there  
 was: And as soone as eche of the had  
 a morcell of brede wyth joye/ the  
 were two yonge men of the same ha  
 byr and fourme whiche entred in to the  
 monastery or fraytoure and the lappes of  
 their mantels that henge on theyr neck  
 were full of brede and whan they hadde  
 geyt it all styll to saint domynike they  
 started so sodenly: that none of them  
 knew when they came ne whyder they  
 went/ the saint domynik gaue forth  
 with his hond here & there to the freres &  
 said: Now ete my brethern/ Whan saint  
 domynik on a tyme was in his journe  
 he was greuously troubled wyth grete floo  
 dyng of rayne he made the sygne of þe crof  
 and chased away the rayne fro hym  
 and fro his felowe lyke as he had a pa  
 uer upon hym/ and the ground was  
 dry about hym/ And no droppe came  
 nigh hym the space of thre cubytes  
 On a tyme as he passyd by shyppe to  
 the portes of thoulette. the shyp  
 was demaunded of hym a peny for his  
 Targe/ And the holy man of god  
 commaunded to hym the kyngdom of heu  
 en by his labour sayeng that he was the  
 temple of ihesu cryst/ and that he bare  
 rather gold ne syluer/ ne money and he  
 wold hym forspyle by the cope/ & sayde  
 thou shalt leue here thy cope. or thou shalt  
 geve to me a peny/ The good ma of god

lyft up his eyen to heuen/ and prayed a  
 lytyll/ And as he had a lytyll thoughte:  
 he loked upon the ground / and sawe a  
 peny/ whiche wythout doubte was pro  
 cured by the wyll of god: Therfore sayde  
 he loo my broder take it there. & lete me  
 goo in pees. It happed on a tyme: that  
 whan this holy man saint domynike  
 was in his wyage / A relygyous man  
 whiche was of good conuersacion/ & holy  
 accompanied wyth hym but he was of a  
 strange langage/ and they were sorry / þ  
 they coude not vnderstonde eche other /  
 for to comforte eche other. And thei prai  
 ed and gate grace of our lord that in  
 dayes that they went to gyder. what by  
 sygnes/ and what by wordes eche of the  
 vnderstode/ what that other ment/

There was a man whiche was vexed  
 wyth many deuyllis/ and was offryd &  
 brought to hym: And he toke a sto  
 le and put it aboute his necke and after  
 bounde aboute the necke of the demony  
 ke and commaunded theim that were in  
 hym/ that fro thens forthon they sholde  
 tourmente nomore that man/ and anon  
 they were tourmented wythin hym/ and  
 began to crye/ late be goo. Wherefore con  
 straynest thou be to be so tormentyd: &  
 he sayd/ I shal not lete you goo/ tyll ye  
 haue me gyuen pledge that ye shall not  
 retourne agayn / And they sayd  
 what pledge maye we gine to you. and  
 he sayde the holy martyrs that resten in  
 yonder chyrche: and they sayde we maye  
 not. For our merytes require it not: and  
 he sayd ye muste nedes gyue them/ or  
 I shal not suffre you to goo quyte/ And  
 they answerd/ that they wold doo theyr  
 payne/ & a lytyll whyle after they sayde  
 how be it/ that we be not worthy. We ha  
 ue gotten that the holy martyrs shall be  
 our pledges/ & he requyred them to haue  
 a sygne and token of this thing / & they



## The lyf of saint Domyunik

sayd: go to the shryne/where the sedes of  
the martyrs ben/and ye shall fynde them  
reuerfed and tourned / And thenne he  
wente/and fond lyke as they had sayd  
And as he preched on a tyme, somme la  
dyes: that had ben deceyued of heretykes  
kneled at his feet/ & said to hym sernaūt  
of god, help vs/ yf it be trewe that thou  
prechest: The spyryte of errour hath blyn  
ded our synnes/ And he said/ be ye fer  
me/and tarpe a lytyle/ & ye shal see what  
lord ye haue serued: and anon they saw  
sprynge out of the myddel of them: a cat  
te ryght honyble/whiche was more than  
a grete dogge/ And had grete eyen and  
flawmyng/ & her tonge longe brood and  
bloody/and longe vnto the nauell/ He  
had the tayl short/and reysed vp on hy  
ghes/ & shewed the after ende/whiche was  
ey he tourned hym/ Out of whiche ther yf  
seud a terryble stench/ And whan he  
had tourned hyther and thider amonge  
the ladies longe: At the last he mouēd  
vp by the belle rope in to the steeple: And  
danysshed a waye leuyng a grete stench  
after hym/and the ladies thanked god  
and were conuerted to the fayth Catholy  
que/whan he had ouercomen some herety  
kes in the partyes of tholouse/ And thei  
were condempned to be brente: he saide o  
ne amonge theym whiche was named  
Reymond/and he sayd to the mynisters  
kepe ye this man that he be not brente in  
no maner wyth the other / And thenne  
he sayd to hym: spekyng swetly to hym/  
I knowe well sone: that thou shalt yet  
be a good man/and he was left/ & abode  
twenty yere in his euill heresye/ & in the  
de he was conuerted/ & was a freer pre  
choure in that ordre & synysshed hys lyff  
wel and laudably / And as he was on  
a tyme in spayne accompanied wyth  
somme freeres/ he saide in a dyspon a ry  
ght grete dragon: whiche swolowed in

to hym the brethern that were wyth  
And whan he vnderstode this dyspo  
warned his brethern to resyste stra  
the sende theyr enemy/ And a lytyle  
he after/ all the freeres: except freer  
and two conuersys departed from  
And he demaunded one of them  
wolde go also: & he sayd nay my fa  
shal not leue the hede/ for to folowe  
And anone he gaf hym self to pra  
conuerted almoost al by his prayer  
was at saint syxte on a tyme at ro  
sodenly the holy ghoost lyghed on  
and he callid his brethern in to the  
pyter. And sayd apertly to fore the  
that foure of his brethern shold depe  
tely/ two in body, and two in soule  
And anone two freeres deyde in our  
And two departed out of thordre/  
He was an a tyme at bologne. and a  
freer an almayn born named Com  
wyth hym. whom the freeres despyed  
che to haue in to thordre / And as  
domynick spak to the pryour of ca  
marie of the cysters in the bygyl  
of thassumption of our lady of certeyn  
tres/ And he said to hym by ampar  
spauce/ I telle to the pryour a thyng  
whyche I neuer yet sayd to no man  
thou shalt neuer telle it / as longe as  
shal lyue: And that is this: I neuer  
requyred thyng of god in this lyf  
I hadde my desyre/and the siad pr  
siad to hym that perauenture he shol  
de ye byfore: And saint domynike by  
spyryte of prophesye said to hym/  
he shold lyue longe after hym: And  
pryour sayd to him/ Iader/ requyre  
ster conrade / that he gyue hym self  
thordre For the freeres desyre hym  
And he said/ broder thou requyrest a  
che harde thyng/ Thenne whā compl  
was sayd the other freeres went to  
And he abode in the chyrche/ and dyd



he accustomed all the nyght to be  
 upon and prayer. And whan the  
 assembled at pryme. And the  
 labour began. In lucis orto/may  
 onrade cam suddenly which despyred  
 stered wyth newe lyghte and fyl  
 at the feet of saint domynike/ and  
 red thabyte of thorde. And  
 ued it perseuerantly. And he was  
 telygious and a gracious lector  
 thorde/ which as he laie in deieng  
 had closed his eyen/ the freres hadde  
 e he had ben ded. And he opened  
 eyen. and loked aboute sayd Domi/  
 bobiscum/ which is to saye/ our loz  
 wyth you/ And they answered/  
 spyrte be wyth god/ And thenne  
 he. All crysten folwes by the merci  
 d: maye reste in pees. And forth  
 he depde. And rested in our lord/  
 it domynike was of moche stedfast  
 lyte of thought/ but yf he had be me  
 yf pyte and by mercy. For he had  
 ous herte. A peaslyble bysage of a  
 wythin forth/ the compunction ap/  
 d outward/ and that shewed debo/  
 te/ In the day tyme: there was none  
 comyn to his felawes & brethern/  
 honeste. And at the houres in the  
 it and in his prayers/ ther was no/  
 ore stedfaste. The daye he departed  
 s nyghbours/ and the nyght to god  
 eyen were lyke a welles of frees.  
 d ofte whan our lordes body was  
 ly up at the masse: he was soo rauys/  
 in his mynde. as he had seen/ Ihesu  
 e in his fleshe. For which cause. he  
 d not moche here masse wyth the o/  
 he had a custome ryght commune/  
 o wake all the nyght in the chyrche/  
 such wyse that selde he rested in hys  
 e for to slepe/ and whan he was we  
 necessitye of slepe: constrained hym  
 rested hym tofore an aulter encligned

or haue a stone vnder his hede/ he recey  
 ued wyth his propre honde thre times in  
 the nyght dyscyplene wyth a chayne of  
 yron that one for hym self/ that other for  
 the synners: that ben in the world/ And  
 the thyrde them that ben tourmented in  
 purgatorie/ He was on a tyme chosen  
 to be bysshop in coreacense/ but he refused  
 vterly assermyng to leue rather the erth  
 than to consente to thelection/ that was  
 made to hym. It was asked of hym on  
 a tyme wherfore he dwelled not more  
 gladly in the dyocese of thoulete than in  
 the dyocese of carcassone. And he said  
 that in the dyocese of thoulete: I fynde  
 moche people which honoure me/ and in  
 carcassone it is all the contrarie. For  
 ther all men assaylle me. It was demaū  
 ded of hym by a man/ In what booke he  
 moost studyed. And he answered/ in the  
 booke of charyte. On a tyme the holy  
 man domynik woke in the chyrche of bo  
 loyne/ And the deuyll appiered to hym  
 in the forme of a freer/ And saint domy  
 nike hadde supposed that he hadde ben a  
 freer. And made hym a sygne/ that he  
 sholde goo to reste wyth the other freres/  
 And he made to hym sygnes agayn in  
 mockyng hym/ Thenne saint domynike  
 wolde knowe what he was that soo des/  
 pyssed his commaundement and lyghed  
 a candell at the lampe/ and behelde hym  
 in his face: and he confessid that he was  
 the deuyll. And whan he hadde blamed  
 hym strongly/ anone the deuyll enioyed  
 hym/ that he had made hym broken hys  
 scilence: and saynt domynik sayde that  
 he myght well speke as pryour and mai  
 ster of the freres/ and constrained him to  
 saye: wherof he tempted the freres in the  
 quere: he sayd I make them to come la/  
 te and to goo out early. Thenne he brou  
 ght hym in to the dortour/ & asked hym  
 wherof he tempted the freres there. and he



## The lyf of saint Domynik

sayde I make theym slepe longe : and aryse late / and thus I kepe theym fro dyuine seruyce / and in the mene whyle to haue vncke ne thoughtes / and after he ladde him in to the refectorye or fraytoure and demaunded hym / wherof he tempted theym there : and thenne the deuyl sprang vpon the tables / and sayd oftymes / now more : now lasse : and whan the saint asked hym what he ment therby : he sayd I tempte somme freres to take moche mete / by whiche they be lette to doo goddes seruyce : and somme that they take lasse / than they shold doo. for to make theym ouer feble to kepe the obseruances of theyr ordre after he brought hym in to the parloure or locutorye : & demaunded hym wherof he tempted the bretherne there / thenne he put out his tonge ofte & made a merueylous soun of confusyon / And the saint demaunded hym what he ment therby : and he sayd / this place is all myn / For whan the freres ben assemblid to speke / I tempte theym that they speke confusedly : and that they medle wordes without proffyte / and that one targe ne abyde not tyl the other haue spoken / And at laste he brought hym to the chappre / but whā he was before the dore of the chappre he wold in noo wyse entre in / And sayd I shall not come in there neuer : For this is a cursed howse / and is helle to me / For what someuer I winne in other placis / I lese all here for whā I haue made ony frere to synne by ony neglygence / he purgeth hym anone of that neglygence in this place of malediction and accuseth hym to fore all the bretheren / For they be here warned confessed / accused / beten / and assoylled / And here I lese all / wherof I sorowe. for lesyng of that I ioyed to haue wonnen in other placis / And whan he had sayd all this / he vanysshed a way. And in the ende whā

the terme of his pylgrymage approchyd / he was at bologne / And beganne guysshe by greuous infyrmyte of the body : And the dyssolucion of his body was shewed to hym by a bysshop / for he sawe a ryght fayr yonglyng : which called hym and said thus / Come mynde / come to joyes / come / And thenne he assembled twelue freres of the court of bologne / And to the ende that he wolde leue theym / and dyscharyte / and ordaines he made his testament and sayd / These been the thynges : that I leaue to you / possede by ryghtfull heritage. to my sonnes. First to haue charyte / kepe humylyte. to possede volūtary povertie : & exorted as moche / as he myght sayd / that there shold be none tempelle possessions in his ordre . And that they shold presume to touche and fowle the ordre of frere prechours wpyth erely rycheesses : he prayed ferdufully / that they shold haue the maledictio and curse of god almyghty / and of hym / And the freres made moche sorowe of his departyng / and he in recomfortyng theym sayde / My bretheren / late not mi departing trouble you & doubt ye nothyng : for ye shall haue me more profitable deed than lyuyng / And he came to his laste soun in the yere of our lord M C C xxj : And soo slepte in our lord ihesu cryste / And his departing out of this world was the same daye and the same houre as the frere generall thenne prpoure of the freres of bryxia / And after ward the bysshop of the same cyte in this maner / For as he slepte a lyght slepte the frere enclyned to the walle / he sawe the walle opene / And put down to the erthe two whyte ladders / Of whiche ihesu cryste and his moder held the ende on hyght / And the angels descended and ascended by the ladders syngyng in the myght



adders there was a sete sette: and  
 he sete sette saint domynike wyth  
 d couerd lyke a freer/ And Ihesu  
 and his moder drelve vp the lad/  
 to heuen/so hpe p he that sat was  
 in to heuen: & thenne the opening  
 y was sette and closed / And  
 the same freer came to boloyne /  
 ounde that the same daye and the  
 our saynt domynick deyed.  
 re was afere named raoul why/  
 s that tyme that he deyed at tybur /  
 wente to the aulter to singe masse  
 han he came to the canon in why/  
 remembered the kyupng men/ He  
 t to praye for the helthe of Saint  
 yk. & sodenly he was rauysshed  
 mynde & sawe the holy man saint  
 yke crowned wyth a crowne of  
 aureate & goyng out of boloyne by  
 ye wyall. And thenne he marked  
 ye and houre and fond that saynt  
 yke was thenne deed/ And whā  
 y of hym hadde layen longe yn/  
 he/ And myraclees shewed wyth  
 assyng: and that his holynesse my  
 ot be hydde/ Ther yssued and came  
 p place where he laye a ryght gre/  
 ur the same tyme whan his tombe  
 opened whiche was bounden wyth  
 ondes and instrumentis & semen  
 ad the stone take awaye and the  
 ranslated to an hyer place/ And  
 our surmounted alle aramatykes  
 Me ere was none odour lyke to that /  
 At that was not oonly in the bones  
 of t holy body. But in the puldre and  
 the and in alle therthe aboute was ly/  
 ke iour. In such wyse as the erthe  
 wa born in to sette regyons/ And recey  
 ned ynge the same odour/ And this o/  
 dou also abode in the bondes of the fre  
 res at hadde touched some thynges of  
 the ly reliques/ that how well that thei

were wasshe and froten/ Yet receyved  
 they longe and many dayes the swete o  
 dour/ And bare wytnesse of the swete  
 flauour and eyer/ In the prouynce of  
 hongrye a noble man/ His wyf and his  
 sone wente to dyspyte in a chyrche the re/  
 lyques of saint domynike And the sone  
 was seke and came to his laste ende/ &  
 deyed/ And the fader layde the corps of  
 the chylde to fore the aulter of saint domy  
 nike and began to wepe and saye/ bles/  
 syd domynyk I came to the all glad &  
 Joyefull but alas I goo home sorowful/  
 ly/ I came wyth my sone but I retour  
 ne wythout hym: Velle to me agayn my  
 sone/ Gyue to me agayn the gladnesse  
 of my herte/ And aboute mydnyght the  
 chylde reuyued and wente aboute in the  
 chyrche

**T**here was a yonge man whiche was  
 serf and bonde to a yong lady: and wen  
 te to fyssh in a water. and he fylle therein  
 and was drownded/ and he was longe  
 whyle in the water/ And was drawen  
 out all deed And the lady prayed saynt  
 domynike for the resyng of hym / and  
 promysed that she wold go barefoot yn/  
 to his reliques/ And yf he were ressed  
 she wold make hym afere /

And quyte him his bondage/ and he  
 aroos vp tofore theym all. and she acco/  
 plysshed her auowde/

**I**n that same prouynce of hongrye/  
 There was a man that wepte by cause p  
 his sone was deed and prayed Saint  
 domynike for his resyng to lyf / And  
 aboute the cock crowyng: the dede body a  
 roos and openid his eyen sayeng to his  
 fader/ Wherefore fader haue ye your face  
 soo weete/ And he sayd sone they bee tre/  
 res of thy fader For thou were deed/ and  
 I remayned allone and sorowfull.  
 And he sayd fader ye wepe moche. But  
 saint domynik had pite of your weping



## The lyf of saint Dompnyk

and gave by his merites to render me to  
you all hool/

**I**n seek man there was which hadde  
ben yviiij yere blynde/and desyred to by  
syte the relikes of saint dompnyke as  
proung and assayeng aroos out of his  
bedde/And anone he felte soo grete ver-  
tue in him self that he began hastely to go  
and the more he wente the more he was  
stronger to goot: and the more clwyper he  
salwe/and whan he came. he receyued  
perfyght helthe: In that prouynce a lady  
ordeyned to do synge a masse in thonour  
of saynt dompnyke/and she fonde not s-  
preest at the hour due And she wrappid  
thre candellis that she had made redy in  
a toweyll and layde theym in a vessell /  
And thenne she touned her a lytill and  
after came agayn and fonde her candel-  
lis enlumyned and brennyng appertly  
and eche body ran for to see this grete  
merueyle: and abode there soo longe tyl  
the candellis were brent wythout enpy-  
ryng of the towayll:

**T**here was a scole at bologne which  
was named Nicholas. which suffred  
grete payne in his raynes and in hys  
knees soo that he hadde noo hope of hel-  
the/and auowed to saint dompnyk and  
toke a threde to make a candel of his len-  
gthe / and mesured hym in lengthe and  
brede/And whan the threde atternyed to  
his knees he called at every mesure the  
name of ihesu cryst and of saint domp-  
nyke: anone he felte allegeaunce: and sa-  
yde I am delpyerd and aroos vp and  
wepte for joye: and came to the chyrche:  
wythout ony ayde: where the body of  
saint dompnyk rested/And god shewed  
for hym myracles wythout nombre in  
that cyte/

**I**n auguste the cyte of cecylle was  
a mayde which was seek of the stone: &  
shold haue ben cutte: and for this parell

her moder comaunded her to saint do-  
and the nyght folowng dompnyk  
to the mayde slepyng/And layde  
honde the stone wyth which she ha-  
tourmented/And thenne she alow-  
fonde her self delpyerd of the payne/

And delpyerd to her moder the  
stone: And tolde her byspon by o-  
the moder bare the stone to the  
they henge it tofore thymage in mynde  
remembraunce of this saynt myr-  
saynt dompnyk hadde doon/

**I**n palaceyn scicile there was  
re woman that had a sone which was  
gretly tourmentyd wyth scrophule /  
which chylde ben wonte to hys  
theyr necke and coude fynde noo medy-  
she auowed to god and to saynt domp-  
nyk that yf he myght be delpyerd she  
wolde make hym to labour in the  
kys of the chyrche of freys for noyere  
but gladly for nought and the nigt fo-  
lowng/a man appierd to her in the  
hyte of a freer: and sayd woma knowest  
thou thyse thynges and named her  
foure thynges/that was arayn ben-  
lette: lapacium and the iuse of port-  
she sayd she knewe theym well and sa-  
yde goo and take thyse thynges gion-  
syte theym wyth the iuse of portet and  
laye on the fore of the necke of thy  
And he shall be all hool thenne she  
ke and dyd soo and he was all hool and  
the moder accomplyshed her bolwe:

**T**here was a man of piemount wol-  
len lyke a monstre/auowed him to saint  
dompnyk: And he appierd to hym  
his slepe/and opened his bely wythoute  
payne and toke out all thordures/and  
enoynted hym wyth his holy hond and  
heled hym parfeghtly/

**I**n the cyte of August whan  
fest of the translacion of saint dompnyk  
certayn wymmen were at the solermy



the masses: & whā they returned  
ward to their houses/thei salbe with  
woman that spynneth in the feste  
of so grete a saint/and they toke/ &  
red her charitably why she spanne  
feste of one so grete a saint / And  
as angry and answered/ye that be  
men of the frexes/kepe ye theyr fes-  
te and anone the eyen of that woman  
shod and there came out roten mater  
and here yssued wormes so that one of  
the eyghbours toke xviij wormes out  
of her eyen. And thenne she repented her  
and came to the chyrche of the frexes / &  
confessed her synnes / And auowed  
that she would forthon the world neuer mis-  
say to the seruauant of god domynike /  
And shold deuoutly holde his feste: and  
that she was made hool /  
There was a Nonne named maryl  
she was seke at Crypolyn in the mo-  
nastery of maryl magdalene/ and was  
in pain in the thye so greuouly that she  
could not durynge they doubted that she  
would haue deyd/and thenne she betrou-  
ed her/and prayed thus in her self/lord  
god I am not worthy to praye to the ne-  
ther of the: But I praye my lord  
saint domynike that he be mediatour be-  
tweene the and me / that he maye geue to  
me the benefyte of helthe/And whā she  
had longe prayed in teyrs she slepte &  
saw saint domynik wyth ii frexes that  
opened the curtayn that henge afore her  
bedde: & entred & sayde to her / Wherefore  
dost thou so sore to be heled/ and she sayd  
ye I myght more deuotly serue god.  
And thenne he drew out his oynement  
which was of swete odour from vnder  
his cope/ & enoynted her thye/ & she was  
all hool/ & sayd this oynement is  
the precions swete & lyght: & whā she  
demanded how it was named he sayd to  
her this oynement is the oynement of lo-

ue/ & is soo precious that it may not be  
bought for no prys For in the pestes of  
god is no better thā loue/for there is no-  
thyng more precio9 thā charyte/but it is  
soone lost yf it be not well kept/Thenne he  
appierd to her suster yf nyght yf slepte  
in the dortoursaieng/I haue heled thy sus-  
ter whiche anone aroos & raie thyder &  
fonde her hool. And whā she felte her  
enoynted wyth sensyble vntion: she wi-  
ped it wyth grete reuerence with a bendel  
of silke & whā she had told this to thabes-  
se to her suster & to her confessour. & had  
shewed the vntio & bendel they were smi-  
ten wyth the nouelte of yf sauour so swete  
smellyng that it myght not be compa-  
red to none Aromatyke/ & they kepte yf  
vntion wyth grete reuerence/how agreea-  
ble the place is vnto god where the body  
of saynt domynik resteth: how be it that  
many myracles ben shewen there /

¶ Yet one shal I say to you here & that  
shal suffyse mayster alysandre bysshop  
of Bendosyn reherseth in his postillis vpon  
this worde/merci & trouthe haue mete to  
gyder/That a foolyer dwellyng at boloy-  
ne whiche was gyuen to all wycked ba-  
nytees of the world salbe a byspon/that  
hym semed he was in a grete felde and  
yf a grete tempest of thondre & lyghtning  
descended from heuen vpon hym/ & thenne  
he fledde the tempest/and came to fore an  
hous & fond it shette. & knocked att the  
dore for to entre in/ & thostesse answered.  
I am ryghtwysnes that am enhabyted  
here and this hous is myne & thou arte  
not ryghtwys: Therefore thou mayst not  
enhabyte here/ & thenne he wepte bytterly  
for thyse wordes/ & wet to another hous  
that he salbe beyonde that & knocked att  
the dore for to come in: but thostesse whi-  
che was wythin answered: I am trouthe &  
thou art not trewe therefore I may not re-  
ceyue the/And fro thens he went to the



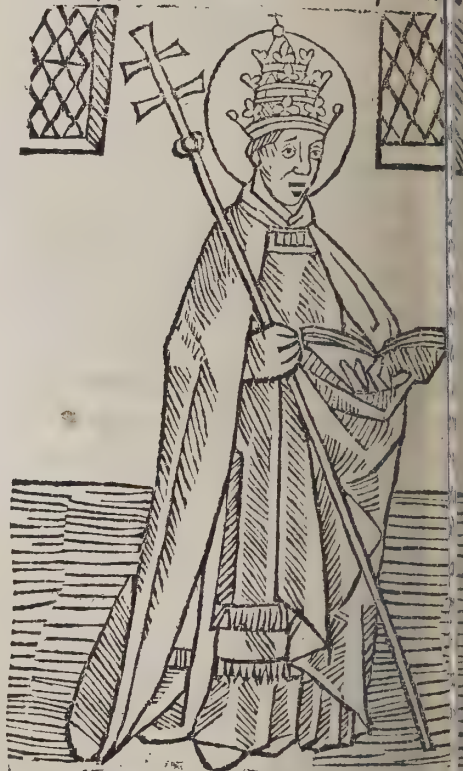
## The lyf of saint Dompnyk

in hous beyonde that / & requyred that he might come in for þe tempest / & he þe was wythin saide / I am peas: þe dwelle here / & peas is not wyth felons / but only wyth men of good wyll: & bycause I thynke the thoughtes of peas / I thal gyue to the good counseyll / My suster dwelleth aboue me whiche alwaye helpeth kaptives go to her: & doo that she shall counseyle þe / And thenne he wente to that hous / and she that was wythin sayd / I am mercy that dwelle here / yf thou wilt be saued fro the tempest goo to the hous of the freres prechours at bologne: & there thou shalt fynde the stable of doctryne: the racke of scripture / the asse of symplenesse / the oxe of discrecion / & mary enlumining Joseph prouffytynge & the chylde Ihesu saung / and whan this scoleer awoke he came to the hous of freres and recounted his bysyon by ordre / And requyred to haue þe habyte / and he receyued it: and abode in thordre: saint dompnyk tofore thynstytucion of thordre saw Ihu cryst holding thre darteres in his hond and menaced þe world / thenne I frere Johan of Vignay translatour of this booke wyll nomore reherce this bysyon for in this present cha pitre it is reherced tofore / & was shewed also to a moke. wherfore I here make an ende / Thenne late vs consydre the holy lyf. the holy conuersacion: & the holy myracles / þe god hath shewed for this blessed men saint dompnyk: & late vs praye hym to be medyatour betwene god & vs that we may deserue to be enoynted with thoygnement of charite & of mercy / that after this shorte lyf we may come to euerlastyng lyf in heuen amen:

**H**ere foloweth the lyf of sainte Syrte pope fyrst of his name /

**S**ixtus is sayd of Syros that is god: and of status that is to say state / soo sixtus is as moche to

saye as godly state. Or sixtus is of systo systis: as it were stedfast and me / And syrus. that is fyped / was stedfast & fype in the fapth in on / and in good werke and operaci



**S**ixtus the pope was of athenes / and was fyre a phylosophre and frere was dysciple of Ihu criste / and was the first rayn bysshop. And he was presented to decien and haleyn Emperours wyth two of his dysciples and dekenes / selcyssyme and a pyte / And whan deyen myght not clyne hem in noo manere / he made them to be brought to the temple of mars to doo sacrefyse to hym: or for to be put in pryson of mamertyn / And whan he hadde refused to doo sacrefyse: And was brought in to pryson of mamertyn / The blessed saynt laurence dyed after hym sayeng: Fader whyte



thou without thy sonne/preest wke  
ost thou without thy mynister. To  
spyt sayd: sone I leue the not  
gretter bataylles ben due to the/as/  
e dages thou deken shal folow me  
But in the meane while take the  
es of the chirehe & departe them wke  
a wylt: And whan he had dystey/  
heim to pour crysten men. Valerian  
uoest ordeyned that spyt sholde be  
hte agayn for to doo sacrificy in y  
e of mars/ And yf he refused it/he  
haue his hede smeten of: And  
he was led the blessid laurence cri  
achim sayeng: Fader leue me not/  
I haue dyspended all thy tresours:  
thenne the knyghtes herde speke of  
fours/and helde laurence And the  
y beheded spyt/ Helycissim: & Aga  
ind soo they thre suffred deth togy/  
In this same daye is the feest of  
ransfeguracyon of our lorde / and  
wed of new wyne yf it may be fou/  
a ripe grape in some chirehes: and  
ay ben the grapes blessid in somme  
as/and the peple take therof and ete  
it in the stede of holy brede: And the was  
sayd by is of this that our lorde sayd in  
his super to his discyples/ I shall not  
drye of this generacō of the vyne to  
for that I shall drynke it new with you  
in the regne of my fader/ And this tras  
feguracyon in that whiche he sayd newe  
representeth the glorypous Inuocacō p  
Ihu cryst had after his resurreccō  
And therefore on this day of the transfy  
guracyon/whiche representeth the Resurs  
reccō men seke new wine/ And it is to  
be that some say that the Transfegu/  
racō was made in Beer: But the dyscy  
ples disclosed it not but kept it secrete/bi  
cause our lord comaūded that they sholde  
not disclose it/tyl he was risen fro deth to  
lyf out after thei manifested & disclosed

it on this daye

Here begynneth the lyfe of saynt  
Donat And fyrst of his name

**D**Onat is asmoche to  
say as borne of god/and  
that is by regeneracyon  
of grace infusyon: & glo/  
rification/ For there is  
treble generacō spirytu  
el of god/that is to say of natquite religi  
osity: & of body mortalyte. For whan sa  
yntes dey. that it is sayd that they be bor  
ne/ For the passenge out of this worlde  
of sayntes is not sayd deth of sayntes  
but natalyte/ The childe appetyteth to be  
born to haue large place to dwelle in/mo  
re mete for to ete: better ayer to respyre: &  
to see lyght/ And whan the sayntes ys/  
sue out of the bely of holi chirehe their mo  
der by deth. the four thynges they recey/  
ue afor said after their maner/ And ther  
fore they ben sayd born/or gyue of god

**D**ONAT was NoRished  
& taught of theemperour  
Iulyan/Thene this Iu  
lian was ordeyned to be  
subdeken/But whan he  
was ordered to be empe

rouer/he slewe the fader & moder of donat/  
And donat fledde in to the cyte of aren/  
tyn & dwellid there wyth hyllarpe mon/  
ke/and dyde there many mpracles: For  
the prouost of the cite had a sone demoni  
ake/And whan he was broughte tofore  
saynt donat the wyckid spyrte began to  
crye & saye/In the name of our lord Ihu  
su crist doo me none harme: ne be greuo/  
us to me/ne that I goo out of my hous  
O donat wherfore constraynest yme to is  
sue oute wyth tormentes/ but he was a/  
none delquerd whan donat prayed. The  
re was a mā named eustace/whiche recei  
uyd in tuskane p tentis of y prince: & lef  
te the money in the kepyng of his wyff:



## Of saynt Donate

named eufronye. But for sorow that she had of the enemyes that destroyed the cou tre/she hidde the money and deyed for sorow/And whan her husband came aye he coude not fynde the money/And whā he wyth his childern sholde be brought to tormente/he fledde to saynt donat/And donate went wyth him to the sepulchre of his wyf and said with a clere vois/Eu fronye I coniure the by the Vertue of the holy goost that thou say where thou hast layd this money/And she answerde out of the sepulchre & sayd/at thentre of the hous where I dalue it/And thē they wēte theder & fonde it lyke as she had sayd/And a lytill while after satirus the byshop deyed in our lord/and all the clergi choos donat to be bysshop in his place:& soo he was. On a tyme as saynt gregorye recōiteth in his dyalogue whā saynt donat housled the people after masse & the deken mynistrēd the body of our lord to the peple/sodenly the deken fill with the chalpyce by thympulcion & threstynge of the paynems that came thyder:& the chalpyce brake/wherof he was fory & soo were all the peple/And saynt donat gathered togyder the peces of the chalice:and made his prayers/and remysed it in his fyrst forme/And a lytill pēce the deuylle toke awaye & hid it/whiche pēce lacketh yet in the chalice/and that chalpyce is kept in the sayd chyrche in wytnesse of this myracle/And the painems that saw this were conuerted to the sayth/ In somoche that xxx of theim receyued baptesme/ ¶ There was a well or a fontayn enfectēd/that who that dranke of it was anōdede. And saynt donat went anone thyder vpon his asse for to praye & make a water hole/And anone an horryble dragon yssued out of the fontayn/and wound his taile aboute the legges of the asse/And adressed hym agens donate/And

donate smote him in wyth his staff/Or as some sayen he spytte in his mouth/and he deyed/And thenne he was brought to our lord:and chased awaye all the dragon out of the fontayne.

¶ At nother tyme whan he & his labours had grete thurst. he made a fontayne to sourde tofore them/The doughter of the eperour theodocien was tormentēd by the deuyl/and was broughte to saynt donate/And he sayd thou foule spyte go oute and dwelle noo more in this nature/whiche is the forme of god: to the deuyl sayd. Gyue me place where I shall yssue oute.and telle me whete I shall goo/Saynt donat sayd to hym/two whens comest thou hider/and he sayd from the deserte/And donat answerd retorne thou theder/And the deuyl sayd:I see the signe of the crosse: oute of whiche the fyre spryngeth agens me/ And fōrde of the fyre I doubt for to goo/gyue to me place and I shall yssue oute/And donat sayd.lo here is place that thou mayst goo thy way/and retorne thyder that thou comest fro. And thenne he made all the hous for to tremble:& went his way

¶ There was a man borne for to be beried.and there came a man that brought an obligacyon/ and sayd that he ought to him two hundred shelynges/And therfore he wolde not suffre hym to be beried in noo wyse: wherfore his wyfe which was wydolwe came to saynt donat and shewed to him that mater:and said that thyeke man had receyued all that money/Thenne went saynt donat to the co. and folowed the dede man wyth his on de/ And sayd aryse vp.and see whete thou shalt doo to this man that suffereth in to berge the/The whiche thenne sake vp and preyed that he had payd it/ And donat quysshed him tofore all men: And he the obligacyon in his honde and ret.



is; and after sayd to saynt donat  
comūade me to slepe agayn/ and  
d sone goo, now in to rest forthon /  
in that time it had not repned wel  
pere: and that the erthe had be ba:  
e brought forth noo fruyt: the mes  
s came to themperour theodocye  
ring that he sholde deliuer to them  
whiche had made that by his arte  
make: But at the request of the empe  
donat came & prayed our lord that  
he wolde sende to them rayne And he sen  
them soo grete habūdance that alle  
her were wette. and he went home  
alle / In that tyme that the gothes  
reped Italye: and that moche people  
ed fro the fayth of god: Euadrian  
prouost was reproued of apostasie / &  
donat & saynt hylarye reprenyd  
and theie he toke them: and wolde  
constrayned them to doo sacrefyce/  
to bytze: But they refused it / & he dy  
de to be hylary soo moche all despoillid  
he gaaf by his spryite to god / And  
donat in pryson / & after dyde do  
me of his hede the yere of our lord thre  
hūed lxxx:

begynneth the lyf of Saynte  
Cyriake martyr /

**C**irpake was ordered  
deken of Marcelle the po  
pe and was taken & bro  
ught to maxymyen them  
perour / and was comāū  
ded that he & his felawz  
sholde delue the erthe / and sholden bere  
it thei sholders vnto the place that he  
me / And there was saynt saturnyne.  
in cirpake & sifinnius helpe for to be:  
And after cyriake was put & enclo  
sed in pryson / and at last was presented  
to the prouost / And as appropinian  
him sodenly came a boye wyth ligh  
to heuen: whiche sayd / Come ye blef

sid of my fader / & c: And thenne appros  
pynianus byleuid & made hymselfe to be  
baptysed / And came to the prouost con  
fessynge Ihesu cryst / To whom the pro  
uost sayd: Art thou made crysten /  
Whiche answerde / Alas for I haue loste  
my dayes. The prouost answerde truly  
now thou lefest thy dayes / and comāun  
ded to sympte of his hede / And whan sa  
turnine & sifinnius wolde not make sacre  
fyce. they weren tormented wyth dyuerse  
tormentes / and at last were beheaded And  
the doughter of dyoclesian named arthe  
mie was tormented of the deuyll / and  
deuyll cryed wythin her & sayd / I shalle  
not goo tofore that cirpak the deken com  
And thenne was cyriak brought to her  
And theie sayd the deuyll. yf thou wilt  
that I yssue and goo out / gyue me a ves  
sell where I maye entre in And theie an  
swerd cyriake: loo here is my body entre  
therin yf thou mayste / and he sayd in to  
thy vessell I may not entre / For it is sig  
ned and closed on all sides / But yf thou  
cast me oute here I shall make the soone  
come in to babylone And whan he was  
constrayned to goo oute arthennia cried  
& said / I see the god that cyriake preacheth  
And whā he had baptysed her / and had  
grace of dyoclesian and of serene his wi  
fe / He dwelled and liued surely in an ho  
us that he gaaf him: Thenne came there  
a message from the kynge of perse to dy  
oclesian prayng him that he wolde sende  
him cyriake / For his doughter was tor  
mented of a deuyll. And thenne by the  
prayer of dyoclesian cirpake went glad  
ly wyth largo & smaragdo wyth all thin  
ges necessary in the shyppe in to babyl  
ne / And whan they came to the dough  
ter / the deuyll cryed to hym thorough the  
mouth of the mayde /

O Cirpak thou art wey of traueill / & he  
sayd I am not wey / but am gouerned

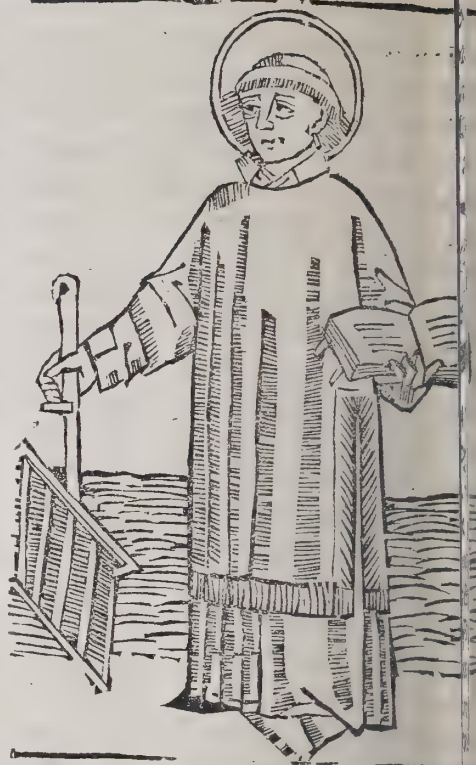


## Of saynt Laurence

ouer all by the helpe of god/ And the de-  
uill sayd. neuertheles I haue broughte  
the there as I wolde haue the/ And cyri-  
ak sayd: Ihesu cryst comaundeth the that  
thou goo out: and thenne the deuill yssu-  
ed oute and sayd: O name terribble that  
constrayneth me/ And the mayde was  
thenne made hole: And was baptyfied  
wyth fader & moder/ and moche other pe-  
ple/ And they offred to hym many ves-  
tes: but he wolde none take/ And abode  
there ylb dayes fasting in brede & water  
And at laste he came to rome/ and after  
two monethes dioclesian was dede/ and  
Maximpen succeeded to the empyre/ and  
was wrothe wyth arthe mye his suster  
And toke cyriake and bounde him wyth  
chaynes. and comaunded to draue him  
tofore his chare/ This maximpen maye  
be called & said the sone of dyoclesian by  
cause he succeeded him: and had his daug-  
hter to wyf/ whiche was called Valerian

And after he commaunded to Carpa-  
se his vicayre to constrayne cyriake and  
his felawes to doo sacrifice/ or elles slee  
them by dyuerse tormentes/ and he to-  
ke cyriake and threwe pytche molten &  
brennyng hotte on his hede/ and henge  
him in the torment named eculee/ and af-  
ter he dyde doo smyte of the hede of cyria-  
ke: and also beheaded his felawes aboute  
the yere of our lord thre hundred: and car-  
pase gate the holmes of saynt Cyriake/ &  
in despite of crysten men he made a bay-  
ne in the same place: where Cyriake bap-  
tyfied: and there bayned/ and made ban-  
kettis in etyng & drynking/ and soden-  
ly he wyth xix felawes deped there/ and  
therefore the bayne was closed vp: and  
the paynment began to drede/ and honou-  
re crysten men.

Here begynneth the lyfe of saynt  
Laurence/ And fyrst of his name/



**L**aurence is sayd to  
holdyng a crowne  
of laurie/ For some  
they that baynquysshed  
in bataill were crownded  
with laurie holmes and  
braunches shewyng victorie: and is  
alwaie of couenable beidour: of odyre  
agreable & vertuous of strength/ and the  
blessed laurence is sayd of Laurence  
he had victorie in his passion/ when de-  
cius confused sayd: I wene now at  
we ben baynquysshed. He had beidour  
in clenness of hert & purete: For he sayd  
my boye hath noo darknes/ He had do-  
ur of perpetuel memorie: whereof it is sa-  
yd/ he departed all & gaaf to pour peple  
And therefore remayneth his droptu-  
perdurably: whiche he fulfilled wyth o-  
ly werke/ and halowed it by his glo-  
us martyrdom. he had strenght bi his dyu-  
o9 prechyn: bi whiche he couerted luche  
pouost to main: Thus is that tree of s



that the leef brake the stone/helid  
 of and doubted noo thonder/And  
 Laurence brake the herd herde: he pa  
 rituell rebwarde/And deffended the  
 ce for the thonder of euill peple/  
**A**nd Rence Marter and  
 Subdeken was of the li  
 nage of Spayne/ And  
 fait Syxt brought hym  
 thens. And as mayster  
 iohn beletth saith: Whan  
 effyd syxt went in to spayn/ he fon  
 re ii yonge men Laurence & Vincen  
 cosin Ryght ordynat by honest of  
 rs & noble in all their werkes/and  
 ght them wyth him to rome/ of who  
 one that was Laurence abode wyth  
 and Vincen his cosin returned in  
 ay/and there fynysshed his lyfe by  
 ous marterdom/ But in this reason  
 er beletth repugneth the tyme of mar  
 m of that one & of that other/ For it  
 yd that Laurence suffred dethe vnder  
 in/and Vincen vnder dyoclesyan  
 betwene decyan & dyoclesyan were  
 xl yeres / And there were seuen  
 cours betwene them/ So that the blef  
 yncen myghte not be yonge: & the  
 ed syxt ordeined Laurence his archede  
 And in his tyme phelpp the emper  
 nd phelpp his sone receyued the say  
 f Ihesu cryst/ And whan they were  
 ned they entred gretly tenhaunce the  
 he/ And this emperour was the fyrst  
 receyued the saythe of Ihesu cryste/  
 in as it is sayd Origenes conuerted  
 e sayth/ How be it that it is redde  
 her place otherwyse/and that saynt  
 yan had done it/ And he regned the  
 a thousand fro the bildyng of rome  
 that the yere a thousande sholde ra  
 be reuen to cryst than to thydolis  
 d that yere was halowbed of the Ro  
 ms wyth righte grete appareylls of

games and grete esbatemens/ And the  
 re was a knyght wyth phelpp the emper  
 our named decyan which was noble &  
 moche renommed in armes & in bataylles  
 And whan in that tyme fraunce rebellid  
 ayenst this emperour/ He sent theder de  
 cien for to take alwaye the contencions &  
 subdue them to rome and decius so sent  
 thyder made all thynges well: and sub  
 dued them all to rome/and had victorie  
 And whan the emperour herde his comyn  
 ge/and wolde honour him more hieky/ &  
 went ayenst him vnto Verone/ But for  
 asmoche as the euill peple fele them mo  
 re honoured soo moche more he was swol  
 len in pryde/ Thenne decien elate in pride  
 began to coueyte the empyre/ And on a ti  
 me whan decien knew that the emperour  
 slept in his paupillon/ he entred in secretli  
 and cut the throte of his lorde slepyng/  
 And theñe he drewe to him by yestes &  
 prayers and also by promyses all them  
 of the oost that the emperour had brought  
 and went anone to the cyte of rome /  
 And whan phelpp the yonger herde this  
 thyng/ he was sore aferde & doubted strō  
 gely. And as Sykar sayth in his croni  
 cle he deliuerde all his faders tresour and  
 his to saynt syxt & to saynt Laurence: to  
 the ende/ that yf it happed him to be slay  
 ne of decien: that they sholde gyue this  
 tresour to poure peple/and to the churche  
 And wonder not that the tresoures that  
 Laurence gaaf: ben not named the tresou  
 res of the emperour/ but of the churche/ or  
 perauenture they weren sayd tresours of  
 the churche: For phelpp had lestē them  
 to be dyspended to the churche/ And after  
 phelpp fledde and hidde him for fere of  
 decian And theñe the senate went ayēst  
 decyan. And confermed hym in the em  
 pyre/ And by cause he was not seen to  
 haue slayne his lorde by treyson. But  
 oonly for he hadde reuyed the Idolles



## Of saynt Laurence

therfore he began right cruelli to persecute the churche & crysten men/and comaunded that they sholde be destroyed wythout mercy: And many thousandes martirs were slayne: amonge whom phelippe was crowned wyth martyrdom. And after p decius made a serche of p tresours of his lorde/Thenne was syrt brought to hym as he that adoured Ihesu cryst: and had the tresours of thempire: And thenne comaunded decyan/ that he sholde be put in pryson so long that by tormentes he sholde renye god: and telle where the tresours were: And ye blessed Laurence folowed hym/and cryed after him/Whither gooste thou fader without a mynyster/What thi ge is in me that haue displeased thy fader hede: or what thyng hast thou seen in me hast thou seen me forsake my bygnage / or goo out of kynde: Proue me whether thou hast chosen a couenable mynster/to whom thou hast comysed the dyspensacio of the body & blood of our lorde: To who saynt syrt sayd: I shall not leue the my sone/but gretter serpues & bataylles ben due to the for the sayth of Ihesu cryst/ We as old men haue taken more light bataylle: & to the as a yonge man shalle remayne a more gloriouse bataylle/ Of which thou shalt triumphe & haue victorie of the tyraunt/and shalt folow me wyth in thre dayes/Thenne he delyuerte to him all the tresours comaundyng him that he sholde gyue thim to churches & poure people: And the blessed man soughte the poure peple nyghte & daye: and gaaf to eche of them that as was nedeful: and came to the hows of an olde woman. Which had hidde in her hous many crysten men & wyemen/And longe she had had the hede ache/ And saynt Laurence layed his honde vpon her hede/And anone she was heled of the ache & payne/And he wythe the fete of the poure peple: and gaf to eche

of them almesse. The same nyghte to the hous of a crysten man/and de there in a blynde man / And hym his syghte by the signe of the And whan the blessed syrt wol consent to decyan: he offe to the He comaunded that he sholde be the/and be beheded/And the blessed rence ranne after hym/esayd: I me not holy fader/for I haue dys the tresours that thou delyuerte to And whan the knyghtes herde the tresours/they toke Laurence and ughte him to the prouost And the ost delyuerte him to decyan/And cezar said to him/ Where ben the tresours of the churche. Which we knowe thou hast hidde. and he answered no refor he delyuerte him to Valerian prouost/to the ende that he sholde shewe sours/And doo sacrifice to the or to put him to deth by dyuerse tes/ And Valerian delyuerte hym a prouost named Polyte for to be in pryson/and he enclosed hym in pryson many other/And there was in pryson a paynem named Lucille/Which had the sighte of his eyen /wyth ouer the wepyng: And saynt Laurence pray sed to him to restabyshe his syghte/ he wolde byleue in Ihesu cryst and receiue baptisme/ And he requyred anone be baptysed/Thenne saynt Laurence tok water/and sayd to him/All thynges thou fessyon ben wasshen/And whan he diligently enfourmed hym in the articles of the sayth/ And he confessed that he leuyd all/ He shadde water on his And baptysed him in the name of Iesu cryst/And anone he that was blynde receyued his syghte agayn:

And therfore came to hym many de men: And wente agayn enlumy from hym/and haupnge the syghte



Thenne again ypolyte sayd to him  
 o me the tresours/to whom lauren  
 . Polyte yf thou wylte byleue in  
 de ihesu cryst I shal shewe to the  
 four: and promyse to the lyfe per  
 le/and ypolyte sayd: Yf thou doo  
 at thou saist I shall doo that thou  
 wilst/ And in the same hour ypolyte  
 yd/and receyued the holy bapteme  
 le his meyne/ And whan he was  
 sed he sayd: I haue seen the soules  
 nocentes ioyus & glad: and after  
 alerian sent to ypolyte/that he shol  
 ng him laurence And laurence sa  
 him lette be goo togider: for the glo  
 made redy to me & the/ and thenne  
 ame to iugement: and he was en  
 d agayn of the tresours/ And lau  
 demaunded dylacion of thre dayes  
 Valerian graunted him on pledg of  
 . And saynt laurence in thise thre  
 s gadered togyder pour peles blynde  
 : and presented theim tofore decyan  
 palays of salustien & sayd: Thise  
 en the tresours perdurable/whiche  
 not be mynisthid. but encrease/whi  
 n departed to ech of theim/ The son  
 f thise men haue borne the tresours  
 heuen/Thenne Valerian in the presen  
 decyan sayd/ What darpest thou in  
 o thynges / Sacrefyce anone/ & put  
 e thyng arte magyk/ And laurence  
 to him. Whether ought he to be adou  
 hat maketh or he that is made: and  
 he decyan was angry: and comaū  
 hat he sholde beten wyth scorpyons:  
 hat all maner of tormentes sholde  
 be ought tofore him/ And thenne com  
 mended he him that he sholde doo sacre  
 fy for tescelwe thise tormentes/ & sain  
 t laurence answerde Thou cursed man I  
 ha alway coueited thise metes: to who  
 de s sayd/ Yf thise ben metes for the  
 he e to me them/that be lyke to the/that

they maye etc wyth the: To whom laurē  
 ce said. they haue gpyen their names in  
 to heuen And thou art not worthy to see  
 them. And thenne by the comaundement  
 of decye he was beten all naked wyth rod  
 des & staues/and peces of yron breynng  
 were laid to his sydes/ And laurence sa  
 yd/ Lorde ihesu cryst/god sone of god ha  
 ue merci on me thy seruaut: whiche am  
 accused/and I haue not renyed the. and  
 they haue demaunded me/ And I haue  
 confessed the to be my lorde/ And thenne  
 decius sayd to him / I knowe well that  
 thou despyest the tormentes/ by thy arte  
 magyk/but me thou mayst not dyspyse  
 I were bi my goddes & goddeses that  
 but thou wylt doo sacrefyce to them thou  
 shalt be punysshed by dyuerse tormētes/  
 Thenne he comaunded that he sholde be  
 longe beten wyth plummettes/ And the  
 ne he prayed sayenge Lorde ihesu cryst  
 receyue my spyrite. And thenne came a  
 boye fro heuen Decyan herpyng whiche  
 sayd/yet many tormentes ben due to the  
 And thenne decyan sayd replenysshed  
 wyth felonye. Ye men of rome. haue ye  
 herde the deuilles comfortyng this cursid  
 man: whiche adoured not the goddes: ne  
 doubte not the tormentes: ne dredeth not  
 the prynces wrathe/ And thenne coma  
 unded he agayne. that he sholde be beten  
 wyth scorpyons/ And thenne laurence  
 smyllynge rendered thankynges to god/  
 and prayed for them that were there  
 and in that same hour a knyght named  
 Romayne byleupd in god/and sayd to  
 saynt Laurence: I see tofore the a right  
 saynt Ponglyng stondyng. and wyth a  
 lynnynten clothe clenstyng thy woundes  
 I adiure the by the lyuyng lorde god  
 that thou leue not: But haste the to bap  
 tise me/ And thenne sayd decyan to Va  
 leryan/I wene that we shall now be o  
 uercome by arte magyke/



## Of saynt Laurence

And thenne he commaunded/that he shold  
be vnbounden and enclosed in the prison  
of ppolite/And thenne romayn brough  
te an vrelle or a cruse wyth water/ & fell  
dowen at fete of saint laurence & receyuid  
baptisme of him/And whan decien kne  
ew it. he commaunded that romayn sholde be  
beten wyth woddes/ And as he was soo  
moche beten. that he myght not holde him  
vpon his legges: but in noo maner mig  
hte noo man make him saue. but that he  
was a good crysten/and frely baptised/  
And thenne decian dyde dooo smyte of  
his hede: and that nyghte was laurence  
ledde to decyen/And whan ppolite whi  
che/ was there salbe that/ he began to wepe  
and wolde haue sayd that he was cryst  
ned/And laurence sayd to him/ hyde the  
su cryste wythin the/ And whan i shall  
crye/ here & come thyder/ And thenne all  
maner of tormentes that colde be deuys  
sed or brought/ were broughte tofore dec  
eyan. And thenne sayd decyan to laur  
ce/ or thou shalt make sacrifice to the god  
des: or this nyghte shall all thynges tormen  
tes be dyspended vpon the/ And thenne  
laurence sayd to him/ my nyght hath no  
derknes: but all thynges shyne in my sy  
ght/ And thenne sayd decyan/ bring hy  
ther a bedde of yron/ that laurence conty  
may maye lye thereon/ And the mynis  
ters despoilled him/ and layd him strat  
ched out vpon a grediron of yron/ and la  
yd brennyng coles therunder and helde  
hym wyth forkes of yron/ Thenne sayd  
laurence to Valerian: lerne thou cursyd  
wretche/ for thy coles gyuen to me refres  
shyng of coldnes. and make redy to the  
tourment perdurable/ And our lorde  
knoweth that i beynge accused haue not  
forsaken hym/ And whan i was dema  
unded i confessed him cryste/ and i beyn  
ge wroth gyue thankynges vnto god/ &  
after this he sayd wyth gladde chere vn

to decyan: Thou cursed wretche thou  
wroth that one side/ torne that off  
And thenne he rendyng thankynges  
our lorde sayd/ I thanke the lorde  
cryste/ for i haue deserued to etre in  
pates/ and soo gaaf vp his spyrte  
thenne decyan beynge all confused  
ked in to the palays of tyberye  
lerian. and lefte the body lyeng  
fyre wyche ppolite in the mornyn  
alwaye wyth Justyne the prest  
berped it wyth precious oynement  
the felde Verane/ And the crysten  
berped him fasted thre dayes & th  
tes/ and halowed the figyles we  
there & wayling/ But many dou  
suffred deth vnder this decyan. for  
de in the cronycle/ that spytte was  
after decyan: Eutropius neuerthe  
fermeth and sayth. that decyan myng  
persecucion ayenst crysten men  
other he slew the blessed laurence  
& martyr/ And it is sayd in a cron  
atentyk ynough: that it was not  
this decian emperour/ that succeeded  
lyp/ but vnder a nother Decian yger  
whiche was Cesar/ and not emperour  
suffred martyrdom/ For betwene  
themperour & this decyan the yonger  
der whom it is sayd that Laurence was  
martred/ there were many emperours &  
popes: Also it is sayd that gallus bo  
lusianus his sone succeeded decyan/ And  
after theim Valerian wyth galienus so  
ne helde thempyre/ And they made  
an thonger cesar. and not emperour: for  
aunciently whan ony was made  
neuerthe more he was made augustinus  
emperour/ as it is red in the cronycle/  
dyoclesian made maximian cesar/ And  
after two cesar he was made augustinus  
emperour/ In the tyme of thysse emperou  
res Valerian & galienus sibt held the re  
come/ And this decyan was



and not the emperor. But decyan  
only: and he martyred the blessyd  
n. and cornely succeeded after saby  
hiche was martyred Under Valerian  
an. galvan. whiche reigned xv yere /  
lucyan succeeded Cornely / and ste:  
he pope succeeded lucyan / And de:  
succeeded stephen / And sytte succe:  
denys: And this is conteyned in þ  
Egyle / and yf it be trewe / that whiche  
master Johan beletth putteth maye bee  
trewe / And it is redde in an other cronyc  
le that he sayd galvan had two names  
he was called galvan and decyan / &  
hym Sytte and Laurence suffred  
martyrdom aboute the yere of our lord ij  
hundred and thre score: Godesfroy in his  
book that is called antieonydes / affer:  
me that galvan was called bi another  
name Decyan / Saint gregory saith in  
his dialoges: that ther was a nonne in  
saint ne / whiche held her contynent of her  
flocke. But she eschewed not the jang:  
le of her tonge / And she was buryed  
in the chyrche of saint Laurence the holy  
martyr: And was layd to fore the aul:  
ter of the martyr And was taken of the  
devils and departed and sowen a son:  
and that one parte was brente: and  
the other parte remayned hool / soo that  
on the mornynge the brennyng appieryd  
by bly / Gregory of tours sayth / þ whā  
a chyrch preeste repayred the chyrche of  
saint Laurence / And one of the benes  
was ouer short / and requyred saint laur:  
ence: that he whiche hade norysshed pou  
er men wold helpe his pouerte / And the  
benes grewe soo sodenly that there remay  
ned a grete parte / And the preest cut þ  
part in to smal pyeces and cured and he  
leueth wyth many maladyes  
And this wytnesseth saint fortuna:  
re that happed at byporas a castell i italy  
that a man was sore vexed wyth tooth  
ache / And he atouched this wode. And a

none the ache was gone. Saint gregory  
telletth in his booke of dyaloges that a  
preste named sanctyne repayred a chyr:  
che of saint laurence whiche had be bren:  
te of lumbarde: and hyred many werk  
men / And one tyme he had nothyng to  
sette to fore them / And thenne he ma  
de his prayers: and after loked in his  
pannyer / & there he fonde a moche whyte  
loof of breede / but hym semed. that it suf  
fysed not for one dyner for iij persones  
Saint laurence / whiche wold not say  
le his werkmen dyd do multiplye that  
his werkmen wold susteyned ther by x /  
dayes In the chyrche of saint laurence at  
melan was a chalyce of crystall / meruei  
lously clere And as the deken bare it on  
a daye of solemnyte to the aulter / it fyll  
oute of his hondes to the grounde / And  
was all to broken / And thenne the de:  
ken wepyng gadered to gydre þ pyeces  
And layd theym on the aulter. And  
prayed the holy martyr saint Laurence  
that the chalyce broken myght bee made  
hool agayn: And thenne anone it was  
founden all hool / It is redde in the booke  
of the myracles of our blessyd lady sa:  
ynt marpe / that a Juge named Stephen  
was at rome / and toke gladly yestes / &  
peruerterd the jugementes / And this Ju  
ge toke alwaye by force thre houses. that  
were longynge to the chyrche of saint lau  
rence / And a gardyn of saint agnes / &  
posseded theym wrongfully: It happed  
that the Juge deyed / and was broughte  
to jugement to fore god: And whan  
saynt laurence sawe hym / he wente to  
hym in grete despyte / And strayned  
hym thre tymes by the arme ryght hard  
And tourmented hym by grete payne:  
And saynt Agnes and other Virgyns  
dained not to loke on hym / but tourned  
theyr dysages alwaye fro hym /  
And thenne the Juge geyng sentence  
agaynst hym sayd / by cause he hath with  
C i



## The lyf of saint Laurence

drawen other mennys thynges / And hath taken yestes and solde trowthe / that he shold be put in the place of Judas the traytour / And saint proiecte whom the sayd stephen had moche loued in his lyff came to the blessyd Laurence & to saynt agnes and cryed theym mercy for hym / Thenne the blessyd Virgyn Marye and they prayed to god for hym / And thene it was graunted to theym that the soule of hym shold goo again to the body and there shold do his penaunce thyrty daies / And oure blessyd lady commaunded him that as longe as he lyued / he shold say p salme / Beati immaculati / And whan the soule came to the body agayn / hys arme was lyke as it hadde be brente: lyke as he had suffred that hurte in his body: And that token and sygne was in hym as longe as he lyued / Thenne re- dryd he that whiche he hadde taken and dyd his penaunce / And at the xxx day he passyd out of this world to our lord / It is redden in the lyf of saint Henry the perour that he and kunegunde his wyff were Virgyns to gyder. by that ysement of the deuyll he had his wyf suspecte of a knyght / And he made his wif to go bar foote vpon brenning ashes: fysten paas. And whan she ascended vpon them she sayd thus: As I am not corrupte ne defolled of harry ne of all other / soo Ihesu cryst helpe me / Thenne Henry theemperour was ashamed. and gaue her a buffet on the cheke / And a Boye sayde / the Virgyn Mary hath delpyerd the Virgyn / and she went wythout any hurt vpon the brennyngge ashes / And whan theemperour was deed there went a grette multytude of deuyls to fore the celle of an hermyte / and he opened the wyndowbe and demaunded at the last what they were / And one answered a legyon of deuyls we be. that goo to the deeth of theemperour: yf perauen

ture we may fynde ony thyng in / He adiuured hym / that he shold come agayn to hym / whiche retournyng / We haue proufftyed no thyng / For this fals suspicion of his wyf / And at the good thynges and euyl thynges we re layd in a balaunce: this brente / brent Laurence brought forth a pot of old of moche grette weyght / & whan he supposed to haue surmounted / he caste hat poot in the balaunce on that other / soe that it weyed more and was heavier: And thenne I was angry: and brake an ere of the pot / And he called hat pot a chalyce. whiche theemperour haue uen to the chyrche Emfence / whiche he had in a specyall deuotion / And he made it in the honour of saint Laurence / And for the grettenes of it / It had brent: And it was founden thenne hat theemperour deyde that tyme / and onere was broken of the chalyce:

**G**regory reherceth in his register that his predecessour coueynted to make some somme thyng aboute the body of saint Laurence / but he wyse not where it laye: Neuertheles the body of saint Laurence was dyscouered / and vnhyled by the raunce: but all they that were there sent as well monkes as other were red in fystyn dayes after /

**I**t is to wete that the passyon of saint Laurence was moost excellent inoure thynges: lyke as it is founden by the sayenges of saint maxymyn bysshop of saint austyn / Yfirst in the fournees of his passyon or bytternes: Secondly in proufftye or effect / Thirddly in constauce or strengthe. And fourthly in the merelous bataylle and maner of his victorie / First it was ryght excellent in the bytternes of payne: this saith saint maxymyn / And after somme booke of saint ambrose. Bretheren saynt Laurence was



yn by short and symple passyon.  
 who that is smyten wyth a swerde  
 th but ones / and who that is cast  
 re is delpyerd at ones / But this  
 an was tourmentyd by long and  
 plyed paynes/so that the deffshol  
 sayle hym at tourment:ne sayle  
 ende:

de that the blessyd chyldren went  
 sh the flambe. & haue gone vpon  
 es brenyng barefoot wherof saint  
 Laurence is not to be preferred of lasse  
 For as they went in theyr pay /  
 ough the flammes / This in hys  
 ent laye vpon the fyre/They defou  
 and trade vpon the fyre wyth theyr  
 feet And this was restreyned for to la /  
 fydes therin: / They prayed in  
 paynes holdyng vp theyr bondes  
 to lord god/ but he was stratched in  
 agne and prayed our lord wyth al  
 us dy/ And it is to wete that the bles  
 Laurence is he: that after saynt ste /  
 ought to holde the prymacye / Not  
 for that he suffred greter payne /  
 than other martirs/as is well founde &  
 ed/that many haue suffred as moche  
 payne/but it is sayd for syde causes/  
 For the place of the passion: For  
 it was at rome: whiche is heed of p worl  
 de/ d syge of the apostles/

Secondly/for thoffyce of the predycatio  
 For he accomplisshed dyligently thof /  
 spous prechynge:

Thirdly for the louable dyscription of  
 the fours/that he gaf al the poure men  
 wyly. And thys three reasons putteth  
 marter wylliam of ancerre/

Fourthly for the antyquite: and proued  
 marterdome/ For yf it be sayd/that som /  
 mther haue greter payne/

Al /  
 we it is not soo antientyk & also so  
 me doubt: but the passyon of saynt  
 Laurence is moche solempne: and appro

ued in the chyrche / And therefore many  
 sayntes approue his passion in their ser  
 mones and afferme it. ¶ Firstly for  
 the degre of dygnyte/ For he was arche  
 deken of the syge of Rome/ And it is  
 sayd/ther was neuer sithe archdeken in  
 rome/Spytely/for the cruelte of tourme  
 tes/ For he suffred theym ryght greuous  
 as he that was rosted vpon a gredpron  
 of yron/Wherof saynt austyn sayth/ Sy  
 the that the membres were broken by  
 many dyuerse betynges. He was com  
 maunded to be tourmented vpon a gre /  
 dyll of yron/and was layde ther vpon /  
 whiche by contynuel hete:that was ther  
 vnder/the grydell had doo force to bren  
 ne / soo that he was tourmented by the  
 tornynge of hys membrys more forey /  
 ble. For the payne was the more longe  
 Secondly he was ryght excellent in ef /  
 fecte or prouffyte. For after this/that au  
 styn and maymyn saye/ this bytternes  
 se of payne made hym hygge by gloryfy  
 cation:and honourable ap oppnyon/re  
 nomed and collable by deuotion / and  
 noble by contencion/ First it made hym  
 hygge by gloryfyacion/Wherof saint au  
 styn sayth/Persecutour/thou were wood  
 agaynst the martyre and more tha wood  
 For whan thou assemblest payne:thou  
 encreasest his glorie/ thyn engyn fonde  
 not glorie of the ayde / whan thynstru /  
 mentis of the tourmentes transported  
 hym in thhonoure of victorpe. And after  
 maymyn and in somme bookes of am  
 brose it is sayd: how be it that the mem /  
 bres were bounden in the hete of the spar  
 cles: the force of the sayth was not cor  
 rupt/the body suffred enpaynyng/ but he  
 gate the gayne of helthe. And saint au /  
 styn sayth truly his body is blessed for  
 tourment neuer chainged hym out of the  
 sayth of god but his relygion crownded  
 hym in holy reste/ Secondly he was



## The lyf of saint Laurence

honourable by oppynyon & renomme af-  
ter maymyng and ambrose: that saye.  
We may lykene the blessyd Laurence / to  
mustard seed. Whiche is broken by mani  
maners / Whan by the grace of his mys-  
tery he replenysshed the world of good o-  
dour: For to fore that he was constytute  
in his body: he was humble vnknoyn  
and feruourable: And after that he was  
all to broken and brente / he shedde in all  
the chyrches of the worlde the odour of  
noblesse: Also this is an holy thyng &  
playfaunt / that the solemnyte of saint  
Laurence be nobly honoured: Whos shyn-  
nyng flammes he as daynquysshoure /  
holy chyrche haloweth this daye in all þ  
world / In so moche that his glorious  
passyon enlumyneth all the world: by þ  
glorpe of his martyrdome. Thyrde he  
was lowable by deuocio / wherfore was  
he so lowable and so with deuocion to be  
reputed. Saint austyn sheweth it by thre  
reasons / and sayth thus / We ought to re-  
ceyue the blessyd man wyth deuocion /  
Fyrst for he gaf his precyous blood for  
the loue of our lord / And after for by  
cause he had vnto our lord grete affynyte  
shewyng that the saythe of crysten men  
ought to deserue to be of the company of  
marters. Thyrde by cause he was so ho-  
ly of conuersacion / þ in the tyme of peas  
he deserued the crowne of martyrdome:  
Fourthly he made him self noble by folo-  
wyng. Wherof saint austyn sayth that þ  
cause of alle his passion was by cause  
he exorted other to be lyke to hym / In  
thre thynges he shewed hym to be folo-  
wyng: Fyrst in strong suffryng of ad-  
uersytes / Wherof saint austyn sayth / the  
moost prouffitable forme for to reforme  
the peple to god / is þ fayre speche of mar-  
tyrs / It is lyght to praye / & it is prouf-  
fetable to admoneste & warne the thyng-  
ges / And the examples be better than the

wordes / And it is more to teche by  
ke than by wordes: and in this ryg-  
cellent maner of techyng þ perfect  
myght fele of Laurence how he sh  
grete dygnyte. And how the m  
lo9 strength of hys courage gaf n  
ly place of byleue / but also comfort &  
strengthened other by ensample of h  
fraunce: Secondly by gretnesse of  
sayth and feruour of loue. Wherof  
ymyn sayth / And ambrose also: whan  
he vainquysshed by sayth / the flame of þ  
persecutour he shewed to be by the  
of sayth that he ouercame the macten-  
tes of the fyre of helle / And by the  
of Cryst not to feare that daye of de-  
Thyrde in brennyng loue. Maymyng  
and ambrose seyn. saint Laurence  
myned the world playnly: of the  
lyght that he was embraced wyth: And  
chauffed the hertes of all crysten peple / by  
the flammes that he suffered by th  
thynges sayth saint maymyng after the  
bookes of saynt Ambrose that we  
called to the faith by the example of saint  
Laurence. and embraced to martyrdom /  
And chaffed to deuocion /  
Thyrde he was ryght excellent in  
stannce and in strength / And  
sayth saynt austyn the blessyd Laurence  
dwelld in ihesu cryst vnto the tem-  
on / vnto the demaunde of the tyrant  
vnto the deth / in whom thoccase was  
longe / And bycause. that he had been  
and drunken / he was fat of this me-  
drunken of the chalice so that he felt no  
the tourmentis ne eschewed them: but  
ceded: the voyame of heuen / he was so  
staunt / that he sette not by the tourmentis  
but after that saint maymyng sayth he  
was made more parfayght in drede  
ardaunt in loue. & more joyous in  
nyng. For the first it is sayd that he  
was stretched vpon the flammes of the



bronches/ of fyre. And tourned ofte  
 at one syde to that other: & how mo  
 ore he suffred of paynes/ soo moche  
 he dredde god. And of the second he  
 thus/ Whan the grayne of the mos  
 is grounden/ it chauffeth. And whā  
 Laurence suffred tourmentes: he was en  
 med agayn. And tourmented of a  
 ne maner of merueylous tourmen  
 And the greter tourmentes: that p  
 d persecutours dyden. p more deuou  
 as Laurence to our saupour. and as  
 the thyrde/ he saith thus/ he was chauf  
 in the labe of Ihesu cryst/ that by gre  
 enes of courage he despyed the tour  
 ments of his owne body/ that in hauing  
 by ory/ of his woode tourmentour. He  
 Joyous for to despyse it by the fyre.  
 Justly he was ryght excellent in the  
 meylous bataylle: and in the maner  
 of victorie: & as it appierd openly by  
 the wordes of saynt maxymyn & of sa  
 ynt austyn/ The blessed saint Laurence  
 he spue brennynges wythout forth/  
 And he all ouercame manly / and ex  
 pte them/ The first was the fyre of hel  
 le. the seconde materpall flamme/ the in  
 all concupyscence: the forth of bren  
 nyng couetyse/ And the fyfte of a madde  
 woodnes/ The quenchyng of the fyrst fy  
 re: that is of helle/ maxymyn sayth/ It mi  
 ghtheue no place of brennyng to the  
 worldly fyre for to brenne his body: whi  
 the quenchyd the fyre perdurable of helle  
 he sente thurgh the fyre earthely and ma  
 teriall of this world/ but he escaped and  
 eschewed them: the honorable flambe of p  
 fyre perdurable of helle/ The quenchyng  
 of the second fyre he sayth also / he trauei  
 led by bodily brennyng/ but the dyuyne  
 amour quenched the materpall brennyng.  
 And yet sayth he / how be it the euyle  
 pte put vnder the saggotes and wode  
 for to thence: & make grete flamme:

Saint Laurence espyed by the hete of p  
 sayth felte not the flammes: And  
 saint austyn sayth/ the charyte of Ihesu  
 cryst may be not surmounted with flam  
 mes/ for the fyre p brenne wythout forth  
 was more feble/ than that which he en  
 braced wythin forth/ and the quenchyng  
 of the thyrde fyre of carnall concupysce  
 ce/ saith saynt maxymyn/ Saint lauren  
 ce passed thorough the fyre. which he ab  
 horred beyng not brenne/ but he enlump  
 ned shone/ he brenned lest he shold brenne/  
 And by cause he shold not brenne/ he was  
 brenne of the quenchyng of the fourth fy  
 re: that is of auarice of them/ that conuey  
 te the tresours of which they been decey  
 ued/ Saint austyn sayth thus / A man  
 couetyous is armed by double ardoure  
 of money/ and is enemy of trouthe/ hys  
 auarice is for to stele gold/ and by hys  
 felonye he lesyth our lord/ He hath no  
 thyng. he prouffyth nothyng/ humaine  
 cruelte is wythdrawen by his wyndes  
 and corporalle mater/ & Laurence goth to  
 heuen: And he sayleth in his flammes/  
 Of the quenchyng of the fyfthe fyre: that  
 is of the furyous woodnes / how that  
 is to save furyous woodnes of the perse  
 cutour was deceyued & brought to nou  
 ght/ Seyth saynt maxymyn thus. Whā  
 the woodnes of the mynysters of the fla  
 mes was surmounted/ he restrayned the  
 brennyng of the worldly woodnes / &  
 tyl that tyme the deuyls entende prouff  
 yd. tyl that the twelue man ascended / and  
 mounted in to heuen gloriously vnto  
 his lord god: And he made to cole the  
 cruelte of the persecutours confused alle  
 wyth the p fyres: And shewed that the  
 woodnes of the persecutours/ was fyre /  
 whan he sayd: the woodenesse of the pai  
 nys made redy a grede of prou. vpon  
 the fyre strongly brennyng: And that  
 was don/ to thende/ that he shold auenge



## The lyf of saint Laurence

the fyres and grete hertes of indignacio  
And it was no wonder/though he sur-  
mounted thysse thre grete fyres wythout  
forth/ For as it is hadde of the wordes  
of the sayd mayymyn / he hadde wythin  
forth thre refwoudours or coldes: and bare  
in his herte thre fyres/by whiche he assua-  
ged by coldenes all the fyre withoutforth  
And surmounted wyth the embracyng  
of more fyre/ And the fyrst coldenes:  
was the desyre of celestyall glorie/ The  
seconde was the remembraunce of the la-  
we of god: And the thirde was the clen-  
nes of his conscience. By this trouble  
coldenes he quenched alle the fyre wyth-  
out forth/ And he was colde of th: fyrste  
refraydour. whiche is desyre of heuelyn  
glorie/ As saint ambrose sayth. The  
blessyd laurence myghte not fele the tor-  
mentis of fyre in his entayples/ whyche  
wythin hym posseded the refraydour of  
paradys/ Though the brente fleshe laye  
to fore the tyraunt/ and the body brente  
Neuertheles the body suffred noo payne  
in erthe whos soule and courage was  
in heuen: Of the second coldnes or refray-  
dour/ that is the remembraunce of the la-  
we of god / he sayth thus. whan he reme-  
mberd to fore the commaundementes of  
Jhesu cryst. all was colde that he suffred

Of the thyrde whiche is purete &  
clennes of conscience he sayth thus / the  
ryght strong martyr truly is brente in  
his entayples/ but he sechynge the kyng-  
dome of heu: enioyeth/ as a baynquer  
by the refwoudour of the clennes of hys  
conscience / And as saint mayymyn  
sayth/ he had thre fyres wythin forth/ by  
the whiche he surmounted by embracing  
all the fyres without forth/ The fyrst  
was the gretenes of the fayth. The  
second the ardent dylection / The thyrde  
the very knowlege of god whiche enbra-  
ced hym as fyre/ Of the fyrst fyre sayth

saint ambrose: As moche as the  
nyng of the fayth chauffeth hym/ so  
che coled hym the flamme of the  
We rede in the gospel that the fyre  
fayth is the fyre of the sauyour/ The  
gelyste sayd/ I cam in the erthe to  
re therin/ And wyth this fyre  
saint laurence embraced and felde  
brennyng of the flammes/ And  
seconde fyre he sayth thus the marty-  
rence brenned without forth of the  
cementis of the tyraunt but the  
flamme of the loue of god/ brenned  
wythin forth/ Of the thyrde fyre he  
thus/ The ryght cruell flamme of the  
secutour myght not surmounte the  
tir: For he was ouer moche more ar-  
ly chauffed in his thought/ by the  
of trouth that he felde not the flame  
out forth. whiche he baynquysshed &  
uercame/ Laurence amonge the  
martirs hath the pryueleges as toward  
offyce/ The fyrst he hath oonly a  
amonge all the other martyrs/ Wher  
this daye the bygyles of sayntes  
chaunged in to fastynges/ by maner  
And as mayster Johan belethe wryteth  
It was somtyme the custome: that the  
men went wyth theyr wyues and chil-  
dren at the solempnyte of festes/ & like  
there all the nyght wyth tapres & lyght  
but bi cause many aduentures wer na-  
de in thysse bygyles: It was establyshyd  
that the bygyles shold be touned to  
fastynges/ And neuertheles the au-  
ent name is retyned/ And is yet rety-  
ned/ And is called bygyle / The sec-  
pryuelege is in the octabas or dñae for  
he oonly wyth saynt stephen haue  
octabas amonge all other martyrs  
ke as saynt martyn hath amonge  
fessours: The thyrde is in the repyng  
of the anttemys: for he oonly and  
poule haue that oonly. But poule



the excellence of his prechynge And  
for the excellence of his passion /  
He foloweth the lyf of sainte  
the martir and fyrst of his na

**I**Politus is sayd of yper /  
that is as moche to saye :  
as upon and litos / that is  
a stone as who sayth ypo  
a stone: that is to vnder /  
stone founded upon cryst

in: and polis. that is a cite. or ypo  
is as moche to saye / as polysted  
is well founded upon the stone crist  
instance and stedfastnes / he was  
criste aboute by desyre / and conuey /  
he was polysted by the bytternes  
of tourmentys:

**P**olyte buried the body of  
saint laurence / And after  
he came in to his hows / &  
gaf the peas to his seruau  
tes / & to his chamberpers  
And commyned them wyth the sacra  
ment of the aulter / whiche iustyne p pres  
d sacred And the table was couerd  
or he took ony mete / the knyghtes  
and haled hym away / & broughte  
to the imperour / And whan decryan  
perour salde hym: he smyleng sayde  
to hym / Arise thou now made an enchaun  
to. whiche hast born alwaye the bodi of  
laurence / And Polyte sayd / that haue  
done / not as an enchauntour: but as  
a crysten ma Thenne decryan beyng reple  
nished wyth grete furor / commaunded  
th: he shold be despoiled of hys habyte /  
th: he were as a crysten man / and that  
his mouth shold be beten wyth stones /  
To whom Polyte sayd / thou hast not de  
spoyled me / but rather clothed: To whom  
decryan said: how is it / that thou art now  
solistice. p thou art not ashamed of thy  
nakednes / Now therefore make thou sa

cryste / and thou shalt lyue: or ellis thou  
shalt peryshe wyth laurence / to whom y  
polyte sayd / Wolde / I myght be made  
the example of saint laurence: whom thou  
presumest to name wyth thy foule mou  
th: and pollute / Thenne decryan made  
hym to be beten wyth staves & all to ren  
te wyth combes of yron. And he confes  
syd wyth a clere voyce. that he was cry  
sten / And whan he hadde despyed thys  
tourmentis: he dydde hym to be clothed  
wyth the vesture of a knyght: that he to  
fore vsed / in exhortyng him that to recei  
ue his amptye. and his fyrst chyualrye  
And polyte sayd I am the knyght of  
Jhesu cryst / And thenne decryan reple  
nysed wyth grete wrath deliuerd him  
to valeryan the prouost: and that he shol  
de take all his facultes. and slee hym /  
by dyuerse tourmentys. And thenne he  
foude that alle the meyne of Polytes  
hows weren crysten. And all were brou  
ght to fore hym. And whan he wold ha  
ue constrained them to do sacrefyse one  
named concordya Nouryce of polyte  
answerd for them all / we had leuer deye  
wyth our lord chastely / than lyue synful  
ly / And thenne decryan beyng present /  
commaunded that she shold be beten wyth  
plomettis of leed vnto the tyme / that she  
gaf ouer her spryde and polyte sayde /  
Syr I thanke the / that thou hast sente  
my nouryce to fore the syght of thy sain  
tes / And after that valeryan dyd do le  
de Polyte wyth his meyne to the pate:  
Cyburtyne / and ypolite comforted them  
all / And sayd brethern drede you not  
for ye and I haue one only god: & then  
ne valeryan commaunded that alle they  
shold be byssted before polyte. and the  
ne he made Polyte to be bounde by the  
feet vnto the neckes of wyld horses / &  
made hym to be drawen among thornes  
bryeres and rocks tyll he rendred / and  
E iij



## The lyf of saint ypolte

gaf to god his spyryte/ he deyde aboute þ  
 yere of our lord CC lxxvi / And thenne  
 Justyn the preest toke the bodies of the  
 and buryed them by the body of saynt  
 Laurence but he coude not fynde the bo-  
 dy of saint concorde/ For it was cast in  
 to a preuy/ A knyght that was named  
 prophete wende that the blessed concord  
 had gold and precious stones in her clo-  
 thes and came to a may named hereney  
 whiche was secretly a cristen man/ and  
 sayd to hym/ kepe my counseyle secreete  
 And drawe concorde out of the preuy :  
 For I trowe: that ther ben in her bestime-  
 tes gold and precious stones: And he  
 sayd she we to me the place/ where she ly-  
 eth. And I shal kepe thy counseyl/ and  
 shal telle to the what I shall fynde/ and  
 thenne he drew her out of the preuy cha-  
 bre/ and founde nothyng/ And thenne  
 the knyght fledde awaye anone / And  
 hyrenyus called to hym a crysten man.  
 named Abonde/ And bare the body to  
 saint Justyn/ and he toke it deuoutly/ &  
 buryed it by the body of saynt ypolte  
 wyth the other/ And whan Valerpen her  
 de herof/ he dyd do take hyrenyus and a  
 bonde / And thewe theym all quye in  
 to the preuy/ And Justyn took out theyr  
 bodies/ and buryed them wyth the other  
 And after thys thynges don Decyen &  
 Valerpen ascēded in to a golden chare for  
 to goo and tourmentat cristen men/ and  
 decien was rauysshed of a deuyll: And  
 cryed: O ypolte hath bounden me wyth  
 sharp chaynes and ledeth me awaye:  
 And Valerpen cryed also: O laurence  
 thou drawest me wyth feryr chaynes / &  
 the same houre Valerpen deyde. And de-  
 ceyn retourned home/ and deyde the thyr-  
 de daye tormented of the deuyll: & cryed  
 laurence cesse thou a lytyll: I coniure the  
 to cesse thy tourmentes/ and soo deyde.  
 And whan Tryphonge his wyf/ why-

che was moche cruell / false this  
 she leste alle/ And toke Tryphonge  
 ghter/ and went to saynt Justyn  
 dyd doo baptyse her wyth many  
 And that other daye after that as  
 phone prayed she gaf vp her spyry-  
 te/ And Justyn the preest buryed  
 her body by saint ypolte:  
 And xlvij knyghtes / her yng ther  
 Quene and her doughter were becomen  
 Crysten/ came wyth theyr wyues to  
 Justyn the preest/ for to receyue baptyse/  
 Claudys the Emperour: Whan  
 wolde not doo sacrefyse / dyd doo  
 her throte: and dyd doo bysede the  
 knyghtes/ And the bodies were  
 wyth the other in to the felde Veran-  
 And there buryed. & it is to be no-  
 re expressely/ that Claudys succed-  
 de ceyn/ whiche martyred saint laurence  
 saynt ypolte/ but he succeded not  
 themperour/ For after the cronke  
 lusayn succeded decyen: and galpen  
 ceded Volusyan: And claudius succed-  
 galpen/ Soo it behoueth that galpen  
 two names that is to weite galpen  
 decyen:  
 ¶ And soo sayd Wyncent in hys wo-  
 nyke/ and Godeffroy in his booke:  
 Galpen called one vnto hys helpe: that  
 was named Decyen/ whom he made  
 zar/ but not emperour soo saith Reynard  
 in hys Cronyke/ Of this martyr sith.  
 Ambrose in his preface/ The blessed  
 martyr Ypolte consydered that Iesu  
 cryste was very duke/ and he wolde be  
 his knyght/ And hadde leuer be his  
 ght: than duke of knyghtes  
 And he purseyued not saynt Laurence  
 whiche was put vnder his keepyng  
 But folowed hym soo that in suffryng  
 martirdom he leste the lawe of the  
 and came/ And posseded the trewe  
 of very rycheesse/ whiche is the glorie of







## Challumpcōn of our Lady

hous by the mount of Syon/ And as lo  
ge as she lyued/ she vsited all the places  
of her sone wyth grete deuocyon / that is  
to saye the place of his baptisme: of his  
fastynge/ of his passion: of his sepulture  
of his resurrection/ and of his ascencion:  
And after that epyphanes sayth she ly  
ued xxiiij yeres after thascencion of her so  
ne/ And he sayth also. Whan our lady  
had conceyued Ihesu cryst/ she was of s  
age of viij yeres: and she was deliuerde  
in the xvj yere. And lyued aboue wyth  
him xxviij yeres: And after his deith she  
lyued xxiiij yeres/ And by this acomp  
te whan she departed oute of this world  
she was lxxij yeres olde: But it is mo  
re probable that which is rede in a no  
ther place: that she lyued after the ascen  
cion of her sone xij yeres/ And so the  
ne she was lx yeres olde/ And on a day  
whan all thapostles were spradde thurh  
the world in prechynge/ The glorious Vir  
gyne was gretly espyred and embraced  
wyth desire to be wyth her sone Ihesu cry  
ste/ And her courage enchauffed was me  
ued: and grete habundance of teares rane  
wythout forth/ by cause she had not egal  
ly the comforte of her sone/ which weren  
wythdrawen from her for the tyme/ And  
an angell came tofore her wyth grete lig  
hte. and saled her honourably/ as the  
moder of his lorde: sayenge: All haille  
blessed mary. Receyvinge the blessing  
of him that sent his blessing to Jacob  
Too here a bolue of palme of paradis la  
dy which I haue brought to the. which  
thou shalt comaunde to be born tofore thi  
bere. For thy soule shall be taken fro thy  
body/ the thyrde daye next folowynge.

And thy sone abydeth the his hono  
rable moder: To whom she answerde/ yf  
I haue founde grace tofore thyne eyen  
I praye the that thou vouchesauf to she  
w to me thy name/ And yet I pray the

more heartly that my sones: and m  
then the appostles maye be assem  
wyth me/ Soo that tofore I deye I  
see theym wyth my bodely eyen/ an  
ter to be berped of theym: And they  
ge here I may yelde vp my goost to  
And also yet I praye and requyre  
my spirite yssuyng oute of the bod  
not the horrible ne the wycked sp  
ne sende/ And that noo myghte of  
upll come ayenst me/ And thenne  
gell sayd: Lady wherfore desprest th  
know my name/ which is grete an  
ueyllous/ Alle thapostles shall a  
ble this daye to the: and shall make  
noble exequyes at thy passynge/ And in  
the presence of them: thou shalt ge  
thy spirite/ For he that broughte  
phete by an heer fro Judee to Bab  
maye wythout doubte sodaynly in  
ur bryng the appostles to the: And  
refor doubtest thou to see the wycke  
ryte/ syth thou hast broken starkly  
de/ And hast despoyled him from the  
pyre of his powder. Neuer theles  
wyll be done. that thou see not the  
And this sayd the angell mounted  
heuen wyth grete lichte/ And the p  
shone by right grete clerenesse: and  
lyke to a grene wodde: whose leues  
ne lyke to the morow sterre/ And it ap  
ped as saynt John the euangelyst prou  
in Ephesim/ the heuen sodenly thoni  
And a whyte clowde toke hym vp  
broughte him tofore the gate of the  
syd virgyn mary/ And he knocked  
door: and entred. And saled her  
gyne honourably/ Whom the blessy  
gyn behelde: and was gretly abashe  
joye. And myghte not abstepne h  
weppynge/ And sayd to hym I  
sone Remembre the of the worde of  
master/ by whiche he made me mode  
to the/ And the a sone vnto me/



## Assumpcion of our Lady

## Folio Cxviii

calld of thy master/ and my god  
 y now the dete of the condycion hu  
 man and recomende my body vnto  
 thy cure/ I haue herde saye that the  
 s hane made a counseyle & said l  
 abyde brethren vnto the tyme that  
 it bare ihesu cryst be dede: And the  
 ontynent we shall take her body: &  
 ast it in to the fyre/ and brenne it/  
 therefore take this palme/ and bere  
 the here whan ye shall bere my bo  
 dy the sepulchre / Thenne sayd John. O  
 god that al my brederen thapostles  
 here that we myghte make thyn ex  
 couenable As it houeth. and is  
 e & worthy/ And as he sayd that/  
 apostles weren rauysht wth  
 s fro the places where they preched  
 were broughte tofore the door of the  
 d byrgyn mary. And whan they  
 theym assembled/they merueyllid &  
 For what cause hath our lorde as  
 sed vs here: Thenne saynt John we  
 and sayd to theym/that our ladi  
 passe and departe out of this wor  
 d adced more to sayeng/ Brederne  
 ar & kepe you from wepyng whan  
 all departe/by cause that the people  
 shall see it be not troubled. and say  
 to these how they drede the deeth whiche  
 prepe to offer the resurrection: And de  
 my psciple of poul affermeth this same  
 in a booke of dyuine names/ That is to  
 wte/that all thapostles were assembled  
 at assumpcion & deeth of our lady mary  
 and were togider there/ And that eche of  
 they made a sermon vnto the praysing  
 & lode of ihesu cryst & the blessed byr  
 gin his moder: he sayd thus spekyng to  
 the offee. Thus we & thou as thou wel  
 knovest/ and many of our holy brether  
 ne yde assemble at the vpsion of the  
 m/that receyued god/ And James

broder of god was there/and peter apos  
 tle moost noble and fouerayne of theolo  
 giens. And after that me semeth that al  
 the Jerachyes lyste her vp after & accor  
 dyng to her vertue wythoute ende/ This  
 sayd saynt denys/ And whan the bless  
 id byrgyn saw all thapostles assembled  
 she blessed our lorde/and satte in the mid  
 des of theym / Wher the lampes tapers &  
 lyghtes brenned/ And aboute the thyrde  
 hour of the nyght ihesu cryst came with  
 swete melodye & songe wyth the order of  
 the angelis/ the compaigne of patryarkis  
 thassembles of Marters/ the couentes of  
 confessours/ the carollis of Virgynes/ &  
 tofore p bed of our blessed lady the com  
 paignes of all thise sayntes were sette in  
 order: and made swete songe & melodye:  
 And what exequyes were done of our  
 blessed lady and there halowbed: it is alle  
 sayd & eseygned in the forsayd boke/ whi  
 che is attribued to saynt John: For fist  
 to ihesu cryst began to saye. Come my  
 chosen and I shall sette the in my sete. for  
 I haue coueited the belue of the/ and our  
 lady answerde. Syre my herte is redy:  
 And all they that were come with ihesu  
 cryst entoned swetly sayeng/ This is  
 she that neuer tobedde hadde of maryage  
 in deylte. And she shall haue fruyt in re  
 fection of holy soules/ Thenne she sange  
 of herself sayeng: all the generacions shal  
 say that I am blessed/ For she that is my  
 ighti hath done grete thinges to me: and  
 the name of hym is holy. And the chaun  
 four of chauncours entoneth more ex  
 cellently aboute all other sayeng: Come  
 fro lybane my spowse/ Come fro lybane  
 Come thou shalt be crowned/

And she sayd I come/  
 For in the begynnynge of the boke it is  
 wreten of me that I sholde doo thy wyll  
 for my spryte hath joyed in the the god  
 my



## Challumpcion of our Lady

helthe And thus in the mornynge the soule  
 issued out of the body/ and fledde vp  
 in the armes of her sone: And she was  
 as ferre enstraunged fro the payne of f  
 flesh/as she was fro corrupcion of her bo  
 dy: Thenne sayd our lorde to thapostles:  
 here ye the body of this Virgin my moder  
 in to the Vale of Josephat . and laye ye  
 her in a new sepulcre: that ye shall synde  
 there / And abyde me there thre dayes  
 tyme that I retorne to you/  
 And anone she was enuyronned wyth  
 flowres of roses: that was the company  
 of martirs/and wyth lilyes of the Vale  
 ys: that were the companye of angellis/  
 of confessours/and byrgynes: And the  
 appostles cryed after her sayeng/ Right  
 wyse Virgyn whether goost thou: Lady  
 remembre the of vs/ And thenne the co  
 panie of sayntes that were abyden we  
 re awaked wyth the sowne of the songe  
 of theym that mounted & cam agens her  
 And salve their kyng here in his proper  
 armes the sowle of a woman/ and salve  
 that this soule was joyned to hym/and  
 were abasshed and began to crye sayeng  
 Who is this that ascendeth fro desert full  
 of feltyces joyned to her frende And thei  
 that accompanied her sayd. This is the  
 right sayre amonge the doughters of Jhe  
 rusalem/and like as ye haue seen her ful  
 of charyte and dyleccyon/soo is she ioyo  
 usly receuyd/and sette in the sette of glo  
 ry on the right syde of her sone: And the  
 appostles salve the sowle of her beyng  
 soo whyte that noo mortall tongue myg  
 hte expresse it: And thenne the maydes  
 that were there toke of the clothes fro the  
 bodi for to wasshe it The body anone sho  
 ne by soo grete clerenesse: that they myg  
 hte wel fele it in touchyng and wasshin  
 ge: but they myghte not see it/ And that  
 lyght shone as long as they were abou  
 te the wasshyng of it/ And thenne tha

postles toke the body honourably:  
 layed it on the bier/ & Johan sayd  
 ter. Were this palme tofore the bier  
 our lorde hath ordeyned the aboute  
 hath made the the pastour and prync  
 of his shepe. To whom peter sayd/It a  
 tyneth better to the to bere it. For ou  
 arte chosen byrgin of our lorde: and ou  
 oughtest to bere this palme of ryghte  
 thesequyes of chastyte & holynes. Thou  
 that drankest of the fontaine of per  
 ble clerenes/ and I shall bere the hol  
 dy wyth the bier: and thyse other  
 the our brethern shall goo rounde abou  
 the body/ yeldynge thankynge to  
 and thenne saynt poul sayd to hy  
 am lest of thapostles and of you all  
 bere wyth the. and thenne peter & p  
 lyfte vp the bier: and peter began to  
 ge and saye/ Israel is issued oute of  
 gypt/ and the other appostles folow  
 hym in the same songe/ and our lor  
 uerde the bier & thapostles wyth a  
 de: soo that they were not seen but the  
 ys of theym was herde oonly and an  
 gellis were wyth thapostles singynge  
 and replenysshed all the londe wyth  
 ueylous swetnes/ And thenne all the  
 ple was moued wyth that swete me  
 and yssued hastily out of the cyte: an  
 quyre what it was/ And thenne the  
 were some that sayd to theym. that  
 suche a womā is dede/and the dysc  
 of her sone Jhesu cryst bare her: and  
 de suche melodye as ye here aboute  
 And thenne ranne they to armes/ and  
 they warned eche other sayenge: One  
 and let vs slee all the dyscyples/ And  
 let vs brenne the body of her that  
 this traytour: And whan the prync  
 of preestis salve that he was all abassh  
 and full of angre and wrathe sayd:  
 here the tabernacle of hym that hath  
 bled vs/and our bygnage/ Behde



for he nold receyuyth. And in  
 soo: he layed his hondes on the  
 lyng to torne it: and ouertw  
 growde: Thenne sodenly both his  
 weyed drye and cleued to the be  
 hat he henge by the hondes on the  
 was sore tormented & wepte &  
 And thangelis that were there  
 wdes: blynded all the other peo/  
 they sawe noo thyng & the pryn  
 stes said/ saynt peter despise not  
 his trybulacyon. and I praye f  
 for me to our lorde/ Thou ough  
 remembre whan the chambrier  
 was offher accused the And Jeycu  
 And saynt peter sayd to hym. We  
 n empesshed in the searce of oure  
 and maye not nold entende to sele  
 out and yf thou hyleuyt in our lor  
 u crist/and in this that bare him  
 we & hope that thou soone shall ha/  
 we/and be all hool/ And he answer  
 weue our lorde Jhesu crist to be p  
 god/and that this is his right ho  
 mur. And anone his hondes were  
 to the bere. But yet the drypessse  
 the ryme ceased not in him/ And then  
 saynt peter sayd to him kyffe the bere  
 and J bileue in god Jhesu crist that  
 man bare in her bely. and remay  
 negin after the chylдинг And wha  
 ha too said he was anone all hool per  
 and thenne sayd peter to hym  
 Take that palm of the honde of our bro  
 ther Jhn/and laye it on the people that  
 en thnde/ and who that wylle hyleue  
 shall receyue his syght agayn/ and they  
 that wll not hyleue shall neuer see. and  
 then the appostles bare mary vnto the  
 ment: and sette by it lyke as oure  
 lorde ad comaunded: And at the thirde  
 daye Jhesu crist came wyth a grete mul  
 titude of angelles and salued theym/  
 And sayd peas be wyth you: And the ey

answerde/god/glorie be to the/whiche on  
 ly makest the grete myracles and merue  
 yles/ And our lorde sayd to thapostles/  
 what is nowe your aduys that I oug/  
 hte nold to doo to my moder of honour. &  
 of grace: Syre it semeth to vs thy serua  
 unts/that lyke as thou hast vanyquys  
 shed the deth/and reygneest worlde wyth/  
 out ende: that thou reyse also the body of  
 thy moder and sette her on thy ryght side  
 in perdurabylite/and he graunted it/  
 And thenne mychaell the angell came &  
 presented the soule of mary to our lorde/  
 and the saupour spake & said/ Arise vp  
 hast the mi culuer or douue tabernacle of  
 glory: vessell of lyf/ Temple celestyalle/  
 and lyke as thou neuer feltest conceuin  
 ge by none atouchement/ thou shall not  
 suffre in the sepulchre noo corrupcion of bo  
 dy/ And anone the soule came agayn to  
 the body of mary/and yssued gloriously  
 out of the tombe/and this was receyuid  
 in the heuenly chambre/and a grete com  
 panye of angelles wyth her/ and saynte  
 thomas was not there And whan he ca  
 me he wolde not hyleue this/ And an  
 ne the girdell/with whiche her body was  
 gyrded came to hym fro the ayer / whiche  
 he receyuid / And therby he vnderstode p  
 she was assumpte in to heuen/ And alle  
 this is here tofore is sayd: and called ap  
 procriphum: wherof saynt Iherom sayth  
 in a sermon to paula and Eustochium  
 her doughter/ That book is sayd to be ap  
 procrifum sauf that some wordes whiche  
 ben worthy of sayth/and ben approued  
 of sayntes: as touchynge is thynges.  
 That is to wete that the comforte of tha  
 postles was promysed and gyuen to the  
 byrgin/ And all the sayntes assembled  
 there/ And that she deyed wythout pa  
 yn/ And was beried in the Vale of Jos  
 saphat/ And there were made redy  
 the Obseques/ And the deuocyon of



## Challumpcon of our Lady

Ihesu crist/ And the comyng of the cele  
 styall companie/ and the persecucion of the  
 Jewes/ and the thynnyng of the myracles  
 and that she was assupt in to heuen bo-  
 dy & soule/ But many other thynngis be  
 put there more at fantasie & symulacyon  
 than at trowth/ As þ/ that thomas was  
 not there And whan he came he doubted  
 and other thinges semblable: whiche ben  
 better not to byleue theym than to bileue  
 her clothes & vestmentes were left in her  
 tombe: to the comfort of good cryste men  
 And of one partye of her vestmentes: it  
 is said that there happed suche a grete mi-  
 racle as foloweth / Whan the cytre of  
 chartres: the bysshop of the cyte toke the  
 cote of our lady / and set it on the hede of  
 a spere lyke a baner: and went out agen  
 ste thenmyes surely: and the peple folou-  
 ed him/ And anone all the oost of the en-  
 myes were turned in to franseie and we-  
 re blynde & trembled: and all were abas-  
 shed/ And whā they of the cyte saw this  
 thyng/ aboue the dypyne monstraunce/  
 they went on egerly and slew their en-  
 myes/ the whiche thyng dyspleid moche  
 the Virgyn saynt marie as it was apro-  
 upd by that/ that her cote banished away  
 And the duke their enemye fode it in his  
 lappe/ It is rede in the reuelacions of  
 saynt elyzabeth/ þ/ on a tyme as she was  
 rauysshed in spiryte. she sawe in a place  
 moche ferre fro folke a tombe or a sepul-  
 cre enuyroned wyth moche lyght/ & was  
 lyke the forme of a woman wythin for-  
 the And there was aboute it a grete mul-  
 tytude of angellis/ And a litill while af-  
 ter she was taken oute of the sepulcre: &  
 borne vp on hye wyth that multytude  
 And thene came agaynst her a man be-  
 ryng in his right arme the sygne of the  
 crosse/ & had wyth him many angelles  
 wythout nombre. whiche receyuid her mo-  
 che ioyfully: and ledde her wyth grete me-

lodge in to heuen/ And a lytill while af-  
 ter elyzabeth demaunded of an angell: to  
 whom she spake ofte/ of that visio-  
 salwe It is shewed to the sayd the  
 in that visyon/ that the Virgyn ou-  
 is assupt in to heuen as well in her  
 as in soule. It is sayd in the same  
 lacyon/ that it was shewed to her/  
 ly day after the soule departed fro  
 dy she was soo assupt in to heuen  
 whan that our blessed lady spake  
 she sayd/ After thascencyon of our  
 an hole yere and as mani daies me-  
 ben fro thascencyon vnto her assum-  
 she ouerlyued/ And also she sayd a ha-  
 posles were at my departyng/ and  
 ed my body honourably/ And by  
 after was reysed/ And thenne saynt ely-  
 zabeth demaunded of her/ whether she  
 de hyde this thyng/ or that she shold  
 fest it: and shewe it/ And she sayd it is  
 not to be shewed to fleschly ne vnyuer-  
 ge peple. ne it is not to be hydde to  
 te & crysten peple/  
 It is to be noted that the glorious  
 ne marie was assupt & lyft vp in  
 uen entierly/ joyously: & gloriously: she  
 was receyuid enterly/ that is holy: as  
 the churche byleuyth debonairly: and hat  
 afferme many sayntes/ and enfore her-  
 ym to proue it by many reasons. And  
 the reason of saynt bernarde is such he  
 sayth that god hath made the body of sa-  
 ynt peter & saynt James soo glory-  
 ly to be honoured/ that he hath enhatid  
 them by mteueyllous honour/ that  
 ym is deputed place couenable for  
 worshypped/ And alle the worlde goth  
 to seke and offere to theym/ Thenne  
 body of his blessyd moder were on  
 the: And not haūted by deuoute  
 cyon of crysten men/ it shold be me-  
 to here/ That god wolde not haue done  
 as moche worshyppe to his moder/ and



ed as moche her body / as the body  
of sayntes vpon the erthe / Wherom  
thus / that the virgyne mary mou-  
to heuen / the xviij kalendes of sep-  
: That he sayth this of thassumpci-  
the body of marie / but the chyrche  
rather debonayly beleue it / than so  
to doubt it / And he proued it after  
that it is to be beleuid / that they  
wyth our lord haue accōplyshed  
durable resurrection / wherfore shol-  
we say thene / that it is done in the  
virgyne mary / & also many bile-  
saynt john the euangelyst is glori-  
his flesh wyth ihesu cryst / & then  
more our lady oughte to be glory-  
heuen both the body & soule / wherfor  
worshyp thy fader & moder / And  
e not to breke the lawe / but to ful-  
And therefore he honoured his  
about all other. Saynt austyn af-  
not this oonly / but he proueth it  
the reasons. And the fyrst reason is  
the yte & assemble of the flesh of our  
end of our lady / & sayth this put-  
act / & wormes is the reproche of con-  
humayne / whiche ihesus neuer  
d / And the flesh of ihesu is out  
of the repress / the nature of mary is ou-  
er of her. For it is proued that ihesu  
cryst hath taken his flesh of her.  
The secōde reason is that the dignytee  
of the body of her / of whom hymself sayth  
This is the siege of god / the chambre of  
our dede of heuen / and the tabernacle of  
cryst / he is worthy to be where he is / so pre-  
cious a tresour is more worthy to be kep-  
t in heuen than in erth / The thyrde  
reason is the persight entremes of her virgy-  
nall chastyte / and sayth thus / Enioye thou  
me of honourable gladnes in body &  
in soule / In thy proper sone / And bi thy  
proper sone thou oughtest to haue no har-  
me / corrupcion / where thou haddest no

corrupcion of virgynite in chyldeyng soo  
grette a sone. Soo thou whom he endeuid  
wyth soo grete glorie be allwaye withou-  
te corrupcion and lyue enterly: whiche  
barest entyer him / that is persyght of all  
And she be wyth hym whom she bare in  
her wombe: And that she be at hym who  
she chylded: gaaf solwe / and noysshed  
marie moder of ihesu cryst admynistres-  
se and seruaunt: And by cause I maye  
none other thyng fele: I dare none other  
wyse saye / ne presume: And herof sayth  
a noble versifyer thus: Transit ad e-  
thera / Virgo puerpera / Virgula jesse / No  
sine corpore / sed sine tempore tendit ades-  
se / The virgyne that chylded mounted  
vp to heuen: the lytill Rodde of jesse. Not  
wythout body: but wythout tyme she en-  
tendeth to be the virgyn pure and nette /  
¶ Secondly she was assumpte and ta-  
ken vp gladly: And herof saith Gerard  
bysshop and martyr in his omelye / The  
heuens receyuit this daye the blessed vir-  
gin The angels were gladd: tharchange-  
les enioyed. The thrones songen: the do-  
myneacions maden melodye / The pryncy-  
pates armonysed / the potestates harped  
cherubyn and seraphyn songen louyn-  
ges and praysinges / And brynging her  
wyth thankynges and laudes vnto the  
siege of the diuine and foueraine mages-  
tye:  
¶ Thyrde she was lifte vp in to heuen  
soo honourably that ihesu cryst hymself  
se wyth all the strength of the heuenly cō-  
pange came ayens her / Of whom saynte  
Iherom sayth. Who is he that is suffysas-  
unt to thynke howe the glorious quene  
of the worlde went vp this daye / And  
howe the multytude of the celestyal legy-  
ons cam ayens her wyth grete talent of  
deuocyon / And wyth what songes: she  
was brouzt vnto her seate / howe she was  
receyued of her sone / and embracid wyth



## Thassumpcion of our lady

possible there & clere face. & holbe she was  
 enhaunced about al other creatures / and  
 yet he sayth / It is on this daye that the  
 chiuallye of heuen came hastily for to me  
 te wyth the moder of god / and enuyron-  
 ned her wyth grete lyght / And brought  
 her to her sete wyth prayssinges & songes  
 spirytuell And thenne enioyed theim the  
 celestiaall compaigne of Iherusalem with  
 soo grete gladnes / that noo man may re-  
 counte ne telle; and made ioye & song all  
 in charyte / by cause that this fest is eueri-  
 yere halowed of vs / and made & conty-  
 nued to alle other / & it is to byleue; that  
 the saupour hymself came & mette wyth  
 her hastily / And brought her wyth hym  
 and sette her in her sete wyth grete ioye  
 And how had he accomplished otherwi-  
 se / that whiche he commaunded in the lawe  
 sayeng: honour thy fader & moder /  
 ¶ Fourthly she was receyued excellent-  
 ly: Saynt Iherom sayth this is the day  
 in whiche the Virgyn mary not corrupte  
 went vnto the hienes of the thron: / and  
 she was there enhaunced in the heuenly  
 kyngdom / And honoured gloriously sit-  
 tyng next vnto cryst / And how she is  
 enhaunced in the heuenly glory / Gerarde  
 the bysshop reherceth in his omelyes sa-  
 eng. Our lorde Ihesu cryst maye prayse  
 the blessed Virgyn his moder / as he dyde  
 & magnefye / soo that she be continually  
 praised of that mageste & honoured, and  
 enuyronned of the compaigne of angels  
 eclosed with the turnes of archāgels pos-  
 seded of the thrones and gyrded aboute of  
 the domynations / enuyronned wyth the  
 seruyce of potestates / beclipped wyth the  
 embracements of the pryncypates / en-  
 ioyed wyth the honours of the Vertues.  
 Obeded wyth laudes & prayssinges of  
 cherubynes; and possessed on alle parties  
 wyth not recountable songes of the sera-  
 phynes And the ouer grete & ineffable

trinyte enioyeth in her perdurable  
 nes And his grace redoundeth al  
 And maketh all other to entende  
 yt on her The ouer shinig order of  
 illes honour her wyth ineffable la-  
 honourable multitude of martir  
 then her in all maner / as to one so  
 a lady / The felyschip of confessou  
 merable contynue thei senge to  
 right noble & white compaigne of  
 nys maken noble carrollyng of  
 of her / Welle full of malice howle  
 the cursed deuyles crye vnto her and  
 de her /

¶ There was a clerke deuout vnto the  
 Virgyn mary / whiche studyed eu  
 how he myght comfort her agayn  
 payn of the spue woundes of I  
 she sayeng thus: Reioyce the Virg  
 moder vndeuyllid - whiche receyue  
 ioye of thāgellis / Enioye that thou co-  
 cepest / Enioye the / that childe of  
 te of clernes / Enioye the moder: whiche  
 neuer was touched. All fetures of al  
 creatures prayse the moder of lyght  
 thou for vs alway prayeng to our lord  
 And as this clerk had layen long with  
 an ouer grete siknesse; and cam to  
 his ende / he began to drede & was  
 bled / and our blessed lady apere  
 & sayd: Sone: wherefore tremblest thou  
 soo grete force: whiche hast soo oft  
 to me ioye / be thou ioyfull now thyself  
 And that thou mayst enioye per  
 com wyth me :

¶ There was a monke moche ioly  
 ight of his lyuing: but deuout to  
 dy / whiche on a nyght went to doo  
 ly accustomed But whan he passe  
 re thāwater of our lady / he salewed  
 gyn: and went forth out of the ch  
 as he sholde passe a ryuer / he felle in  
 water and drowned: And the deu  
 toke the soule: Thenne came angels



to ouer it. And the deuyll sayd to the  
 wher come ye hyder/ye haue nothing  
 in this folle / And anone the blessed  
 marie came. and blamed them  
 for use they had taken the folle why  
 as heres/ And they sayde that they  
 bounden hym synnyshynge his lyff  
 in all werkys/and she sayd: it is fals  
 to saye/ I knowe well/ that whan  
 I was in to any place: he saled me  
 and whan he returned: and came  
 in also/ & yf ye saye/ that I doo you  
 ge/lete vs put it agayne in Iuge  
 of the souerayne kynge/ and whā  
 I toke to fore our lord of this mater  
 I lesyd hym/that the folle sholde re  
 agayne to the body / and repente  
 of his synnes and trespasses / and  
 the brethren salbe that the matins  
 ouer longe dyfferred and sought þ  
 yn and went to the ryuer and fou  
 in there drowned/ and whan they  
 had drawen out þ body of the water  
 they shold doo they wyft not/ and  
 theypled what he hadde doon/ & soden  
 cam agayne to lyf/and tolde what  
 he had done: and after synnyshed his lyff  
 in god werkys.

After was a knight/whiche was my  
 ght and ryche/that dispended folily his  
 goode: and came to soo grete pouerte that  
 he whiche hadde been accustomed to gyue  
 largely grete thynges/hadde nede to de  
 maunde and aske the smale: and he had  
 a ght chaste wyf/and moche deuoute  
 to the blessed Virgyn marie/And a gre  
 te lempnyte approached at the whiche þ  
 knight was accustomed to gyue many  
 gyes/And he had nothyng to gyue /  
 wherof he was gretly ashamed/ And he  
 went in to place deserte full of heynes  
 and of wepyng/ soo longe that the feste  
 was passed/for to wayle there his euyl  
 fortune/and for trespasse shame.

And anone a knyght moche honnyble ca  
 me sytting on an hors/ whiche arreson  
 ned the knyght and enquired of hym þ  
 cause of his grete heynes/ And he tolde  
 him all by ordre/that as was happed to  
 hym/ And this folle knyght sayd to  
 hym/ yf thou wylt a lytyl obeye to me/ þ  
 shalt habunde in glorie/and in richesse  
 more/than thou were to fore/And he pro  
 mysed to the deuyll: that he wolde doo soo  
 gladly. yf he accompyshed that he pro  
 mysed/and thenne he sayd to hym: go ho  
 me in to thy house. and thou shalt syn  
 de in suche a place there soo moche gold/ &  
 soo moche syluer/ And thou shalt fynde  
 there also precyous stones: and do so mo  
 che: that suche a daye thou brynge me hy  
 ther thy wyf: and the knyght returned  
 home in to his hous: and fonde all thyng  
 ge lyke as the deuyll hadde promysed.

And anone he bought a palays: and  
 gaf grete gyses: and bought agayne  
 his herytage and toke his men agayne  
 to hym/ And the daye approached whiche  
 he had promysed to lede hys wyf to the  
 fende/and called her. late he goo to hors  
 backe/ For ye muste come wyth me/ vn  
 to a place fer hens/ And she trembled &  
 was aferde/and durst not gayn saye the  
 commaundement of her husband/and she  
 commaunded her self to the blessed Vir  
 gyn marie/and began to ryde after her  
 husband/ And whan they had ryden a  
 good whyle/they saw in the way a chy  
 rche. and she descended fro the hors and en  
 tryd in to the chyrche/ her husband abode  
 wythout. And as she commaunded her  
 deuoutly to the blessed Virgyn Marie/  
 in grete deuocio & contēplacio she soden  
 ly slepte: & the glorpyous Virgyn dyde on  
 semblable habyte of this lady & depar  
 ted fro the aulter/and yssued oute / and  
 mounted vpon the hors and the lady a  
 bode slepyng in the chyrche/ And the



## The Assumption of our Lady

knyght wende. that she had ben his wyf  
 that was wyth hym: and went alwaye  
 forth/ And whan he was comen to the  
 place assigne. The deuyll came wyth a  
 grete Rese to the place and whan he ap  
 proched. And came nere: he quaked &  
 trembled anone: and durst goo no ner /  
 Thenne sayd he to the knyght/ thou most  
 traytoure of all men/ wherefore haste thou  
 deceyued me: and hast rendryd to me har  
 me for suche grete goodes as I haue gy  
 uen to the. I sayd to the: that thou shol  
 dest brynge thy wyf to me/ And thou  
 hast brought the moder of god/ I wolde  
 haue thy wyf/ and thou hast brought to  
 me marie/ For thy wyf hath don to me  
 many Iniuries/ wherefor I wold take  
 on her vengeance. And thou hast brou  
 ght to me this for to tourmente me / &  
 for to sende me to helle / And whan the  
 knyght herde this/ he was fore abassed  
 and myght not holde hym fro wepyng:  
 ne durst not speke for drede and meruey  
 le/ And thenne the blessed marie sayde  
 Thou felon spyrite by what folie durste  
 thou wyl greue and annoye my deuoute  
 seruant: this shal not be leste in the b  
 punysshed/ I bynde the in this sentence  
 that thou descende in to helle/ And that y  
 fro hens forth haue noo presumption to  
 greue none that calle vpon me/ And the  
 ne he wente alwaye wyth grete howling  
 and the man sprang down fro his hors:  
 and kneled down on his knees to her feet  
 And the Virgyn our lady blamed hym:  
 and commaunded hym to retourne agayn  
 to his wyf: which yet slepte in the chyr  
 che/ & bad him y he shold caste a waye all  
 the rychesses of the deuyll/ And whan he  
 came agayne/ he founde his wyf yet sle  
 pyng/ and awoke her/ and told to her all  
 that was byfallen/ and whan they were  
 comen home/ they threwe alwaye alle the  
 rychesses of the deuyll. and dwelled al

waye in the loungees of our lady  
 receyued afterward many richesses  
 our lady gaf to them:

¶ There was a man/ which was  
 shed in iugement to fore god. for he  
 moche synned. and the deuyll was  
 and sayd/ ye haue nothyng on this  
 le/ but it ought to be myn/ For I haue  
 therof an instrument publique/ To  
 our lord sayd where is thy instru  
 ment I haue he said an instrument: that  
 saydest wyth thy propre mouth: and  
 ordeyned it for tendure perpetuelly: for  
 thou saydest/ In what houre that y  
 of it/ ye shall deye: And this is of the  
 nage of theym that toke of the med  
 boden/ And by the ryght of this  
 ment publique. he ought to be iuge  
 to me/ And thenne our lord sayd La  
 the man speke. but the man spake not:  
 and the deuyll sayd yet agayne/ the s  
 is myn/ For yf he hath doon ony goode  
 des/ the wycked dedes passen the  
 wythout comparyson/ And thenne  
 lord wolde not anone gyue senten  
 agaynst hym/ soo that he gaf hym t  
 of eyght dayes/ so at the ende of the  
 dayes: he shold appere again to fore  
 and gyue accomptes of all thys  
 And as he went fro the bysage of  
 lord sorrowing and tremblyng/ he n  
 wyth a man which asked hi the cau  
 of his heynnes. And he tolde to hym a  
 ordre / And he sayd to hym doubte  
 nothyng/ ne be not aferde/ For I sha  
 pe the manly for the fyrst/ and he de  
 ded of hym his name: And he sayd  
 rpte/ and after he found another  
 promysed to helpe hym for the secon  
 whan he had asked his name / he  
 his name was ryght wysenes / At  
 viij daye he came to the dome to fore  
 iuge/ and the deuyll apposed to hym  
 fyrst caas/ and trouth answered & saie



We well that ther is double deth/  
 the and Infernall/ And this In-  
 nt that the deuyll alledgeth ageyn  
 peketh no word of the deth of helle  
 the deth of body/ And of that it is  
 at all men be enclosed in that sen-  
 that is to wete that he dyeth in  
 y/and that is not the deth of helle  
 is touchyng the deth of the body þ  
 ce endureth alwaye/ but as to the  
 the soule/ it is repelled by the deth  
 u cryst/ Thenne the deuyll saue: þ  
 is dycharged of the fyrst/ Thenne he  
 and alledged the second: but ry-  
 sene came/ and answered thus/  
 it that he hath been thy seruaunt  
 peres/ neitheles reson gaynsayth it  
 son murmured alwaye by cause he  
 soo cruell a lord/ But at the thyr-  
 ection/ he had no helpe: and our lor-  
 d bynge forth the balaunce/ And  
 all the good and euylle be weyed/ &  
 e trowth and ryght/ wysenes sayde  
 synner/ renne wyth al thy thought  
 the lady of mercy/ Whiche syteth  
 : Juge. & stude to calle her to thy  
 And whan he had so done: the bles-  
 pgyne marpe came in to his helpe  
 layed her honde vpon the balaunce  
 e syde where as were but selwe goo-  
 des/ And the deuyll enforced hym  
 to saue on the other side: but the moder  
 of every man and opseynd/ and deli-  
 uer the synner/ And thenne he came a-  
 gaue to hym self/ and amended his liff  
 It happed in the cyte of bourges/  
 the pere of our lord v. c. lxxvi. þ  
 whan the crysten men were comyned &  
 holed on an ester daye. A chylde of a  
 ye: wente to the aulter wyth the other  
 chydren. and receyued our lordes body/  
 wyth the other/ And whan he came home  
 his moder demaunded him whens he cam  
 And he answered/ that he came fro scole:

and that he had ben howseled wyth theim  
 at masse/ and thenne the fader ful of wo-  
 denes/ toke the chylde and threwe hym in  
 to a brennyng furnays that was there:

And anone the moder of god came in  
 the forme of an ymage: whiche the chylde  
 had sene stodyng on the aulter: and kep-  
 te hym fro the fyre wythout takyng ony  
 harme / & the moder of the childe with her  
 grete cryeng. made tassemble many cry-  
 sten men. and Jewes/ the whiche saue þ  
 chylde in the furnays wythout ony har-  
 me or hurte: and drewe hym out / And  
 demaunded hym: how he escaped/ And he  
 answered & sayd: that reuerēt lady why  
 the stooode vpon the aulter/ came: and hel-  
 ped me / & put alwaye all the fyre fro me  
 Thenne the crysten men vnderstonnyng  
 this: to be thymage of our lady/ toke the  
 fader of the chylde/ and threwe hym in to  
 the founayne/ whiche incontynent was  
 brente and consumed/ There were certen  
 monkes to fore day stondyng by a Ry-  
 uer/ and talked and iangled there of fa-  
 bles and ydle wordes / And thei herde  
 a grete rowyng/ & oores betyng the wa-  
 ter comyng hastely/ and the monkes as-  
 ked: who ben ye: & the y sayd we ben de-  
 uyls/ þ here to selle the soule of ebronien  
 prouost of the hous of the kynge of fraū-  
 ce/ whiche was apostata in the monaste-  
 ry of saynt galle/ And whan the mon-  
 kes herde that/ they doubted stronglye/ &  
 cryed hygge saynt mary praye for vs:  
 And the deuyls saiden / wel haue ye cal-  
 led marpe for we wold haue disioyned  
 yow / and haue drownded yow/ by cause  
 your dissolute & out of tyme janglyng/  
 And thenne the monkes retourned to  
 theyr couent/ And the deuyls wente in  
 to helle.

There was a woman that suffred many  
 greues and iniurpes of a deuyll: whiche  
 appiered bysybly to her/ in the fourme  
 D ij



## T<sup>e</sup> Assumpcion of our Lady

of a man/and she sought many remedy/  
es/nor holy water nor one thing nor  
other:but he cessed not / And thenne an  
holy man counseyllled her / that whan he  
came to her:that she sholde lyfte hyr  
hondes to heuen/And crye saynt marpe  
helpe me. And whan she had soo don/the  
deuyll fledde all afreyed as he had be smi  
ten wyth a stone/ and after stode & sayde  
The cursed deuyll entre in to his mouth/  
that taught the that. And anone vanis  
shed awaye/And neuer came agayn.

Here foloweth yet of the assump  
cion of our blessed lady/



**T**he name of thassumpci  
on of y<sup>e</sup> right holy virgin  
Marie is shewed in a ser  
mon made and ordeyned  
of dyuerse sayenges of  
sayntes/the whiche is re  
de solempny in many chyrches And ther  
in is conteyned all that I can fynde in y<sup>e</sup>  
world/In narracions of holy faders of  
the departyng out of this lyf of the glo  
ryous virgyn marpe moder of god/that  
I haue sette here to the louyng and pray

syng of her/Saint cosine whiche  
surname besture sayth:he hath se  
his fory goers/whiche dyd. y<sup>e</sup> oug  
to be forgotten/And sayth that y<sup>e</sup>  
ste ordeyned and disposed the lyf  
moder to be synnyssed. he sent an  
acustomed/whiche shewed to her  
the demounstrance of her departin  
that the deyth shold not come soden  
gyue to her tribulacion/And she  
prayed hym for sone face to face  
he was here in erthe. that she shold  
ony wycked spyrte he sente then  
the angell to fore wyth these word  
is tyme to take my moder wyth  
thus as thou hast replenyssed the  
wyth ioye/soo make heuen to enio  
Thou shalt rendre the manspons  
fader ioyous/ And thou shalt ce  
the spyrte of my sayntes. Be not  
wroth to leue the worlde corrup  
wyth hye couetyse/but take the  
all palays. Moder be not aferd to  
ken fro thy fleshe/thou that arte  
to the lyf perdurable. To ioye wy  
saylyng:to the rest of peas:to su  
uerfacion:to refectioun not recordab  
lyght not quenchable: to daye no  
nyng to glory not recountable: my  
self thy sone maker of all thynges. God  
I am lyf perdurable. loue not cor  
pable habytacion not recordable/lyght  
wythout derkenes/Bounte not esma  
ble/ I geue wythout tremblyng  
heres ease / None shall rauyshe the  
of my honde/ For in my honde ben  
endes of the world: Delpyere to  
body: For I haue put in the my de  
godhede: The deyth shall neuer haue  
on the/for thou hast born the very  
brennyng ne destruction shall not  
wone the/ For thou hast deseruyd to  
bestell/come thou anone to hym/whiche  
is born of the for to receiue the gues



Wombe of the moder and the rebwar  
 thy mylke for my mete Come now  
 haast the to joyne the to me thyne  
 sone/ I knowe well that thou shal  
 constrained for the loue of an no/  
 one than of me that sheweth the byr  
 moder/ I shew the a walle of sted  
 yth. thou art an arke of sauacyon  
 edge to them that flete: a staffe to  
 ble/ A ladder to them that goo vp  
 unt to heuen The moost debonaire ad  
 for synners/ I shall bryng thap  
 to the/ of whom thou shalt be very  
 ght of their bondes/ For it appertri  
 to my spirytuell children of lyght to  
 whiche I haue geuen the holy goost to be  
 body. And that they accomplishe  
 in person the scrupce of thy merueyl  
 departyng out of the erth/ And as  
 that thangel had recounted thys thin  
 ge gaaf to our lady a bolwe of pal  
 me fro the planche of paradys: in to  
 ke of the byctorye agaynst the corrupti  
 on deth: and clothes of immortalyte:  
 whan he had all sayd/ he styed vpp  
 heuen. fro whens he came fro/ Thene  
 the blessed Virgin mari assembled her ne  
 ours: and sayd to them: I lette you  
 certainly that I am at the ende of  
 my temporell lyfe & shall hastily departe  
 fore it behoueth that ye wake/ For  
 to expecte that shall passe oute of thys  
 wo de come gladly good angelles and  
 wyrd spirytes: And whan they herde  
 this they began to wepe & saye. thou do/  
 ut the sighte of the spirytes. Whych  
 ha deserued to be moder of the maker of  
 all thynges: & barest hym that robbed hel  
 le/ whiche hast deserued to haue the sete a/  
 bo cherubyn & seraphyn/ howe shall we  
 do hence: & wheder shall we flee: & the  
 re eren a grete myltitude of wyemen/ &  
 sa that she shold not leue them orpha  
 ne And the blessed byrgyn our lady sa

yd in comfortyng them/ Ye that ben mo  
 ders of sones corruptible maye not wel  
 suffice to be a lytill whyle thens fro your  
 chyl dren: how thenne oughte not I to de/  
 syre to goo to my sone/ whiche am moder  
 & byrgyne/ and he is only sone of god the  
 fader/ And yf ye or ony of you had but  
 one sone ye wold desire to see him/ & be co  
 forced in the bygnage of him/ And I the  
 ne y am not corrupt/ wherfore shold not  
 I be desirous to se him/ whiche is lif of al  
 creatures/ & whiles they spake thys thin  
 ges: the blessed saint John the euangelist ca  
 me/ & enquired how the mater went: and  
 thene whan our lady had told to him of  
 her hastily departyng: he fylle downe stret  
 ched to the erth & sayd wyth wepyng eyes  
 O lord what ben we/ wherfore sedest thou  
 to vs so many tribulacyons: why haast  
 not thou erst taken away the soule fro mi  
 body/ & that I had be better visited of thy  
 blessed moder than I shold com to her de/  
 parting/ And thene the blessed byrgyne  
 lad him wepyng into her chamer/ & shew  
 ed to him the palme & the bestymentes  
 whiche thagell had brought/ & after layd  
 her downe in her bede / for to be there tyll  
 her passyng/ And anone after cam a gre  
 te noise of thonder whittier than snow/ in  
 whiche thapostles were brought tofore the  
 pace of our blessed lady/ like as it had  
 reyned: soo fille they down one after a no  
 ther/ And as they merueyled of this thi  
 ge John cam to them/ & told to the what  
 thagell had shewed to our lady: And the  
 ne they all wepte: & saynt John comforted  
 them/ And thene they dryed their eye &  
 entred in to the blessed byrgyn & salewid  
 her honourably & adoured/ & she sayd to  
 them. My chlider. god my sone kepe you  
 all / And whan they had tolde to her of  
 theyr comyng. She sayd to them all the  
 yr astate/ And the appostles sayd: Right  
 honourable lady and byrgyne/ we in  
 D ij



## T<sup>e</sup> haſſūpcion of our Lady

beholdyng the ben gretly comforted/like  
as we ſholde be in our lorde and maiſter  
and we haue oonly comforte in ourſelfe  
by cauſe we hope that thou ſhalt be medi  
atryce for vs vnto god / and thene ſhe  
ſalewed Poull by name/ God ſaue the  
expoſitour of my comfort: how be it that  
thou haſt ſeen Iheſu cryſt in his fleſh: ne  
uertheles I am cōforted ſayd ſaynt poull  
that I maye ſee the in fleſh. And vnto  
this daye I haue preached to the peple that  
thou haſt borne Iheſu cryſt/and now I  
ſhall preche that thou arte borne vp to he  
uēy to him: And after the Virgyn ſhe  
yd to hym that whiche the angell had bro  
ught/ And warned theim that the lygh  
tes ſholde not be put oute tyll ſhe were de  
parted/ And there were two hundred ta  
pers & xx/ & thēne ſhe cladde her wyth the  
cloth of mortalyte. and ſalewed theim al  
And ordeyned her body to abyde in her  
bedde vnto her yſſu and departyng/and  
peter ſtoode at the hede: and Johan att the  
fete/and the other apoſtles were about  
the bedde/and gaaf laude to the Virgyn  
moder of god/ And thenne peter began  
the ſonge and ſayd/Enioye thou ſpouſe  
of god in the chambers celeſtyall. Thou  
candelſtycke of lyghte wythout darknes  
by the is ſhewed the euerlaſtyng lyghte  
and clerneſſe/

**T**he bleſſed archbyſſhop of Conſtan  
tynople wytneffeth: that all the apoſtles  
weren aſſembled at the paſſyng of the  
bleſſed Virgyn Marye the ryght ſweete  
moder of god: Sayenge thus bleſſed la  
dy moder of god thou haſt receyued of  
nature humayne the dethe/ whiche maye  
not be eſchewed. Yet ſhalt thou not ſlepe  
ne the eye ſhall not ſlomber that kepeth  
Thy departyng ſens ne thy dormycion  
ſhall not be wythout wytnes. The heuē  
recounten the glorie of theim that ſonge  
ouer the in erthe/ and of theym ſhall the

trouth be ſhewed/ The clothdes cry  
honour and to hym that mynſter  
The angelles ſhal preche the ſeru  
ſe done in the by the apoſtles/ We  
re aſſembled wyth the in Iheruſa  
**A**nd ſaynt Denys arpopag  
neſſeth the ſame ſayeng/We as  
well/and they and many of our  
ne weren aſſembled for to ſee the  
her that bare god: and James the  
of god/ and peter the right noble  
reyn of theologyns were preſent  
after it pleaſed theim. that after  
ſion all the ſouerein preſtes ſong  
ges/after that eche of theym had  
up in his thoughte of the bounte  
**A**nd ſaynt Coſme in folow  
narracyon ſayth / and after this  
thonder knocketh at the doore  
grete an odour of ſweetneſſe/that  
ſweete ſpyrte the houſe was reple  
in ſuche wyſe/that all they that we  
re ſauf the apoſtles and the Vir  
whiche helde the lyghtes ſlepte/  
our lord came wyth a grete multy  
angelles/and toke the ſoule of his  
And the ſoule of her ſhone by ſoo  
lyghte/that none of the apoſtles  
beholde it. and our lorde ſayd to ſant  
ter: Burpe the corps of my moder  
grete reuerence/and kepe it there  
es dilygently. and I ſhall thenne  
gaye and transporte her vnto heuē  
out corrupcyon/ and ſhall cloth her  
ſemblable clerneſſe of myſelf. whiche  
haue taken of her and that whiche  
the taken of me ſhall be aſſembled  
der/and accorde. That ſame ſaynt  
reſereth a dredfull and a meruey  
myſterye of dyſcencyon naturell:  
curgyous Inquyſicyon: For all th  
that ben ſayd of the gloryous Vir  
der of god ben merueyllous about  
ture: and ben more to doubte than



For whan the soule was yssued  
of the body. the body sayde thise wor  
de I thanke the that I am worthy  
of grace: Remembre the of me / For  
I am but a thyng saynt and hane ke  
pt that which thou deliuerest me And  
the other awoke and saue the bo  
dy the Virgyn without fowle / And  
she began strongly to wepe and we  
p and sorowfull And thenne thap  
posles toke vp the body of the blessed  
Virgyn and bare it to the monument / &  
saint peter began the psalme: In exitu  
israel de egipto / And thenne the com  
mes of angels gaf louynges & pray  
ers to the Virgyn in such wyse that  
all iherusalem was moued for that gre  
te re: so that the fouerayn prestes sent  
a multitude of people wyth gleyues  
and staves: And one of them in a grete  
fury came to the bere / and wolde haue  
thyn ben it down with the body of the ble  
ssed noder of god / And by cause that he  
entred hym soo malyciously to touche  
the draue donde the corps: he losse his  
hones by his deseruyng: for bothe hys  
hones were cut of by the wretches / And  
he lay on the bere / and he was tourmen  
ted by horrible sorowe / And he requyred  
pardon / and promysed amendes / And  
saint peter sayd to him / thou mayst in no  
wyse haue pardon yf thou kysse not the  
ber of the blyssyd Virgyn / And that y  
f thou also ihesu cryst the sone of god:  
thou fourmed in her / And thenne whan  
he hadde soo done: his hondes were ioyn  
ed agayne to his wretches and was all  
hol / Thenne saint peter toke a leef of p  
paine and gaf it to hym / and sayde /  
Go in to the Cyte and laye it on thy  
thyn ben seke / and they that wyll belyue  
thou receyue helthe: And thenne whan  
the apostles cam to the vale of iofaphat  
they founde a sepulchre like vnto the sepul

chre of our lord / And layde the body there  
in wyth grete reuerence: but they durste  
not touche it / which was the ryght holy  
vessell of god. but the sudary / in which  
she was wrappyd. and layd it in the se  
pulture And as thapostles were abou  
te the sepulchre after the commaundement  
of our lord / And the thyrde day a clow  
de moche bright enuyronned the sepulchre  
And the voyces of angels was herd so  
ne sweetly / And a merueylous odour  
was felte sweete smellyng / And whan  
oure lord was come and sene descended  
there / all were merueylously abasshed  
And he bare the body wyth hym of the  
blessyd Virgyn wyth moche glorie / And  
thenne thapostles kysed the sepulchre &  
retourned in to the hous of saint Johan  
euā gelist in preysing hi as kepar & gar  
de of soo noble Virgyn / And not wyth  
standyng one of thapostles sayled at  
this grete solemnyte. And whan he herd  
soo grete myracles he merueyled and re  
quyred wyth grete desyre / that her sepul  
chre myght be opened for to knowe the  
trouth of all thise thynges / And thap  
ostles denyed it to him: all sayd that it  
ought ynolw to suffyse the wytnes of so  
grete persones / to thende y lest parauen  
ture the mysbelpyed men shold saye / that  
the body were stolen awaye: or drawen  
by thefte / And he which was angry sa  
yde: Why defende ye to me that which  
am semblable to yow in youre comyn  
treasures: And at the last thei opened the  
sepulchre / and founde not the body: But  
they founde oonly but the vestymentes:  
and the sudary / Saint germaryn Arche  
bysshop of Constantynople sayth that he  
founde wretton in thystorpe entymoth  
en in the thyrde booke of the xl chapytre  
and the same wytnessith the grete dama  
scen / that as the noble emperesse Hele  
ne in mynde of holy chryste hadde made  
D iij



## The Assumption of our Lady

many churches in constantynople: amonge alle other. she edefyed in the tyme of marcian the imperour at balthenes a merueylous church in honour of the Virgyn marpe/and called Iuuenall archbisschop of Iherusalem/and all the other bysschops of palestyne / whiche dwelled thenne in the cyte Ryall for the sene whiche had be holden in Calcedone/ And she sayd to them we haue herde saye. that the body of the ryght holy Virgyn oure lady is in such a place in such a tombe in the vale of Iosephat / We wylle thenne that for the garde of this Cyte that the body of þe blessed Virgin be transported hider with due honour and reuerence/And Iuuenall answered to her lyke as he had founden in auncient hystories: that the body was born in to glorie/And was not in the mounment. For ther was nothyng left but the Vestimentis and the sudary only: And tho Vestimentis Iuuenalle sente them in to Constantynople: And were there layd honourably: And late noman wene that I haue made this of my propre hede and engyn/But I haue sette it here whiche I haue by doctryne & study lerned of the lesson of them/whyche by tradycion & lernyng of theyr forgoers haue receyued it/And hyder to endure the wordes of the sayd sermon/

### Yet of the Assumption of our blessed lady/

**T**he holy Johan damascene whiche for the time was a greke: saith many merueylous thynges of the Assumption of þe ryght holy and glorious Virgin marpe. For he sayth in his sermons / that this daye the ryght holy and sumptuous Arke/whiche bare wythin her. her

maker was brought and was set in temple whiche was not made of hande. On this day the right holy culuerue. Innocent and symple fled fro the ke/that is to saye fro the body in god receyued and founde reste/ And the daye the Virgyn that conceived/ wyng the passyons earthely / but not ceed by the tendements celestial sayle. but shall be called very humble dwelling in the celestyall tabernacle. And how be it that the ryght holy be separate fro the blessed body / her body was layd in sepulchre. Unless it is not dede. ne shal not be corrupt by rotynge/ That is to wete / the whome chyldeyng/ the Virgyn may ned wythout ony hurtynge or dyscomfyt and is transported to better & more lyf wythout corrupcion of deeth for mayne in the tabernacles perdure lyke as the sonne shynnyng cleere whyle is hyd and appayrid sayng a short tyme: Yet she hath nothyng of her lyght/ but in her self is the founteyne of lyght perdurable / And thou the founteyne of light wythout wastynge the tresour of lyf/ how be it that by shew teruall/ or space of tyme thou be brought to corporell dethe: Neuertheless thou giuest to vs habundantly cleare of lyght wythout defaute/ And thou ly dormeyon or slepyng is not called deeth: But a passyng or departing/ or more properly a comyng. For thou departing fro the body comest to heuyn And Ihesu cryst Angels and Archangels/ And all the heuenly company to mete the the folke and dampned synners doubted moche the noble and excellent comyng/ And thou blessed and glorious Virgyn thou wentest not to heuyn as dyde Helpe & thou moundest not as poyle dyde vnto the thyrd heuyn



thou camest and tobeddest the siege  
 of thy sone. The deeth of other sayn  
 ay well be sayd deeth: for that deeth  
 with them blessed/but she hath no pla  
 ce:/for thy deeth ne thy transmygra  
 or thy perfectyon/or thy departing  
 with the not ne gnyeth to the surete to  
 ssed/for thou arte benygne mydelz  
 of all weles & goodes/why the exce  
 pougher humayne / Thy suretye/thy  
 perfection/and thy concepcon wyth  
 sed:and thy dyuine habytacion ha  
 made the blessed/whereof thou saydest  
 lf/that thou arte not made blessed  
 by the deeth/but of thy concepcon in alle  
 ge racyons/And deeth hath not made þ  
 ble yd/but thou hast ennoblissed the de  
 th in takyng alway the heuynes & so  
 therof conuertynge it in to ioye: for  
 sayd lest perauenture the fyrst four  
 of man/that is to wete adam put for  
 this honde:and take of the tree of lyff  
 lyue perdurably: how thenne shall  
 the lyue in heuen perdurably that ba  
 re is lyf:whiche is perdurable: & wyth  
 ende/ Somtyme god putted oute of  
 pades the fyrst parentes whiche slept  
 in the deeth of synne berped fro the begyn  
 nng of inobedyece & glotenye: And  
 she that hath borne lyf to all humay  
 nage/and was obedyent to god þ  
 for/and put alway fro her all ordure of  
 syne/how shall not she be in heuen/where  
 she shall not she enioye thactes of heuen  
 en stretched her ere to the serpent/ of who  
 she took the venym mortall. And bi cau  
 she dyde it for delyte she was subdued  
 to tryng and bryng forth childern in so  
 we & payne/and was condempned with  
 a my But this blessed virgynne that en  
 dured her ere to the worde of god:whom  
 the holy gost replenysshed whiche bare in  
 her wombe the mercy of the fader/whiche  
 o ceyued wythoute knowlege of man

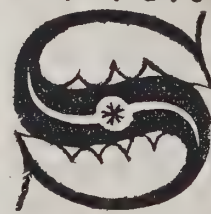
and chyldeed wythout payne & sorowe:  
 how durst deeth suolowe her how might o  
 ny thyng haue corrupcon that bare lyf  
 And yet sayth the sayd Damascene in  
 his sermons: Verely thapostles were de  
 parted through the worlde in all countreys  
 and entended to preching to men/and to  
 drawe theym out of the depe derknes by  
 one holy worde: & brought them to the ta  
 ble celestyall/ & to the solempne espousai  
 les of god/And thenne the dyuine com  
 maundement whiche is a netre or a clow  
 de broughte theym from alle the parties  
 of the worlde in to iherusalem in assen  
 blyng them bytwene his wynges/and  
 thenne adam & Eve our fyrst parentes  
 cryed/Come to vs right holy/and holso  
 me Celyer/whiche fulfylllest our desyre/ &  
 the companie of sayntes whiche were the  
 re sayd agayne/Remayne wyth vs our  
 comfort/and leue vs not orphelins/thou  
 arte the comforte of our traueyle. restes  
 thyng of our swetynge/that ys thou ly  
 ue/it is to be a gloriuous thyng to lyue  
 wyth the//and ys thou dye/ it is glorio  
 us to be to dye wyth the: How sholde  
 we be in this lyfe: and shall be detestable  
 fro the presence of thy lyf/And as I sup  
 pose suche thynges/and semblable sayde  
 thapostles with grete plenty of the chyrche  
 wyth grete wayllinges & sighes in com  
 pleyning them from the departyng/and  
 she retornyng towarde her sone sayd. Sy  
 re I praye the to be very comfortour to  
 my sones:whom it plesed the to call bre  
 derne/whiche ben heuy and sorrowfull of  
 my departyng/ And wyth that I shall  
 blysse theym with my honde/Spue to the  
 ym thy blessing vpon my blissing/and  
 thenne she stretched oute her honde and bles  
 syd all the college of good crysten men.  
 And thenne sayd after/ Lorde I com  
 mende my spyrice in to thy honde/and bles  
 syd all the college of good crysten men.  
 And thenne sayd after/ Lorde I com  
 mende my spyrice in to thy honde/and bles  
 syd all the college of good crysten men.  
 Receyue my soule thy loue/whyche thou



## Thaſſupcion of our Lady

haſt kepte wythoute blame of ſynne to thyſelf/ And I commende my body to the erthe for to kepe it hole; or where it ſhall pleaſe the to enhabyte it. tranſporte me to the ſoo where thou arte thenſentment or fruyte of my wōbe: that I be dwellynge wyth the. All theſe wordes herde thapostles. Thenne ſayd our lorde / ariſe vp my welbelouyd; and come to me/ O thou moſt fayre amonge wyemen my loue thou arte fayr; and noo ſpote of fylth is in þe. And whan the ryght bleſſyd virgyn herde that; ſhe comended her ſpiryte in to the hondes of her ſone. Thenne thapostles were bedewed with teares/ and kyſſid the tabernacle/ and by the bleſſing & holynesse of the holy body. Whom ſomeuer touched the bere deuoutly were heled of what ſomeuer ſyknes they had/ deuylles were chaſed ſw demonyakes/ The ayer & the heuē were purgied by thaſſupcion of the ſoule; and the erth by the depoſicion of the body/ and the water was ſanctifyed by the waſſhing of the body: For the body was waſſhen wyth right holy water / and cleane/ and the holy body was not made cleane by the water; but the water was hallowed of her. And after the holy body was wounden & wrapped in a clene ſudarye/ and was layd vpon the bedde/ & lampes brent full bryght aboute her / Cyntmentes gaaf a greet & fragraunt odour the loungeſ & prayſinges of angelles reſounded: And thapostles & other that were there ſonge diuine ſonges: and the arke of our lorde was borne in to mount of Syon vnto the vale of Joſephath vpon the ſedes of thapostles/ And thangelles went tofore ſome/ and ſome folowed the body: and other conueyed her/ and ſhe was accompanied of all the plente of the chyrche/ And ſome of the jewes herd it in theyr euill malpce/ deſcended downe fro the mount of Syon: And one of theym

whiche was a member of the deuyl ane folily vnto the holy body/ and aſſe it for to caſte it to the erthe/ drabye it wyth bothe his hondes/ And bothe hondes cleuid to the bere and were tyn ſw the body/ lyke as two ſtaues ben ſaluen of/ and ſoo he was lyked: tyll that ſayth chaunged his thyght. And he wayllunge ſorowfully repord hym. and they that bare the bere made that iewe worſhype & touch the holy body/ And thenne came his ſon aye in to theiſ fyrſt eſtate/ And thenne was the body born vnto the vale of Joſephath/ and there it was embracede by ſonges ſonge of holy loungeſ & prayſinges/ & there were wept many teares/ thenne that holy body was layd in to be honourably/ but her ſoule was not left in helle/ ne her fleſh felte neuer corrupcion/ And they ſayden ſhe was the well which neuer was dygged/ the ſell not ered/ the vyrgyne not cut / tholyue bringe fruyte/ which ſhall not beholden in to ſome of the erth/ for it aperteyneth to the moder be enhannced with the ſone: And that ſhe mount to hym lyke as he deſcended in to her/ and that ſhe that hath kept her virginyte in her chyldyng ouht ſee noo corrupcion. And ſhe that bare the creature of all the worlde in her belly: ought to dwelle in diuine tabernacles: And þe whom the fader had taken to eſpouſe were kepte in the chambers celeſtyall/ and thoos thynges that longen to the ſoule oughte to be poſſeſſed of the moder: And all this ſayth John Damascene:



**S**YNNE Aſſumpte ſweth antiently in ſermon of the Ryghtlye Aſſumption of our Lady ſayeng/ We haue begonne to ſpeke of the body of the vyrgyne perdurable/ and



sumptuous of her blessed soule we  
 hus: First that we fynde of her no  
 more; Syth that our lorde han  
 on the crosse/ commaunded her to his  
 sole sauf that luke recordeth in his  
 nges sayeng: that all they were by  
 ourage perseuereng wyth the wyr/  
 mary moder of our lorde Ihesu cri  
 what is thenne to saye of her dethe/ &  
 assumptiō/ wherof the scripture re  
 breath noo thing: It is thene as me  
 h to be equyred thing: Whiche is acor  
 to trouth: Without whiche auctorite  
 thyng. We remembre the conditiō  
 tyne/ We doubt not to saye. that su  
 she went to temporell dethe/ And yf  
 we that she is resolyd in to comyn  
 faction/ in wormes or in to ashes  
 st/ It behouyth vs to wepe & thynk  
 of thyng as apperteyneth to so gre  
 ynee. and to the seynourye of su  
 chamber of god/ We know wel that  
 is sayd to the fyrst vader. thou art po  
 : and in to poulder thou shalt retorn  
 the fleshe of Ihesu cryste escaped fro  
 conditiō/ for his flesh suffred neuer  
 uption/ Thenne is except fro this ge  
 sentence the nature taken of the Vir  
 : And god sayd to the woman eue  
 all multiplie thy dysease/ and thou  
 brynge forth chyldeyn wyth payne  
 olwe/ But mary suffred neuer suche  
 ses of whom the sword of sorow per  
 ce the soule/ But mary chylded wythou  
 olwe/ And thenne yf she were quyte  
 had noo parte of sorow in chyldeyng  
 she ought she not to haue part of dyse  
 se of corruptiō/ but she is except of  
 for other generalytes/ by cause that s  
 dyng gaaf to her suche seynourye/  
 And though we say that she suffred deeth  
 yf she not retyned wyth the bondes  
 of th. Yf our lord wolde kepe his mo  
 dernterly & fool/ And the chastyte of

her Virgynite/ Wherefore maye he not kepe  
her wythout corrupcion of stencche of rotyn  
nes: It apperteyneth thenne vnto the de  
bonayrte of our lord: to kepe the honour  
of his moder: which was not com to bre  
ke the lawe: but to accomplishe it/ And  
in his lye had worshypped her tofore all  
other by the grace of her conceyuing/ and  
therefore we oughte well to beleue that he  
honoured her at her deeth wyth synfuler  
saluation/ and of specyall grace. And ro  
tynnes and wormes ben but reproche of  
humayne condycion/ And whan ihesu  
crist is oute of that reproche, the nature of  
mary is excepted/ the which is the natu  
re that he toke of her For the flesh of Ihe  
su crist is the flesh of mary/ the which he  
bare aboue the sterres/ in worshyppynge  
man aboue nature, and worshipping mo  
re his moder: yf he be sone of the very mo  
der / Thenne is it couenable thyng that  
she be moder of the same sone: Not as to  
the byrte of the persone, but to the byrte  
of bodely nature/ yf grace without propor  
te of specyall & temporell nature may ma  
ke byrte: how moche more theie may the  
grace: and especyall natiuite/ make byr  
te of grace/ lyke as the dyscyples in Ihe  
su crist/ of whom he sayth hymselfe/ that  
they ben one as we ben. And after he sa  
yth fader I wyll that where I am/ they be  
with me/ And theie yf he will haue with  
him them/ that ben ioyned soo wyth him  
in the sayth/ And that they ben Iuges  
wyth hym: What shall thenne be Iuged  
of his moder / Where is she worthy to be  
but in the presence of her loue;

Therefore I vnderstande and beleue  
that the soule of Marpe be honoured of  
her sone: by a Ryght excellent prerogatif  
possedyng her body glorified in Ihesu  
Criste

Whom she conceyued / And why  
sholde not she possede her body glorified



## Thallūpcion of our Lady

by whiche she conceived: For so grete an halowynge is more worthy to be in heuē than in erth: The feet of god: the chambre of our lord/and the worthy tabernacle of Ihesu cryst oughte and apperteyneth better to be there as he is/ than elles where/ & soo ryght precyous tresour is more worthy to be in heuē than in erth And by right noo resolucyon of wotynnes maye not folowe soo grete entyernes of thyng not corrupable/ And by cause I fele not that the ryght holy body be not deluyerde in to mete of wormes/ I doubte to say it/ And by cause that the pest of grace incomparable surmounteth gretly this estymacyon that I fele/ that the considera- cyon of many scriptures admonest me to say trouth. God sayth somtime to his ministres where as I am there shal be mynister/ Vt this sentence be general to all theym/ that haue mynistrēd Ihesu crist by sayth and by werke. how is there ony more specyall than marie: for wyth oute doubte she was admynistress in all werke/ For she bare him in her bely: She chyldeed him. she nourysshed him. and la- id him in the crybte. She went wyth him in to egypt. and kept him all her lyf vnto the deeth of the crosse. and departed not fro hym: but folowed him/ His diuynite myghte not be to her incredyble/ For she knew well that she had not conceyued of the seede of man/ but by diuynē inspira- cion/ Thenne she haupng faith in the pu- issaunce of her sone as of þe vertue of god not chaūgeable sayd/ Whan the wyne fa- lled/ sone they haue noo wyne/ she wysst that he myghte doo all thyng: and he ac- cōplishyd anone that myracle/ and thene seest that marie was admynistres of Ihesu cryst by sayth & werke/ Thenne yf she be not where as Ihesu cryst wyll that his mynistres be/ where shall she be thenne/ And if she be there/ is it not by grace pa-

reille and lyke / And yf it be not where is the egall mesure of god- deth to eueryche after his desert: the desert of marie is gyue to ma- ge moche grace Shal thenne she lassed to her beynge dede. May na- the deeth of all sayntes be precyous- tain I iuge þe deeth of marie to be re- cyous/ which is receiued to the id- durable: by the debonayete of her su cryst/ more honourably than th- whom he had honoured by grace his other sayntes. And I saye ought not to be put/ ne is not set comyn humanyte after the deeth/ to wyte/ of wormes: of wotynnes of poulder/ she that bare in her bely upour of all men: yf the dyuynē vouchesauf to kepe the bestymēt chyldeyn from hurtyng amonge t- mes of fyre: Why sholde not he the his moder that whiche he kept in ge besture: It plesyd him to kepe in the bely of the whale wythout c- on/ Sholde not he thenne kepe his not corrupt/ He kept dāpell a- the pytte of the lyon & fro the dys- red hunger: oughte he not to kepe for soo many pestes of merytes & igni- ties/ And we know well that all dy- dignities that we haue sayd haue not kept nature/ For we doubt not by gra- ce hath kept more the entyernes of than nature / And thenne our lor- keth mari more to enioye in her pr- ne/ both in soule & in body: as she ha- uer had tatche ne spotte of corrup- bynggng forth soo grete a sone/ is allwape without corrupcion tha- full of soo moche grace/ She is liny- tierly: she that childeed the lyf of all. And thenne yf I haue sayd as I ought to saye: Ihesu Cryste approue it the- thyne/ And yf I haue not sayd &



to saye/ I praye the to pardonne  
me and thynne /  
he begynneth the lyf of Saynte  
Rocke



**S**aynt Rocke was borne  
in mountpeler which is  
a towne of grete name  
on the bordure of fraunce  
was borne of noble pro-  
genye. his fader was lord  
of mountpeler: and was named John  
and was comen of the noble hous of fraunce.  
And though he was noble of byrth  
the myghte of lordshyp: he was also be-  
trayed in all humanyte. He had a wyff  
of a noble kynrede & fayre of bysage/ name  
merybela/ which bothe deuoutly serued  
our lord Ihesu cryst: and lyued in dyu-  
tye & holy werkes/ And how well that  
husband had lyued longer: yet had they  
no childe ne byre: wherefore they yet ma-  
de their prayers. & solued pylgrimages  
& on a day most specyally the wyf made

her prayers to our blessed lady praye  
deuoutly for to haue a chylde / & was in  
very contemplancon/ in which she herde the  
vois of an agell saye/ O libera god hath  
herde thy prayers/ & thou shalt receyue of  
him grace of thy petycon. And anon she  
went to her husband & tolde him as she  
had herde of thangel/ And thene they be-  
rof joyfully accomplisid that of matry-  
mony: & she conceyued/ and at time was  
deliuered of a sone: which in his bapty-  
sm was named rockus or rocke. And this  
rocke had impressid in the sholder of his  
left side a crosse which was a token that  
he shoulde be acceptable & beleuyd of god.

Whiche thyng whan his fader & moder  
sawe they blessed god/ And his moder  
herself noursished & gaaf souke to the chyl-  
de/ & fedde it/ and comysed & dyde gladly  
thother besynes of a nourse/ Which de-  
uout moder fasted twyes in the weke/ &  
the blessed chylde rocke absteyned hym  
twyes also/ whan his moder fasted in the  
weke/ and wolde souke his moder but o-  
nes that daye/ which was to all a grete  
wonder. And that daye he was gladder  
merrier swetter than the other. And after  
whan he came to v yere of age/ he dyspo-  
sed him to the werkes of penaunce / and  
was moche obedynt to fader & moder/ &  
in the twelf yere of his age/ he fasted ma-  
ny & dyuers fastynges for crystis loue.  
And the more his membres grewe: the  
more the crosse that tofore was spokē of  
appered large & more apparaunt /

**I**n that tyme the fader of saynt rocke  
was seke, and sawe his laste ende apro-  
che: and calle to hym his sone rocke and  
sayd/ O my oonly sone rocke: thou seest  
well that I shall shortly fynyshe my lyf.  
Alwayne the wyll of god be fulfylled.  
And four thyngis wyth my lordshyppe  
& heritage: I leue to the & comaunde to the  
to accomplishe. First like as thou hast begon



## The lyf of saynt Roche

that thou serue besely god/ Secondly that thou remembre poure peple/ Wyddowes .e. orphanes: Thyrde I constytute and ordeyne the gouernour and dyspensatoure of all my tresour/ that thou dyspende the/ ym in charytable and meke werkes/ And fourthly that wyth all dylengence thou haunt & frequent thospytalles of seke peple & poure men/ Thysse forsayd thynges rocke promysed to his fader to fulfille theym to his power/ And anone after his fader deyed. Whom rocke berped honorably: and layd it in a sepulchre/ And in the xx yere of his age he berped also his deuoute moder/ And in felwe dayes he executed the testament of his fader effectually/ and vysited religious places of poure peple: wretches oppressed. & seke men he cured by counseyle & werkes/ Wyddowes & orphanes he comforted/ And poure maydens to marye he releuid / And in thysse good offyces & werkes he dyspended his faders godes/ And whan he had finissed his faders commaundement he decreed to leue the countree of mountpelier: & to make & seche other dyuerse pylgrymages: and clad him wyth thabyte of a pilgrym. and couerde his hede wyth a bonet a scripppe on his sholder/ and a pilgrims staffe in his ryght honde: and soo departed/ And after many desert places he came to rome/ but tofore he came in a towne callyd in latyne aqua pendens/ where as was a comyn & harde pestilence. Whyche whan rocke knew of many by the waye/ he desirously went vnto thospytall of the towne callyd water hanging/ and gate wyth grete prayers & labour of one Vincent/ whiche had the rule of thaspytall that he myghte there daye & nyghte serue the seke peple/ Vincent was aserde and drede lest rocke whiche was a yong flouryng man shode be smyten wyth the pestylence/ But after that he came/ theym p

were seke/ he bleffyd in the name of Ihu/ And assoone as he had tolked to the men they were all hool: And the next daye and confestyd assoone as this hool rocke was comen in/ all they that were dyed & seke/ And the fyre of pestilence had infected he extynged it/ and cured all thospytall of that siknes/ And after he went thurgh the towne: And he founde a hous that was dyed wyth pestilence he entred/ and wyth the signe of the crosse & mynde of the passion of Ihesu cryste deluyerde theym all fro the pestylence/ Whom someuer rocke touched/ and the pestylence lefte hym/ And whan a founteyne of water fallyng was deluyerde with the contagyon of the pestylence/ rocke went to the cyty of Senes: whiche is a cite of italye/ whiche noo lasse pestylence deyed/ And he in a shorte tyme deluyerde it fro the pestylence/ And frothenes came to rome/ whych was the cause of pestylence/ that vnto in all the towne could not be founden one hous dyed/ In the dayes there was at rome a cardynal of the tytle of anglerye/ whiche was a prouynce of lombardy: and the next daye rocke came in to this cardynals place: And as he stode tofore him a lylle suddenly: a merueyllous comfort & he entered in to the courage of the cardynal/ he understode the yonge man saynt rocke/ he right dere wyth god/ For his chastyte maners/ and his attemperance/ whiche he sholde deluyere him fro the pestylence/ & conserue him: And thenne rocke did signe in the cardynallis forshede/ and made wyth his fynger a crosse/ And ane apparant signe & a very crosse was seyn impressyd in his forshede. And soo the cardynal was preserued fro the pestylence: Neuertheles in the



of the thyng. he praied saynt ro-  
 ke the token of the crosse sholde be-  
 traye/leaste the by he sholde be to the  
 a new spectacle/Thenne rocke ex-  
 the cardynall/that he sholde be-  
 of the crosse of our redemer in me-  
 of his passion in his forsyde perpe-  
 & worshyp it reuerently; by whyp-  
 ne he was delpyerd fro the harde-  
 nce/ The cardynall theñe brought  
 rocke to the pope/ Whiche anone sa-  
 it is goodly/a bryght raye & heuen  
 ly shynng out of the forsyde of rocke  
 after whan his diuyn vertu was  
 shewen to the pope/ Rocke opteyned of  
 hym full remysion of synne: Thenne the  
 cardynall began to enquire of his ligna-  
 ge of his countre/ But rocke affecting  
 no mortall glory hyde his lynnage  
 and agayn of the pope his blessinge  
 departed from hym abode at rome  
 the same cardynall thre yere conty-  
 nued; and labored in visyting & helpyn-  
 ge the pour people/ and theym that were  
 of the pestylence/ And after thre ye-  
 the cardynall beynge olde deyed; & roc-  
 ke folke come/ and came to the towne  
 of ayne a noble cytee of ytalpe/whyp-  
 ke to be delpyerde fro the sayd pestylen-  
 ce: and whan that towne was delpyer-  
 de he went to the cite of manasem in lom-  
 bardie: Whiche was also sore oppressyd  
 wylke men of the pestilence: who with  
 all the spyt he serued dylgently/ And by  
 the pte of god made that towne quyte  
 of the pestylence/ And frothens went to  
 place: for he vnderstode that there was  
 grete pestylence. Rocke was euer of gre-  
 te syde. how he myghte in the name of  
 Ihu & of his passion delpyer mortalle  
 me fro the hurt of pestylence. And soo  
 an he yere he visyted the howses of po-  
 ure: and they that had moost nede/ to  
 the he dyde moost helpe. & was alway

in thospytall. And whan he had be long-  
 ge in thospytall of placence & had helyd  
 almoost the seke men therein: About mid-  
 nyght he herde in his slepe an angel thus  
 sayeng/ O rocke moost deuout to cryst a  
 wake & know that thou art smyte wyth  
 the pestylence: study now how thou may-  
 ist be cured/ And anone he felt himself so-  
 re taken wyth the pestylence vnder his bo-  
 the armes: And he thertof gaaf thankin-  
 ges to our lord And he was so sore wey-  
 id wyth the payne that they that were in  
 thospytall were depyued of their slepe &  
 rest of the nyght/wherfore saynt rocke a-  
 roos fro his bedde & went to the vtteryst  
 place of thospytall: and laye down there  
 abidyng the lycht of the day/ And whā  
 it was day the peple goyng by saw him  
 accused the mayster of thospytall of offe-  
 ce that he suffred the pylgrym to lye wyth  
 out the hospytall. but he purged hym of  
 that default/sayeng that the pilgrim was  
 smyten wyth the pestilence as ye see: and  
 vnderstandyng to vs he went out Thenne the  
 cyteizine incontynent put out saynt roc-  
 ke fro the cytee & subarbes: leaste by hym  
 the cyte myght be the more enfectyd/ The-  
 ne saynt rocke sore oppressed wyth ferue-  
 te payn of the pestylence suffred pacient-  
 ly hymself to be eiect oute of place: and  
 wente in to a certayn wood/a desert va-  
 leye not ferre fro placence Alwaye bles-  
 syng god: And there as he myghte he  
 made hym a lodge of bowes and leues:  
 Alwaye gyuyng thankynge to our lor-  
 de sayenge: O Ihesu my sauour I tha-  
 ke the that thou puttest me to affliction:  
 lyke to thyne other seruauntes by this o-  
 dyous ardour of pestylence. And moost  
 meke Lorde I beseke the to this deserte  
 place gyue the Refrygerye and comforte  
 of thy grace: And his prayer finysshed  
 anone there came a clovde fro heuen by  
 the lodge that saynt rock had made with



## The lyf of saynt Rocke

holmes: where as sprange a fayr & a bright welle. which is there yet vnto this daye/ whose water saynt Rocke dranke beyng sore a thurst/ and therof had grete refreshyng of the grete hete that he suffered of the pestylence feuer/

**T**here was nygh vnto that wood a litle village/ in which some noble men dwellyd/ amonge whom there was one welbelouyd named gotard: which had grete husbandrye/ and had a grete familye & housholde This gotarde helde many houndes for hūtyng. amonge whom he had one moche famplier: which boldely wolde take brede fro the borde And whā rocke lacked brede/ that hounde by the purueaunce of god broughte fro the lordes hounde brede vnto rocke / which thyng whan gotarde had auertysed ofte that he bare alwaye soo the brede: but whyst not to whom ne whither/ whereof he merueyled. and soo dyde at his housholde/ And the next dyner he sette a delicate loaf on the borde. which anone the hounde bi his newe maner toke away & bare it to rocke/ And gotarde folowed after & cam to the lodge of saint rocke. there behelde how famplier the hounde deliuerde the brede to saynt rocke Thenne gotarde reuerently saluted the holy man & aprouched to him But saynt rocke dredyng leest the contagious aier of the pestylence myghte infect him: sayd to hym/ Frende goo fro me in goddes peas/ for the moost byolet pestilence holdeth me/ Thenne gotard wēt his waye & lefte him: & returned home where by goddes grace he sayd thus to himselfe at style/ This pouer man whom I haue left in the wode & desert certainly is the man of god: sith this hounde wythout reason bryngeth hym brede/ I therefore that haue seen hym doo soo/ oughte sooner to doo it/. Whyche am a crysten man/ bi this holy medytacyon gotarde returned to rocke:

And sayd holy pylgrym: I doo to the that thou nedeest. & am auer to leue the: Thenne rocke thanked which had sent to hym gotarde: & informed gotard besely in the laste syte/ And whan they had ben a while gyder/ the hounde brought nomore brede/ Gotard apid counseyll how he myght haue brede/ for more & more he hūgre and apid remedye of saynt rocke/ Saynt rocke exhorted him after the text sayeng In the swete of thy bysage thou shalt haue brede/ And that he sholde returne to hym/ and leue all his goodes to hire wyfe and folow the way of cryst/ and haue brede in the name of Ihesu: Thenne gotarde was ashamed to doo soo. where he was knowen/ but at the last by the admonycion of saynt rocke/ gotard wēt to placence where as he had grete wlege/ and begged brede & almes at the doore of one his gossyb. That same gossyb threthyd sharply gotard & sayd he shamed his lygnage & frendes by his folwe & indecent beggynge/ and put hym alway beyng wroth & scornful hym for which cause gotarde was constrained to begge besely at the doore of other men of the cyte. And the same day the gossyb soo had sayd to gotarde was taken sore wyth the pestylence/ And many other denyed almes to gotarde: And thenne anone the cyte of placence was infected wyth contagious pestylence: and gotarde returned to the wode. and tolde saint rocke all that was happed: And saint rocke tolde to gotard tofore/ that his gossyb shold hastely deye/ which was done in dede And saynt rocke mouid wyth pyte & mercy beyng full seek went to placence beyng full of pestylence: and lefte gotarde in the wode/ And though saynt rocke were sore vexid wyth the pestylence. yet he wyth grete labour wēt to



place: And wyth touchyng and bles-  
 syng helpe and heled theym all/ And  
 orde thospytall of the same Cyte /  
 he being fore seke and almost lame  
 ned agayne to Gotard in to the  
 And many that herde that he and  
 were in þ place of the desert Va-  
 ame to theym/Whom he founde alle  
 Rocke. And tofore them all he did  
 nyacles: the wyld beestes whiche  
 ed in the woode/What hurte seke /  
 r swelling they had/they ranne a-  
 o saint Rocke/and whan they we-  
 d/they wold enclayne theyr hedes re-  
 ly: and goo theyr waye / And a  
 while after Gotard and his fela-  
 or certayn necessytees/ and eran-  
 ured in to placence/ And lefte  
 me saint Rocke allone in the Vale  
 d saynt Roke made his prayers  
 to a myghty god/that he myght be dely-  
 ued to the woundes of pestylence and  
 in this prayer he fell a slepe: And in the  
 while retourned fro the cyte: And  
 he came and ioyned him to Rocke  
 sleeping: he herde the voyces of an angell  
 saying: O Rocke frende of god: our lord  
 hath orde thy prayers/so thou art dely-  
 ued to the pestylence/and art made all  
 whole And our lorde commaundeth that  
 thou take the waye towarde thy countre  
 wyth this sodeyn voyce Gotarde was a-  
 stound / whiche neuer to fore knele the  
 name of Rocke: And anone Rocke a-  
 woke and felte hym selfe all hole by the  
 grace of god lyke as the angell sayde/ &  
 Gotarde tolde vnto Rocke/how he hadde  
 herd the angel/and what he had sayd:  
 Thanne saint Roke prayed Gotard that  
 he shold kepe his name secreet/and to tel-  
 le it to no man/ For he despyred no world-  
 ly glorye. Thanne after a fewe dayes  
 saint Rocke wyth Gotard and his fe-  
 llows abode in the desert and enformed

theym all in goodly werkes/ And they  
 thenne began to wepe holy/wherein he ex-  
 horted theym and consermed/ And lefte  
 them in that deserte valeye / And saint  
 Rocke as a pylgrym doyng penance  
 entended brennyng in the loue of god to  
 ward his contree/And came to a prou-  
 ince of lombardye called Anglerye/ & ap-  
 plyed hym towarde almayne/where the  
 lord of the prouynce made warre wyth  
 his enemye/Whos knyghtes toke saint  
 Rocke/as a spyre/ and delyuerd hym to  
 the lord as a traytour: This blessyd  
 saint allwaye confesseynge Ihesu Cryst  
 was deputed vnto an hard and straye  
 pryson: And the blessyd Rock went pa-  
 cyently into pryson/and suffred it glad-  
 ly/where daye and nyght remembryng  
 the name of Ihesu commendyd hym to  
 god prayeng.that the pryson shold not  
 disprouffye hym But that he myght ha-  
 ue it for wyldernes and penance And  
 there he abode fyue yere in prayers. In  
 the ende of the fyfthe yere whā god wol-  
 de/that his soule shold be brought in the  
 to felawshyp of his saintes: And he al-  
 waye in the syght of god / he that bare  
 mete to saint Rocke in to the pryson: as  
 he was accustomed euery daye/he sawe a  
 grete lyght and shynnyng in the pryson  
 And saint Rocke kneeling on his knees  
 prayeng whiche all thysse thynges he told  
 to his lord / And the same hertof ranne  
 al aboute the cyte/soo that many of the ci-  
 tizeyns ranne to the pryson by cause of  
 the nouelte of this thyng: And there sa-  
 we and behelde it. And gaf laude therof  
 to almyghty god / and accused the lorde  
 of cruelte /and wodenes: Thanne at the  
 laste whan saynt Rocke knele by the  
 wyll of god/that he sholde fynyssh his  
 mortall lyf/called to hym the kepar of  
 the pryson / & prayed hym that he wolde  
 go to his lord.and to exhort him in the



## The lyf of saint Rocke

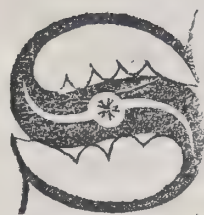
name of god. & of the glorious byrgin  
marpe: that he wold sende to hym a prest  
of whom or he dyd he wold be confestid  
whiche thyng was anone done: & whā  
he hadde confestyd hym to the preste / &  
deuoutly taken his blyssyng: he prayed  
hym that he myght abyde allone thre da-  
yes next folowynge: for to be in his con-  
templacyon / by whiche he myght the bet-  
ter haue mynde of the most holy passion  
of our lord / For Rocke felte wel tho / þ  
the cytyzens prayed þ lord for his deli-  
uerance / whiche thynges the prest tolde  
to the lord And so it was graunted to  
saynt Rocke tabyde there allone thre da-  
yes / And in the ende of the thyrde daye /  
the angell of god came to saynt Rocke  
sayeng thus / O Rocke god sendeth me  
for thy soule / of whom in this last parte  
of thy lyf / that what thou now desyrest /  
thou sholdest now aske and demaunde :  
Thenne saint Rocke prayed vnto almy-  
ghty god wyth his most deuoute prayer  
that al good cristē men whiche reuerentli  
prayed in the name of Ihesu to the bles-  
syd Rocke myght be deliuerd surely fro þ  
stroke of pestylence / And this prayer so  
made. he expyred / and pas vp the ghoost  
Anone an angel brought fro heuen a ta-  
ble dyuynely wroton wyth lettres of gol-  
de in to the pryson: whiche he layd vnder  
the hede of saint Rocke: And in that ta-  
ble was wroton. that god had graunted  
to hym his prayer: that is to wete: that  
who that calleth mekely to saint Rocke /  
he shal not be hurte wyth ony hurte / of  
pestylence: And thenne after the thyrde  
daye the lord of the Cyte sente to the pri-  
son: that saint Rocke shold bee deliuerd  
oute of it / And they that came to the pri-  
son fonde saint Rocke departed fro this lif  
And salve thorough all þ pryson a mer-  
ueyllous lyght: in suche wyse / that wyth-  
out doubte they belyued hi to be the frēde

of god: & ther was at his hede a gre-  
te brennyng & another at his feet: by  
whiche tapres all his body was lyght  
Fertthermore / they founde vnder his  
the forsayd table by whiche they knewe  
the name of the blessed Rocke by au-  
te / whiche name knowen the moder  
lord of that cyte knewe many yeres  
re saint Rocke to be the sone of the lord  
han of mountpeler: whiche was bur-  
germayn to his lord / of whom we haue  
sayd / whiche thyng. & all that was  
was by cause they knewe not his name  
Thenne they knelke hym to bee newe  
to the lord: and also by the sygne of the  
crosse / whiche saint Rocke bare as to  
is sayd / that he hadde it / Whan he was  
born out of his moders bely. Thenne  
beyng therof penitent and in grete  
lyng and sorowe / At last wyth al the  
ple of the cyte they buried saynt Rocke  
solempnly and relygyously / whiche  
ne after the holy saynt was Canonized  
by the pope gloriously / And in his ho-  
rourous name and honoure they bylde a  
grete and a large chyrche: Thenne  
be reuerentli wyth deuotion praye  
to this glorious saynte / saint Rocke  
by his intercessyon and prayer we may  
be deliuerd fro the harde dethe of the pes-  
tilence and epydemye: And that we may  
soo lyue in this lyf and bee penitent  
our synnes / that after this short lyf  
maye come vnto euerlastyng lyf  
heuen amen.

**T**he feste of saynt Rocke is alwaies  
holden on the morn after the daye of the  
sumpcion of oure lady / whiche lyf  
translated oute of latyn in to englyss  
by me wylliam Caxton /



Her beginneth the lyf of sainte  
Bernard the mellifluous doctor  
of the interpretacion  
of his name/



Saint bernard was born  
in Burgoyne in the Cas-  
tel of fontaynes of no-  
ble lygnage: And mo-  
che religyous/Whos fa-  
der heet Celestyn / And

was a noble knyght in the world / and  
moche religyous to god/ And his mo-  
der was named Aleth/She hadde seven  
chyldeyn: fye males/and one female /  
The men chyldeyn she norysshed alle for  
to bee monkes: and the doughter for to  
bee a Nonne/

And anone as she  
hadde a chylde she offryd it to god wyth  
her owne hondes / She wolde refuse straū-  
ge brestes: For lyke as she fedde theym  
wyth her moderly mylke: soo fedde she  
theym wyth nature of goodenes / And  
as long as they growde and were vnder  
her honde she norysshed them more for de-  
sert than for the Courte / For she fedde  
theym with more compyn and grosser me-  
tes/ Lyke as she wolde haue sente theim  
ryght forth in to deserte/

And as she bare the thyrdd sone/ why-  
che was Bernard in her bely: She sawe  
in her slepe a dreame / Whiche was a de-  
monstraunce of thynges to come: Her  
semed that she hadde in her bely a whelp  
all whyte and rede vpon the backe/ bar-  
kyng in her bely/ And whan she

hadde tolde her dreame to an holy man/ he  
answerd to her prophcyenge/ Thou art  
moder of a ryght noble whelp. Whyche  
shall bee a werdeyn of the howes of god /  
And shall gyue grate barkynges a-  
gaynst the enemyes: For he shall bee a  
noble prechour, and shall guarrysse mo-  
che people by the grace of his tonge/

And as Bernard was yet a litill childe



Bernard is sayd of that  
is a pytte or welle / and  
Nardus which is the  
glose/sayth vpon cantys  
ca is an humble herbe  
and of hote nature and  
mellynge. He was hooft in bren-  
loue. humble in couersacion a  
n flouyng doctryne/a pytte in de-  
of scence/and well smellynge in  
res of fame/his lyff hath wryton  
the wyllyam of saynt theoderyk.  
the felawe of saint bernard. and  
dus thabbot of boneualle.



## The lyf of saint Bernard

he was seke of the hede ache: And there came a woman to hym for to charme him: and ther by to assuage the greuous ache of his hede but he put her fro hym crienge by ryght greate Indygnacon/ And the mercy of god sayled not to his enfancye in good loue / For he aroos and felte that he was delyuerd therof/

**I**n the blessed nyght of the natyvyte of our lorde whan the chyld Bernard abode in the chyrche thoffyce of matyns and coueynted to knowe: what houre Ihesu Cryste was born / The chyld Ihesus appierd to hym/as he hadde be born agayne oute of hys moders bely: Wherfor as longe as he lyued: he supposed that houre to be the houre of the natyvyte of our lord/ And euer after as longe as he lyued was gyuen to hym in that houre more parfeyght wytt: and speche more habondaunt/ In such thynges as aperteynen to the sacrament / And after that he made a noble werke amonge all his othre werkes. of the laude and praysynge of god and his blessed moder: In the whiche werke he expounded the lessen euangelik/ Hold the Angell Gabryell was sente to the vyrgyne Marye/ And whan thauncyent enemye sawe the purpos of the chyld ful of helthe/ And bent agaynst hym many gynnes of temptation/ And on a tyme whan he hadde holden his eyen / and spyed them vpon a woman: he hadde anone shame in hym selfe and was a cruell benger of hym selfe/ For he lepte anone in to a ponde full of water and froyn/ And was therein so longe/that he almoost was froyn: And by the grace of god he was coled fro the hete of carnall concupyscence/ About

that tyme by inspygacion of the deuill  
A mayde layde her in hys bedde balle naked there where he slepte: Whan he felte her / he lete her lye in de of the bedde that she hadde taken/ turned hym to that othre syde/ and te/ And she taryed a space of tyme and felte hym: And ketyld hym. wolde haue drawen hym to her entee: And at laste whan she felte hym uable. though she were vnshamed/ Yet she was ashamed and alle confesed aroos/ and wente her waye/

**A**nother time as he was herbourd in the hous of a lady she consydered the braute of this yonge man and was felly achauffed/ And strongly desired his company: And thenne she ordeined a bedde oute fro the othre. And the nyght she aroos wythoute shame and came secretly to hym: And whan she felte her. he cryed theues/ theues: and she flete/ and lyght a candell her selfe/ and sought the theef/ And none was founden/ And thenne eche man/ wente to his bedde agayne: But this unhappy man waked not/ but aroos agayne/ and wente to the bedde of Bernard as she hadde to fore: And he cryed theues theues/ And the theef was sought / but he was not founden: ne publysshed of hym/ whiche knewe her well / And yet she was chastised the thyrde tyme: And the nyght wyth greate payne she cessed / whiche drede and dyspayre / And on the next day as they wente by the waye/ his felthe repreued hym of that he hadde so drede of theues. And enquired of hym what it was. and he answered / Verily I have suffred thys nyght the assaulyng of a theef/ For myn hostesse enforced to take alwaye fro me treisour not worth



And thenne he be thought him  
it was not sure thyng to dwell  
the serpent: And thought for to  
And thenne he ordeyned  
entre in to the ordre of Cysteaux  
whan hys brethern knewe it/they  
haue taken hym fro that purpos  
ur lord gaue to hym so grete gra  
they myght not tourne hym fro  
uersacion / But he broughte alle  
ethen/and many other to relyg  
uertheles Gerard hys broder a no  
yght supposed alwaye that they  
ayne wordes/ And refused alwa  
monestementis and techynges /  
henne Bernard brennyng in the  
and in the spyryte of brotherly lo  
haryte sayde/ My brother I  
e well that one sharpe traueyle  
yue vnderstondyng to thy eeres  
after that he putte his syngre on  
de/and sayde to hym / One daye  
ome:and that soone / that a spere  
erce thy syde.and shall make wey  
herte for to take the counseyll /  
thou now refuseth/  
a short tyme after Gerard was ta  
hys enemyes/and was hurte on  
de in the place / Where his broder  
sette hys syngre/And was putte  
son faste bounden: And thenne  
to hym Bernard. And they wol  
suffre hym to speke to hym/ And  
ed on hys. Gerard broder.knowe  
hat we shall goo shortly and en  
to the monastery. And that same  
the boundes of Gerard brake/and  
of/ And the dore opened by hym  
and he fledde oute/and sayde to hys  
r/that he hadde chaunged his pur  
/and wolde be amonke/ And this  
in the yere of thyncarnation of our  
lo. a thousand e hundred e twelue

In the yd yere of the ordre of Cysteaux

**T**he seruaunt of god Bernard at the  
age of xxiij yere entred in to the ordre of  
Cysteaux: wyth moo than thyrty scla  
wes. And as Bernard yssued wyth  
hys brethern oute of hys faders hous /  
Guy that was the oldest salbe Wynard  
hys yonger broder.whiche was a lpyll  
chylde/and played wyth the chylde /  
And sayde to hym: Wynage broder/ all  
the possession of our herytage shal apper  
tyne to the/and the chylde answered not  
as a chylde/ e said ye shall thenne haue  
heuen/and leue to me oonly the erthe.  
This parte is not euenly ne ryghtwys  
ly deuyded: And after the chylde abode  
a lpyll whyle wyth hys fader: But af  
terward he folowed his brethern/  
**W**han the seruaunt of god Bernard  
was entred in to the ordre / he was soo  
esprysed and in alle thyng occupied in  
god/that he vsed noo bodely wyttis /  
He hadde been a yere in the celle of Moui  
ces / And yet he wist not whether there  
were ony wyndowes on the howes or no  
And oftymes he hadde entryd and go  
ne out of the chyrche:where as in the hede  
weree thre wyndowes/ And he suppo  
sed:ther hadde been but one: And thab  
bot of Cysteaux sente of his brethern for  
to edyfy the howes of Cleruauy/ And  
made Bernard there abbot/whiche was  
there long in grete pouerte / Whiche ofte  
made his potage wyth leues of holme/  
And the seruaunt of god waked ouer  
mannes powder. And sayd that he loste  
no tyme/But whan he slepte/And sa  
yde that the comparyson of slepe and of  
deth were lyke semblable: soo they that  
slepe been lyke as deth were wyth men /  
And lyke as dede men ben sene slepyng  
to god:he was vnnethe drawen to ony



## The lyf of saint Bernard

mete for delyte of appetyte/ but only for drede of saylyng. And he wente to take his mete: lyke as he shold haue gone to a tourment/ And he was alwaye accustomed whan he hadde eten. to mete yf he hadde eten to moche or more than he was accustomed/ And yf he hadde soo done/ he wolde punyshe hym self/ soo that he re- streyned hys mouth/ that he losse a grette partye of the sauour ond tastyng of hys mete: For somtyme he dranke oyle: whan it was gyuen hym by errour in stede of drynke/ He sayde that the water was good allone & restryfied hym well/ And he perceyued, not that he drank oyle/ But whan his lippes were enoynt: somme tolde hym therof/ And somtyme and other whyle he ete the fatte of rawbe flessh in stede of butter/ He sayde that all that he had lerned of holy scryp- ture: he hadde lerned it in woodes/ in fel- des: moost by medytacyon and prayen- ge/ and confessyd that he hadde none o- ther maystres but Oke & Holme trees this confessyd he amonge his frendes/ At the laste he confessyd that somtyme whan he was in medytacions or pra- yeng: hym thought/ that all holy scriptu- res appered to hym expownded/ On a tyme as he reherseth in canticis that he wolde put amonge the wordes suche as the holy ghooste counseyllid hym/ And whiles he made that trapye he wold thynke of good courage: what he shold doo whā that were made/ And thenne a boye came to hym sayeng tylle thou hast ac- complysshed this werke thou shalt doo none other/ he hadde neuer playser in clothynge he sayd that fylthes were in demonstra- te of neglygence: And outrageous clo- thyng was folpe gloryfyng hym selfe in commysyng outward bayne glorie. he hadde in his herte alwaye this prouer- be: & ofte sayde it/ who doth/ that noman

doth alle men wondre on hym / he bare many yeres the hayre / And as longe as he myght hyde it: he ware it. Whan he sawe that it was knowen lest it anone / And toke hym to besture he lalloghed neuer/ but yf he gretter force to lalloghe than to re- hye hym / He was wonte to saye the maner of patience was in thre maners of iniuries: of wordes: of domage/ of thynges/ and of mysdoynge of the body. On a tyme he wrote a letter to a shop frendly/ And admonestid hym a mynably. & he was moche wrothe: & wrote to hym a letter sayeng thus at the begynnyng / Getyng to the that ha- the spryng of blasphemye/ To whom I wold/ I suppose not to haue the spryng of blasphemye/ He haue sayd euyl to o- ny man. but oonly to the pryncce the uppl/ An abbot sente to hym a hundred marke of syluer for to make a couente/ But all the money was rebid by theuts by the waye. And whan saint bernard herd therof: he sayd ne o- ther thyng/ but blessed be god that hath spared me fro this charge:

**A** chanon regular came to hym and prayed hym moche that he wolde requie hym to be a monke And he wolde not a corde it to him/ But counseyllid hym to retourne to his chyrche. he sayd to hym why hast thou soo moche in thy boies preysed perfection/ yf þ wylt not stowe it/ and delpyer it to hym that couereth it/ yf I hadde the bookes I wolde sende them/ And Bernard sayd to him thou hast not redde many of them / But that þ myghtest be parfeyght in thy do- tre: I preys in alle my bokos the correc- tion of maners/ And not the mutacyon of places/ And the chanon beyng a- raged lept to him and smote hym on the cheke that it was redde and swollen,



they that were by awooos agaynste  
 this man for to haue smiten this  
 man/ But Bernard came by  
 the cryenge/ And coniuryng by the  
 name of Ihesu Cryst that they sholde not  
 doo hym/ Ne doo hym none harme:  
 He hadde a custome to saye to the noup  
 that wold entre in to relygion, leue  
 wythout your body: that wyll entre  
 in relygion/ leue the body wythout  
 ye haue taken fro the world / And  
 he yow to them that been here wyth/  
 Late the spyryte entre oonly. For  
 the prouffytth noo thyng/  
 Saint Bernardes fader wente in to  
 the monastery/ and dwelld there a cer-  
 tayne tyme/ And after deyde in good a-  
 ge. The suster was maried in to the  
 world / And on a tyme she arayed  
 and aparayled her in rycheffe and dely-  
 ce of the world/ And wente to the mo-  
 nasterie for to bysyt her brethern in a  
 pryde estate and grete apparayled. &  
 he hadde her as she hadde be the deuylle  
 his nette for to take folwes/ ne wold  
 he goo out for to see her / And whan  
 she was albe/ that none of her brethern came  
 agaynst her / One of her brethern that  
 was portyer sayd to her / that she was  
 a wole ordure styngyng wrapped in  
 garraige / And thenne she made alle  
 inces, and sayd/ yf I be a synnar god  
 dede for synnars/ And by cause I am  
 an vnfull woman I come to aske coun-  
 sel of them that been good. yf my bro-  
 der despise my fleshe/ he that is seruaunt  
 of god/ he ought not to despise my soule  
 but my broder come. And what he  
 shall commaunde me I shall doo/ And  
 he that promysse/ And he came wyth  
 his brethern / And by cause she myght  
 departe fro her husband/ he taught her  
 to despise the glorie of the world/ And

shewd to her, how she sholde enspewe þ  
 steppes of her moder/ And thenne whan  
 she came home agayne she was soo sore  
 chaunged/ that in the mydle of the worlde  
 she ladde the lyf of an hermyte. And  
 all straunged fro the world / In thenne  
 she daynquysshed her husband by pray-  
 ers/ and was asspylled of her folwe:  
 And entred in to a monastery /

¶ On a tyme saint Bernard was sore  
 seke, soo that hym semed he sholde gye  
 by his spyryte and was at his ende as  
 hym semed in a traunce / and hym thou-  
 ght that he was to fore god in jugemēt/  
 And ther was the deuyll on the other sy-  
 de which putte on hym many accusaci-  
 ons and reproches: And whan he hadde  
 all sayde: Bernard sayd wythout fere  
 drede or wrathe / I confesse me that I  
 am not worthy to haue the kingdome of  
 heuen/ by my owne merytes / But oure  
 lord/ which holdeth me by double ryght  
 as his herytage and by the merytes of  
 his passyon/ by that one he is content /  
 And that other he gyueth to me/ by whi-  
 che gyft I ought not to be confounded /  
 But it apperteyneth to me by ryght /  
 And thus he was confused / and the by-  
 syon sayled And the man of god came  
 in to hym self and destrayned his body /  
 by soo grete trauaylle of fastynges and  
 wakynge that he languysshed in conty-  
 nuell maladye/ that he myght not folo-  
 we the couent/ but wyth payne:

¶ On a tyme he was soo greuouly se-  
 ke that all the brethern prayed for hym/  
 soo that he felte hym a lytyll alledged / &  
 eased of his payne. Thenne he dyde doo  
 assemble alle his brethern and sayd:  
 Wherefore holde ye so wretched a man/ ye  
 be stronger and haue daynquysshed: I  
 praye yow/ spare me and late me goo:

¶ This holy man was elect of many



## The lyf of saint Bernard

Cytees for to be a bysshop ſpecially of þe Cyte of Jene: and the cyte of Melane: And refuſed it not ſolpþly/ ne graunted thereto: but ſayde to theym that requyred that he was not his owne: But deputed to other. And by the counſeyll of this holy man the brethern ſo prouyded by the auctorp̄te of the pope: that none myghte take hym from theym/ whyche was their ioye to haue hym:

¶ On a tyme whan he byſpyed the ordre of Chartrehowes. And whan the brethren were wel edeſpyed by hym. One thyng ther was that moued a lityll the pryour of the place: And that was the ſadell that ſaint Bernard rode on was ouer precious/ And ſhelwed lityll pouerte of the brethern: and the pryour tolde it to one of the brethern. And the broder ſayd to ſaint Bernard. And he merueylled: and aſked what ſadell it was: & ſente for it. For they wyſte not what ſadell it was how well he had ryden. Upon it few Clergymen to the chartrehowes/ he wente all alonge daye by the lake of lozane/ and ſawe not the lake/ ne toke he de of it. And at euen as his felawes ſpake of that lake/ he demaunded where was that lake/ And whan they herde þe they merueylled ſtrongly: For certeynly the humbleneſſe of his herte baynquyſhed in hym the hyght of name/ For the worlde coude neuer enhaunce hym ſoo hyghly. but he allone he humbled hym ſelf the more / he was reputed ſouereyne of all/ And accounted hym ſelf leſte and moost lowe/ And at the laſt he confeſſyd/ that whan he was amonge his ſoueraign honours & fauours of the people / hym ſemed: that ther was another man chaunged in hym/ or as he had been in a dreame/ And there where he was amonge the moost ſimple brethern: he byſ-

ſed moſt ampyable humplete/ thered/ there founde he hym ſelf: And that he was returned in to his owne ne/ he was allwaye founden to ſe houres or redyng or wrytyng/ or dytations or in edeſpence his by word.

¶ On a tyme as he cōfided to the peple/ And that thei alſo ſtode deuoutly hys wordes: ſuche temptation arooſe in his herte: Verily precheſt thou well: Now art thou de of the peple: and art reputed by theym alle: And the holy man ſente hym to be put in this temptation And taryed a whyle: and thought whether he myght ſaye more or make a de/ And anone he was confortyd by nyne ayde answered ſoftely to hym that tempted hym/ I neyther beganne to Me I ſhal not ende by the/ And ſo perfourmed ſurely al hys Sermon/

¶ A monke that hadde bee a Rye de in the worlde and a player tempted by a wycked ſpyrte wolde retourne agayne to the worlde.

And as ſaint Bernard returned in he demaunded hym/ whereof he ſholde be ſure: And he answered to hym: that thou the well playe at the dyſe / And ſhilde well lye therby/ And ſaynt Bernard ſayde to hym: If I deliuerd to the any good/ wylt þe come to me agayn euery tyme þe I maye parte half gayn wyth he And he hadde grette ioye therof. And promyſed hym ſoo to doo:

And thenne ſaint Bernard ſayde that there ſholde he deliuerd to hym thre ſhyllyngeſ/ And he wente wyth all: and this holy mā dyde this for to drawe in agayne to the relyggyon as he dyde afore And he wente forth/ and loſte alle/ And came agayne alle confuſed to the gate.



Whan saynt Bernard knew him  
 he went to him joyously/ and ope  
 is lapp for to parte the gayn/ and  
 /fader I haue wonne noo thyng  
 and lost your catayll: receyue me yf  
 yse you to be you catayll/ And sa  
 marde answerde to hym sweetly/ yf  
 so it is beter that I receyue the/ than  
 the that one and that other:  
 In a tyme saynt bernarde rode vpon  
 as by the way. and mette a vylain  
 e way/ whiche sayd to him y he had  
 s herce ferme & stable in prayenge  
 he vilayne ouerplondysh man had  
 dispit therof. and sayd that he had  
 s ferme & stable in all his praye  
 And saynt bernarde whiche wolde  
 quyt him and shewe his folye/ sa  
 him: departe a lytill fro me/ and be  
 e thy pater noster in the best entente  
 canst: And yf thou canst synge it  
 out thyng on ony other thyng  
 out doubt I shall gyue to the the hors  
 e t I am on/ And thou shalt promy  
 ne by thy sayth: that yf thou thyng  
 y other thyng/ thou shalt not hide it  
 e: And the man was gladd/ and  
 reped the hors his/ and graunted it him  
 and went apart and began his pater no  
 And he had not sayd the halfe whā  
 he remembred yf he sholde haue the sadle  
 wyll/ And therwyth he returned to sa  
 ynt bernarde/ and sayd that he had thoug  
 hty prayeng/ And after that he hadde  
 no ore wyll to auauce hym:  
 There was a moke of his named bro  
 der robert nygh to himself as to the wor  
 lde ad he deceyuyd in his chylhode by p  
 entement of some persones/ And was  
 sent to thabbeye of cluny/ and thonoura  
 bly man left hym a while there: & he wol  
 de le him agayn by litters/ as he endy  
 ed he litters by clere dape/ a nother mon  
 he wrote it/ And rayn came sodently vpon

theym: And he that wrote wolde haue  
 hydde the parchemyn fro the rayne / and  
 saint bernarde said. this werke is fwer  
 ke of god

/Wrote on hardeli  
 and doubte the neo thyng/ And thenne  
 he wrote the litters in the myddes of the  
 rayne wythoute byng wete / And yet  
 it rayned all aboute theym/ For the ver  
 tue of charyte toke alwaye the moysture  
 of the rayne fro theym/ And grete multitu  
 de of flyes had take a chynch that he had  
 doo make soo that they dyde moche harm  
 to all theym that came thider: And he sa  
 yd I curse and excomyn theym / and on  
 the morne they were founden all deed

¶ He was on a tyme sent fro the pope  
 to Melane for to reconcile the chyrche/  
 And whan he had done/ and was retor  
 ned. a man of Melane broughte to hym  
 his wyf: whiche was demonyak: and a  
 none the deuyll beganne to myssaye him  
 through the mouth of the wretched womā  
 and sayd thou eter of porrette: wenest y  
 to take me oute of my hous: naye thou  
 shalt not: And the holy man saynt ber  
 narde sent him to saynt Cyre in his chir  
 che: And the sayd saynt Cyre gaaf tho  
 nour to hys oost/ and helde her not / and  
 thus was she brought againe to saynte  
 bernarde/ And thenne the deuill began to  
 crye. and saye. Neyther Cyre ne bernar  
 de shall put me oute/ And saynt bernard  
 sayd/ Cyre ne bernarde shall not putt the  
 oute/ but our lorde shall put the oute /  
 And assoone as he made his prayer the  
 wycked spyrite sayd/ Ha/ Ha and how  
 gladly wolde I yssue fro hens: for I am  
 here tormented greuouusly /  
 But I maye not/ for the grete lorde wyll  
 it not/

And the holy man sayd/ Who is  
 that lorde/ And he sayd/ Ihesus of Na  
 zareth: and saynt bernarde sayd: saluest



## The lyf of saynt Bernarde

thou hym euer/and he answered/ye/Bernarde sayd. Where salwest thou him/ and he sayd in his glorie And saynt bernarde asked him/and were thou in glorie and he sayd ye. How wentest thou from thens/and he sayd wyth lucyfer many of vs fylle/All thynges he sayd by the mouth of the woman that euery man herde Thenne sayd to hym the holy man. Woldest not y go aye in to that glorie: and he sayd moouyng merueylously/it is to late: Thenne the holy man prayed/ & the wycked spryite yssued oute of that woman: But whan the man of god was departed thens: the wycked spryite entered agayn. And her husbonde came after the holy man: & tolde hym what was happed/and he made to bynde a wyrtynge aboute her necke conteyning thise wordes / I comaunde the in the name of oure lord Ihesu cryst that thou be not soo hardy to tolde more this woman: And he durst neuer after tolde her:

**T**here was a pitous woman in guian/whiche was vexed with a deuyll that dwelled in her. & Vexid her merueylously by yere durynge in vsyng her his lecherie And the holy man saynt bernarde came in those parties: & the deuyll menaced her yf she went to hym/that it sholde not proffyte her/ And yf she went he that was her loue/sholde be to her a cruell persecutor/But she went surely to the holy man and tolde to him wepyng strongli what she suffred/ And he sayd/take this staffe whiche is myn and laye it in thy bedd/ & yf he may doo any thyng/lete hym doo it and she dyde soo/ and layd it in her bedde and he came anone but he durst not goo to his werke accustomed: ne presumed to approche her bed/ But he thretned her righte grely/that whan he was gone he wolde auenge him ryght cruelly on her And whan she had sayd this to bernard

he assembled the peple/that euerype de holde a candell brennyng in his hande & cam to this deuyll/and wyth all that were there he cursed hym: & excomuned/and defeded that neuer after he sholde soo doo to her/ne to none other/ Thus was she all deliuered of that illusioun And whan on a tyme as this holy man a legat came in to that prouynce for to consyle the duke of guyan to the church and he refused to be reconcyled in any maners / The holy man went to the duke for to synge masse/ And the duke wythoute the church as excomyned: And whan he had sayd Paye dñe laud the body of our lord vpon the pyne and bare it wythout the church/ and wepte oute wyth a face flammynge and brennyng: and assaylled the duke by fearful wordes sayeng/ We haue prayed for thee thou hast despysed vs/ Soo here is the pyne of the byrgyne/whiche is comen to the whiche is lord of the church/whom thou persecutest/this is thy iuge/ In the name of whom all knees bowen. in the bones of whom thy soule shall come/ & paye se him not as thou hast his seruantes: Percyst hym yf thou mayst: Thenne when the duke weped all styff/ and was wontent in all his membres: And thence he fylle dolwe at his fete: And the holy man put his fote at him/ and comaunded hym to aryse/ and to here the sentence of god/He thenne trembling aroos and accomplished anone that the holy man commaunded/ On a tyme as this holy man saynt Bernarde entered in to almaine for to appease a grete dyscorde/ there was an archbysshop that sent an honorable clerke ayenst him And whan the clerke sayd to hym yf he had be sent fro his master ayenst him/the holy man answered to him & said. a nother lord hath sent me/ & he merueyled and sayd that he wold



other/but of his lorde tharchebys  
 and saint bernarde sayd/sone thou  
 enquired/Our lord Ihesu cryst whi  
 sent the is greter mayster: And  
 he clerke vnderstode him/he sayd/  
 benest thou that I wyll be a mon  
 I thoughte it neuer/ne it came  
 in my herte/ Yet a yer in the same  
 he forsoke the worlde. & receyued  
 of this holy man saynt bernarde  
 toke also on a tyme in to thorder  
 of knyghte/ And whan he had fo  
 saynt bernarde a lytill tyme: he bes  
 be greuouusly tempted / & whan a  
 salve hym soo heuy/he enquired hi  
 se of his heuyenes/ And he answe  
 r/h/ I wrote well I shall neuer be gla  
 nd the broder tolde it to saynt ber  
 & he prayed to god moche ententif  
 him/ And anone that broder that  
 soo pensyf & soo heuy. semed more  
 s than thother/and more glad tha  
 be tofore heuy/ And the broder bla  
 med hym: by cause he had sayd he sholde  
 be ioyous/ And he answered & said  
 I wrote well I sayd I shold neuer be gla  
 I saye now that I neuer shall be  
 full: Whasaynt malachiell bishop  
 onde/of whom he wrote the lyf ful  
 of vtues passed oute of this worlde ou  
 of his monastery blessingly to our lor  
 of Iesu cryste. And saynt bernarde of  
 god for hym sacrefyce of helthe/he  
 the glorie of hym by reuelacion of  
 our lorde/and by the Inspracion of god  
 he chaunged the fourme of prayer after  
 the communyon sayeng thus wyth ioy  
 our lorde: God that hast accompanied  
 saynt malachyell by his merytes with thi  
 sayntes/we praye the to gyue to vs that  
 we at maken the feest of his precyous  
 daye folowe the aples of his lyff/  
 And whan the chauntour herde hym / he  
 say to hym: and shewed that he erred

And he sayd I erre not/but I know wel  
 what I saye/ And thenne went to the bo  
 dy and kyssed his fete / And in a tyme  
 that the lent aproched: he was visited of  
 dyuerse knyghtes/ And he prayed them  
 that at the leest in thyse holy dayes they  
 sholde absteyne them fro their vanytees  
 their jolytees and doing outrages, and  
 they in noo wyse wolde agree thereto/and  
 thenne he bad make redy wyne and sa  
 yd to them/Drynke ye the helthe of yo  
 ur soules/ And whan they had drunken  
 the wyne: they were sodaynly chaunged  
 and wente to theyr howses: And they p  
 had denyed to doo a lytill tyme/they ga  
 af to god after all the tyme of their lyffe/  
 and ladde a right holy lyf: At the last p  
 holy saynt bernarde aprochyng to the de  
 the/sayd blessingly to his brethern/  
 I requyre and commaunde you to kepe  
 thre thynges: the whiche I remember to ha  
 ue kepte to my power/as longe as I ha  
 ue ben in this present lyfe / I haue not  
 wyllid to sclaunder ony persone: And yf  
 ony haue fallen / I haue hydde it as  
 moche as I myghte. I haue ever trusted  
 lasse myne owne wytt than ony others  
 If I were hurt I neuer requyred venge  
 unce of the hurter: I leue to you charity  
 humylyte and pacyere/ And after that he  
 had done many miracles and had made  
 C lxxxj monasteryes/ and had ordeyned  
 many bokes & tretyses/he accomplisshed  
 the dayes of his lyfe the lviij yere of his  
 age: in the yere of our lord M C lvi he sle  
 ped in our lorde amogt the bondes of his  
 sones And his glorie shewed his depa  
 tyng hens to moche peple /  
 He appered to an abbotte in a monas  
 terye/ And admonested hym that he shol  
 de folowe hym/and soo he dyde/  
 And thenne saynt Bernarde sayd/ we  
 be comen to the mount of Lybane: thou  
 shalt abyde here: And I shall ascende



## The lyf of saynt Symphorein

Up on hys/and he asked him/wherefore he wolde goo bp. And he sayd for to lerne I wyll goo bp/and he beyng greetly amazed sayd/what wyll thou lerne fader. to whom he byleue: that there is none to the lyke: ne holden soo wyse in science as thou arte. And he sayd/there is no science/ne here is noo knowlege of trouth but there aboue is plente of science/and on hie is the very knowlege of trouth And wyth that worde he banished away/And thenne that abbot marked that day/e fonde that saint bernard was there passed to our lorde/whiche shewed for hym many myracles and innumerable To whom he gyuen laude & prayse euerlastyng. Amen/

Of saynt Thymothee: And fyrste thyn terpretacion of his name/

**T**hymothee is as moche to saye as holdynge drede/or of timore that is drede/e weos a word of greke: whiche is deus in latyn: and god in englishe. as the drede of god/

**S**aynt tymothee was taken vnder Nero of the prouost of rome / & was greuousli beten: and had quycke lyme put in his throte/ & vpon his woundes/

And he rendered thankinges to god wyth all his herte/ And thenne two angelles came to him sayeng/ Ryft vp thy hede to heuen/and thenne he behelde & saw the heuen open/ and Ihesu cryst/whiche helde a double crowne And sayd to him thou shalt receyue this of my honde/and a man named Appollinare saue this thyng: & dyde him to be baptised: & therfore the prouost commaunded: that they thre ne togider perseuering in the confessio of our lord shold be beheaded/aboute the yere

of our lorde 181/

Here foloweth the lyfe of saynte Symphorien.

**S**ymphorien was born in the cite of augustydinense/ And beynge a yong chylde shone in grete habundance of vertues/that he fasted the lyf of thaupente. And as paynemes halowed the fest of Venus/ Symphorien was there/ & wolde not worshyp the Image tofore eraclepe the prouost: And thenne he was longe beten/and after set in pryson/ And they wolde haue distressed hym to doo sacrifice/ and proposed to hym many gyftes: He answered and sayd/ Our lorde can well rewarde me ryght: and also he can well punyssh synners/ There the lyf that we owe to god of dethe: let vs praye to god wyth god wyll. Slowe penaunce. is to vnderstande synners enharded ben enoynted with the swetnes of hony/whiche engendreth benyngyn/and thoughtes euill byleup: yowin couetyse tofore all thynges possibill noo thyng For it is bounden to the lawes of the deuyll. And shall be wythholde in the boundes of the cursed & euill wyngge/ And your ioyes whan they be nyg to thynne shall be broken lyke glasse/ And thenne the iuge fulfilled wyth wraue sentence/ & commaunded that symphorien sholde be slayne:

And as he was ledde to the place of his martyrdom/ His omdere cryed fro the gate of her howse. and sayd/ Some. some remembre the of the lyffe perdurable/ Loke vpwarde and beholde hym that reygne in heuen/ The lyffe shall not be taken awaye fro the/ But it shall be changed in to a better.

And thenne he was anon beheaded/ and his body taken of crysten men/and as honourably bered / And soo n



es were shewed at his tombe that  
holden grete honour of the payne  
Gregorpe of tours reherceth of the  
where his blood was shedde. At eu  
in bare alwaye thre stones whiche  
aspent wyth his blood: and put  
in a caas of syluer: and tables of  
losed abowte it/ & bare theym in a  
whiche castell was all brente wyth  
d that caas was founde hole and  
the mydle of the fyre/ And he suf  
th aboute the yere of our lorde CC

begynneth the lyf of saynte  
plmeu thapostle And first  
ocision of his name/

**B**ertylmeu is expow  
ned the sone of aboue han  
gynge the waters/or sone  
of ouerhangynge the see/ he  
is sayd of bar: that is as  
to say as sone/ and tholos: whiche  
moche to say as souerain: and of  
that is to saye water/ And herof  
d Bertylmeu/ as a sone hangin  
er the waters/ That is of god whi  
haunceth the myndes of doctours  
/ For to shedde & besprynge beneth  
aters of doctryne: And it is a na  
fyrre: and not of hebrewe. And bi  
st thre sussenyngees/ that he had  
e to be noted/ he was suspended or  
p two the loue of the worlde/ and  
s suspended/ that is to saye enten  
teuen by loue/ And he was suspē  
at is to saye wrapped in the grace  
the ayde of god: not bi his merye  
s lyf shone: but by the ayde of god  
seconde came the depnes of his wis  
of whiche depnes of wysdom denis  
in his mysticall theologie/ the diui  
tilmeu of whō is moche diuynicee  
lyt/ & that the gospel is brode & gre

te/ & also it is short/ and after the tentent of  
saynt denys: bertylmeu wyll shew: that  
all thynges may be affermed & shewed of  
god vnder one consideracyon / and by a  
nother consideracion may be more proper  
y denyed/



**A**nt Bertylmeu thap  
posle went in to Jude whi  
che is in thende of the wort  
de: and therein he entred in  
to a temple: where an ydol  
le was. whiche was na  
med astaroth. And he as a pylgrym abo  
de there/ in that ydolle dwelled a fede that  
sayd that he coude hele almaner siknes/  
but he lied/ for he coude not make he hole.  
he cessed to make he seke/ & p temple was  
ful of seke peple & coude haue no aswere/  
of thidoll/ wherefore thei wet into a nother  
cite/ where as a nother ydoll was worshi  
ped/ named herith: & they demaded hi whi  
astaroth gaf to he no aswer/ & herith said  
your god is boude with chaines of fyre p  
he neither



## The lyf of saynt Bartylmeu

dare draw brette he speke after that bar  
 tylmeu thapostle of god entred in to the  
 temple: And they sayd to him. Who is þ  
 Bertylmeu/and the deuyl sayd: He is  
 the frende of god almighty/And he is co  
 men in to this prouynce for to auoyde al  
 the goddes of ynde/And thenne they sa  
 yd/tell vs somme tokens & signes that  
 we may know him/and fynde him/and  
 the deuyl sayd to them he hath his heres  
 blacke/and cryspe/his skynne whit:eye  
 grete/his nosegretelles eury & streyt/his  
 herde longe/& hoor a lytill/and of a stra  
 yte & semely stature/He is clad in a whi  
 te cote & a white mantel:whiche in euery  
 corner ben gemes of purpur & precyous  
 stones therein/And it is syth xxvj yerres  
 that his clothes neuer weyed olde ne fou  
 le/He prayeth & worshipeth god on his  
 knees an hundred tymes a daye:and an  
 hundred tymes by nyght/ The angelles  
 gone wyth him:whiche neuer suffer him  
 to be wey:ne to be a hungryd/He is al  
 way of lyke semblaunt gladd & ioyouse  
 He seeth all thynges tofore: he knowith  
 all thyng/he speketh all maner langagis  
 and vnderstondeyth them/And he know  
 eth well what I saye to you / and whan  
 ye seke him/ys he wyll he may shew hym  
 selfe to you/ And ys hym lyst not, not  
 shall ye fynde hym/And I pray you whā  
 ye fynde hym, that ye praye hym that he  
 come not hyder/that his angelles do not  
 me as they haue done to my felaw/The  
 ne they went/and soughte hym diligent  
 ly, and besely two dayes & fonde him not  
 On a daye one that was besette wyth a  
 deuill/cried and sayd appostle of god bar  
 tylmeu thy prayers brenne me/ And  
 thapostle sayd holde thou thy peas/and  
 come thens/and anone he was delguerd  
 ¶ And whan polempen kyng of that  
 regyon herde this thyng/whiche hadde a  
 doughter luma tyk/he sent to thapostle

prayeng that he wolde come to hye/and  
 sele his doughter/And whan the appos  
 tle was come to him / and salde hit the  
 was bounden wyth cheynes /and he a  
 them that went to her/He comma  
 to vnbynde her/and the mynister  
 not goo to her: And he sayd/I ho  
 deuyl fast bounden that was in he  
 therefore be not aferde/And thenne  
 she was vnbounden and delguerde  
 thenne wolde haue presented to the  
 lte camelles charged wyth golde & sil  
 uer and precyous stones/ But he wou  
 not be founden in noo maner/And on þ  
 morowe folowynge thapostle ap  
 to the kyng allone in his chamber/and  
 sayd to him/ wherfore soughtest thou me  
 yesterdape wyth golde & siluer and pre  
 cious stones: Thoo thynges ben n  
 ry to them/that coueyte thynges v  
 But I desire noo thynges terpen/ car  
 nall/Thenne saynt bartylmeu beg  
 to saye many thynges, and enfourn  
 the kyng of our redempcyon/And an  
 other thynges how ihesu cryst day  
 shed the denyll by merueyllous and oue  
 nable puissaunce. Justyce and wy  
 ¶ For it was couenable that he that  
 came the sone made of the erth that was  
 adam, while he was yet a byrgyne hol  
 de be ouercomen of the sone of the byrg  
 ne/He ouercame him hym thenne  
 hely/whan he threwe hym purssat  
 oute of his lordship:whiche had th  
 oute by force our forn fader/ And us  
 as he that ouercometh some some ty  
 unt: sendeth his felawes tofore for t  
 By his signe ouerall: and to caste ou  
 rauntres/In lyke wyse ihesu cryst  
 his messagers ouerall for to take a  
 the honoure and the worshippyng  
 the deuyl right wyse/ For it is right  
 that daynquysshed man by etyng  
 helde hym, that he sholde be ouercome



fastyng: and holde man noo len:  
for it is rightful that he which by  
te of the deuyll was dyspised: that  
arte of Ihesu cryst sholde be vayne  
And lyke as the sawcon taketh  
de: ryght soo toke he Ihesu cryste  
re: by cause he fasted & wolde as  
f he had hūger: And yf he had hū:  
at he myght haue deceyued him by  
And yf he had noo hungrē/thenne  
he wel without doubt. that he was  
ut he myght not knowe him/ For  
hunger and consented noo thyng  
ne to his temptacōs/ And whā  
preched the sacramentes of the sa  
sayd to the kyng/that yf he wolde  
e baptisme: he wolde shew him his  
wunde n wyth chaynes/and the day  
yngē whan the bysshops sacrify:  
whin the palays of the kyngē / the  
es began to crye & saye/ Cease  
yd wretches to doo sacrifice to vs  
e suffre wers than I that am boun  
yth chaynes of fyre by the angel:  
Ihesu cryst/whom the Jewes cruci  
and supposed to haue broughte to  
whiche deeth that is our quene he has  
prysoned/ And hath bounden our  
e in chaynes of fyre/ And anone  
they sette cordes on thymage for  
le done & ouerthrow thydolle but  
yghte not/Thapostle thenne com  
ed the deuyll/ that he sholde yssue &  
ute: and breke thydolle all to pces/  
he yssued oute and destroyed & bre:  
thydolles of the temple/And ano:  
postle made his prayers sayeng  
god of abraham: god of Isaac/ & god  
of Iob/whiche haste gyuen to vs suche  
: that we enlumpne the blynde/and  
the lepers. I desire & requyre that  
multytude myght be heled: And thei  
werde/ Amen: And forthwyth all  
re peple were cured and heled/And

thenne thapostle dyde doo halowe and  
dedye that temple / And comaunded the  
deuyll to goo in to the desert/ Thenne the  
angell of our lorde appered there: & shew  
rounde abowte the temple/ And enserg:  
ned and grauid wyth his synger the sig  
ne of the crosse in four corners of the tem  
ple sayeng. Our lorde sayth this/ lyke  
as I haue you cured/ and made you cle:  
ne of all your siknesse: So late this tem  
ple be made clene of all filthe and ordure  
But I shall shew hym to you that dwel:  
lyd therein tofore: To whom thapostle  
hath comaunded to goo in to desert/and  
doubte ye not to see hym/Make in your  
forhedes suche a sygne as I haue grauen  
in thise stones/And thenne he shewed to  
theim an Ethyoppen more blacke than  
thonder: the face sharpe/ the berde longe /  
his herps hangyng vnto his fete/ his e:  
yen flammyng as hoot fyre/and cast ou  
te sparles of fyre/ And castyng out of  
his mouth flammes of sulphur/and his  
hondes bounden wyth chaynes of fyre be  
hynde his backe: And thenne the angell  
sayd to hym. By cause that thou hast he  
de that thapostle hath commaunded/and  
hast broken alle the ydolles of the temple  
I shall vnbrynde the/ Goo in to suche a  
place. where as dwelleth noo man / and  
be thou there vnto the day of Iugement  
And whan he was vnbunden: he went  
his waye wyth a grete brayenge and ho  
owlyng: And the angell of our lord mo  
unted vp in to heuen in the syghē of the:  
ym all/ And thenne was the kyng bap  
tysed wyth his wyf and his chylderne/ &  
all his peple/and left his reame / And  
was made dyscyppe of thapostle: Thēne  
all the bysshoppes of the ydolles assem  
bled theim togyder: and went to astragar  
ges the kyngē/ and broder to polempen/  
and compleyned of the losse of their god  
des/and of the destruction of their tēples



## The lyf of saynt Bartylmew

and of the conuersion of his broder made  
by arte magyk/ And stryrges was wro-  
the: and sent a thousande men armed to  
take thapostle/ And whan he was bro-  
ughte tofore him, the kyng sayd to hym/  
Arte not thou he that hast peruerterd my  
broder/ and thapostle answerde to hym  
I haue not peruerterd him/ but I haue co-  
uerted hym/ and the kyng sayd to hym.  
Lyke as thou hast made my broder for-  
sake his god/ and byleue in thy god/ soo  
shall I make the forsake thy god. & shal  
sacrifyce to my god. And thapostle sa-  
yd: I haue bounden the god that thy bro-  
der adoured. and shewed hym bounden &  
constryned hym to breke his fals jma-  
ge/ And yf thou mayst so doo to my god  
thou mayst well draue me to thyen idol-  
le: And yf not/ I shall all to breke thy  
goddess. and thenne byleue thou in my  
god. And as he sayd thysse wordes/ It  
was tolde to the kyng/ that his god bal-  
dach was ouerthrowen & all to broken/  
And whan the kyng herde that: he brake  
e al to rent his purpur/ in whiche he was  
clad: and comaunded that thapostle shol-  
de be beten wyth staues/ and that he shold  
be slayn quicke: and soo it was done: the-  
ne the crysten toke alway the body: and  
beryed it honourably. Thenne the kynge  
stryrges / & the byssoppes of the tem-  
ples were rauysht wyth deuyles and  
deyed/ And the kyng polemyen was or-  
deyned bysshop/ and accomplysht thof-  
fice of a bysshop xx yeres moche lowa-  
bly. And after that rested in peas full of  
vertues/

**T**here ben diuers opinyons of the ma-  
ner of his passion: For the blessyd dow-  
thee sayth that he was crucifyed/ and sa-  
ith also/ Berthylmew prechyd to men of  
ynde/ and delpyerde to theym the gospels  
after matthe in theyr proper tongue: he  
deyed in albane a cyte of grete armenye:

crucifyed the hede downwarde: Say-  
odoryk sayth that he was slayn/ &  
is red in many booke that he was  
ded oonly/ And this contrayte m-  
assoylled in this maner: that some  
he was crucifyed/ and was take d-  
er he deyed/ And for to haue grette  
ment he was slayn/ and at last bel-  
ed/ In the yere of our lord CCC xxx  
Sraspyng assaylled cecylle/ and de-  
the yle laparyte. Where as the body  
ynt barthylmew lyeth/ and brake  
sepulture: and threth the bone hyder  
thyder/ And it is sayd that his body  
in such wyse from ynde thyder in  
yle/ Whan the payneme saw: that  
bodi & his sepulchre were gretly hon-  
ored for the myracles that befelle. they  
therof grette dyspyte/ and layd theim  
a tombe of lede/ & threth theim in to  
and by the wyll of god they came  
to this yle/ And whan the saraspyne  
departed: & throwen the bones hre  
re. and were departed thens. Thar  
apered to a monke/ and sayd to hym  
se & goo. and gader togyder my bo-  
ben departed / And he sayd to to h-  
by what reason shall I gader togyder th-  
ne: and what honour oughte we d-  
to theym: whan thou sufferdest vs to be  
troyed/ And thapostle sayd to hym,  
forde hath spared this people here al-  
ge while by my merytes: but for their in-  
nes that they haue synned / whiche  
Bengauce vnto heuen. I haue not a-  
ne geue pardon ne forgyuenesse for  
ym/ And thenne the monke sayd  
shall I amonge so many bones fyn-  
ne/ And thapostle sayd to hym/ thou  
gader theim by nyght / and theym  
at thou shalt fynde shynng thou shalt  
ke vnto: And the monke went & toke th-  
vnto/ and broughte theym wyth him  
a thyp/ & saylled wyth theim to bene



is chyef Cpte of puple / And  
 here they transported thyder / and  
 yd now that they ben at come.  
 x it they of beneuente saye / that  
 ue the body / There was a wo:  
 at brought a vessell full of oyle /  
 out in the lampe of saint Bertyl:  
 / And how wel she enclined the  
 for to putte oute the oyle / There  
 none yssue oute / how wel she tou:  
 yth her synger the oyle clere and  
 one cryed and sayd / I trowe this  
 not agreable to the appostle that  
 his lampe sholde wherefore they  
 n another lampe & it yssued anone  
 that the Emperour Frederyk de:  
 Beneuent. And he hadde com:  
 ded that all the chyrches that were  
 holde bee destroyed / and enforced  
 to here alwaye the goddes fro that  
 n to another place / And ther was  
 whiche founde men all whyte thy:  
 And hym semed that they spake  
 er of somme secrete thyng. And  
 ueyled strongly who they were  
 demaunded theym: and thenne o:  
 theym answerd and sayde / this is  
 ylmewe thapostle wyth the other  
 es / whiche had chyrches in this cite  
 ke and ordeyne to gyde / In  
 maner and by what payne thys  
 our shold be Justefyed / that hath  
 theym out of theyr tabernacles. and  
 ue now consermed amonge them  
 me sentence: that he wythout tary:  
 shal go to the Jugement of god for  
 were there vpon / And anone the  
 our deyed an euyl deth / It is in a  
 redde of the myracles of saintes y  
 ayne mayster halowed solemnly  
 ste of saint Bertylmewe And the  
 l in the fourme of a mayde appered  
 s mayster that prechyd / And whā  
 be her / he bad her to come and dyne

wyth hym / and whan they were sette at  
 the table / she enforced her moche for to  
 drawe him to her loue / And theie saint  
 bertylmewe came to the pate and pray:  
 ed that he myght come in for the loue of  
 saint bertylmewe. and she wolde not but  
 sent hym brede: and he wolde none ta:  
 ke. but prayed the mayster by his mes:  
 sage / that he sholde saye / what thyng  
 that he supposed was moost propre in a  
 man / And he answerd to laughe / And  
 the mayde saide nay / It is syne in which  
 a man is conceyued / born: and lyued in  
 synne And saint Bertilmewe answerd  
 that he had well sa yd / But she  
 had more profoundly answerd: And the  
 pylgrym demaunded after at the may:  
 ste where the place was contynnyng the  
 space of a foot where had god made gre:  
 test myracle / And he sayd the sygne of  
 the crosse / in whiche god hath made ma:  
 ny myracles: And she sayd nay it is y  
 fede of a man / In whiche the lytell worl:  
 de is / And thapostle alowed the senten:  
 ce of that one / and of that other / And he  
 demaunded the thyrde tyme / how ferre it  
 was fro the souerayne spege or sette in  
 heuen / vnto the lowest and depest place  
 of helle / And the mayster sayd that he  
 wist not and she sayd I knowe it well  
 For I fell doune from that one to that  
 other / And the deuyll fell doune in to  
 helle wyth a grete bruyte and howlyng /  
 & theie they sente for the pylgrym and  
 he was banysst and gone alwaye &  
 they coude not fynde hym And in lyke  
 wyse nyght accordyng to this is redde of  
 saynt Andrewe / The blessyd ambrose  
 sayth thus in the preface. that he made of  
 this appostle in abredgyng his legende /  
 Jhu Criste y hast vouchsaf to shewe to  
 thy dyscyples prechyng many thynges  
 of thy dyuine trynity in merueylo9 ma:  
 ner. & thy mageste / among / whome thou  
 f i



## The lyf of saint Bertilmeu

hast sente the blessed bertylmeu honou-  
re by ryght grette prerogatyf in to a ferre  
countree/ And how be it/ that he was all  
fer fro humayne conuersacion/ Neuer/  
theles he deseruyd by the encreacyng of  
his predycacions to marke: And thyn-  
ke in the sygne the begynnynge of that  
peple/ Wa by what lounge is the mer-  
ueyllous appostle to be honoured/ And  
whan the hertes of the peple of his ney-  
hours suffysed not to hym to receyue his  
seede/ he thorough persed leke in fleyng  
in to the last cuntrees of the londres of  
ynde/ and entryd in to the temple where  
ther were grette compaignie of syke peple  
wythout nombre/ And made the deuyl  
so muet/ that he gate noo remembraunce  
to them: that odoured hym/ And the may-  
de that was lunatyke by tourmente of þ  
deuylle he dyd enbynde: And delguerd  
her all holl to her fader: O how grette was  
this myracle of holynes whan he made  
the fende enemye to the lynage humaine  
and breke and destroye his owne ydolle  
and bryng it to nought/ O how worthy  
is he to be nombred to the heuently com-  
paignie: to whom the angell appieryd to  
preyse the fayth of him by his myracles  
And came fro the souerayne halle / and  
shewed to alle the peple the deuyl chay-  
ned/ and ryght folwe: and the sygne of  
the crosse emprest in the stone berynge  
helthe: And the kynge & the quene were  
baptysed wyth the peple of theyr cyties  
And at the last the tyraunt broder of po-  
lempey newe in the fayth by the relacyō  
of the bysshops of the temple made the  
blessyd appostle constaunt in the faythe  
to be beten/ slayn/ & receyued ryght folwe  
deth/ And as he denounced the mescheyf  
of deth/ he had and bare wyth hym in to  
the glorie of heuen byctorye of his glo-  
ryous stryfe/ And the blessed theodore  
Abbot and noble doctour sayth of thys

apostle in this maner amonge other  
thynges/ The blessed appostle Bertyl-  
meu preached fyrst in lychaone:  
ter in ynde and at the last in att  
Cyte of grette armenye: And the  
fyrst slayn and afterwarde his he-  
ten of & there he was buryed/ And  
he was sente of our lord to preche  
suppose. he herd how our lord said  
Go my dysciple to preche: Forde  
this countree: and go fight/ and be  
of perylls: I haue fyrst accom-  
and synysshed the werke of my fader  
am fyrst wytnesse/ Iyll thou the  
that is necessarye & folowe thy  
loue thy lord: gyue thy blood / & f  
blod/ thy fleshe/ for his fleshe/ & f  
Whiche he had suffred: late thyn ar-  
be debonayre in thy swetynge. a suf-  
fre swetely amonge wycked peple and  
be pacient amonge them that peryshe  
and the appostle reculled not: Thus a  
trewe seruaunt & obeyssant to his  
ster wente forth joyeng/ and as a  
of god elumynyng in derknes the l  
of holy chyrche. Lyke as the blessed  
austyn wytnesseth in his booke/ th  
ke a tyler of Ihesu cryst he proffyd in  
spirituell tylyng: Saint peter the  
le taught the nations: but saint Bertyl-  
meu dyde grette myracles: Peter was  
crucifyed the hede downward: And  
tylmeu was slayn quick. and ha his  
hede smytyn of: And they thweyne  
ced gretly the chyrche by the yestes of  
holy ghoost/ And ryght as an harp  
ueth a ryght swete sowne of many  
ges In lyke wyse alle the appos-  
gaue swete melodye of the bytē day-  
ne/ & were establisshed by the kyn-  
of kynges: & they departed amonge  
al the world. And the place of armenye  
was the place of Bertylmeu: th  
fro euilath vnto gabooth / There



see hym wyth the plowgh of hys  
 rpe & felde & unreasonable folowing  
 expensse of the herte the word of &  
 and in plantyng the vygnes of  
 and trees of paradys: And to  
 the settynge medecynally the remedi  
 the passions: And threwe thornes  
 allygably and cut doune trees of  
 ye/and closed theym aboute wyth  
 of doctryne/ But what rewarde  
 the tyrauntes to theyr curate/ they  
 hym dyshonoure/ cursyng for be  
 on/ paynes for pestes/ tribulacio  
 e: And ryght bytter deth for rest  
 : And syth that he hadde suffred  
 tomentis he was of theym dys  
 and slayn quyeck and deyde not  
 yet for all that he had theym not in  
 that slewe hym/ but admonestred  
 by myracles/ and taught them bi  
 straunces that dyde hym harme /  
 here was no thyng that myght re  
 theyr bestyall thoughtes/ ne wyth  
 them from harme/ what dyd they  
 hard/ they enforced them agaynste  
 y body: And the malades and se  
 refused theyr medycine and heler  
 refused him that enlumyned thei  
 nes. gouerned them that were in  
 / and gaf lyf to them that were de  
 id how caste they hym out/ certein  
 the threwe the body in to the see in a  
 of leed/ And that cheste cam fro the  
 of Armenye wyth the chestes of  
 other martirs: For they dyde also  
 les/ and weren throwen wyth him  
 in the see And they four wente before  
 space of the see: and dyde serupce  
 to the apostle lyke as seruautes in a ma  
 ner/ that they came in to the par  
 of cecylle in an yle that is named  
 ys: lyke as it was shewed to a bis  
 of hostyence whiche thenne was pre  
 sent these ryght ryche tresour came to

a ryght poure woman/  
**A**nd these ryght precious margare  
 tes came to one not noble/ The ryght  
 shynnyng lyght came to one ryght fey :  
 And thenne the other four came in to &  
 other londes/ and lefte the holy appostle  
 in that yle/ and he lefte the other behynde  
 hym/ & that one/ whiche was named pa  
 pyen wente in to a cyte of Cecylle/ and  
 he sente another named lucien in to the cy  
 te of messenne . And the other threwe  
 were sente in to the londe of Calabre sen  
 te gregory in the cyte of Colompne and  
 a chare in to a cyte named chale/ Where  
 yet at this daye they shyne by merytes  
 And thenne was the body of the appost  
 le receyued wyth ympnes/ lounges / &  
 candellis honourably/ & ther was made  
 & bylded a fayre churche in & honoure of  
 hym and the montayn of Vulcan is ny  
 ghe to that yle/ & was so it moche greuou  
 by cause it receyueth fyre the whiche mo  
 untayne was wythdrawe: by the mery  
 tes of the holy saint fro that yle & ny  
 le wythout to be sene of ony body And  
 was suspended toward the see/ And yet  
 appierd it at this daye to theym that  
 see it/ as it were a fygure of fire sleynge  
 awaye / Now thenne therefore I salewe  
 the Bertylmeuwe-blessyd of blessed sain  
 tes whiche art the shynnyng lyght of holi  
 churche/ Iysshur of fysshes resonable/  
 hurter of & deuylle whiche hurter & worl  
 de by his theste / Enioye the sone of the  
 enlumynnyng all erthely thynges mouth  
 of god/ Iyrye tongue pronouncyng wis  
 dom/ Iotayne sprynging goodly ful of  
 helth/ whiche halowest the see by thy go  
 ynges & wayes not remeuable whiche  
 makest & erthe rede wyth thy blod whiche  
 repayrest in heuenes shynnyng in the mid  
 dle of the dypne company clere in the  
 resplendysshour of glorie/ And enioye &  
 in thy gladnes of ioye insatiablen amen/  
 F ij



## The lyf of saint Austyn

And this is that theodore saith of hym /  
Here beginneth the lyf of sainte  
Austyn doctour And fyrste of the  
interpretacion of his name /



**A**ustyn this name was  
sorted of hym for the excel  
lence of his dygnyte / Or  
for the feruente loue that  
he had / or for the exposicio  
of his name For the excel  
lence of his dignyte / For lyke as them  
prouer Augustus precellyd all other kin  
ges ryght soo he excelled alle other doct  
ours / after that Remygge sayth / the o  
ther doctours be compared to sterres / &  
this to the sonne / As it appieryd in the  
Epysele that is songen of hym . he thy  
nynt : in the temple of god like to y<sup>e</sup> sonne  
shining : Secondly for the feruent loue /  
For lyke as the moneth of August is  
hote by hys . soo is he enchauffed of the fy  
re of the dyuine loue : wherefore he saith  
hym self in the booke of confessions /

Thou hast thorough perced my heart  
thy charite / Also in the same thou  
brought me : in to a desyrpous aff  
withyn forth . whiche can not be as  
And I wote not to what swetene  
made in me / I wote not what I sh  
I wote wel it shall not be in this  
Thyrdly for the exposicion of the  
August is as moche to say as gre  
and styng is a cyte / And ana is as  
che to saye as souerayne / And t  
augustyn is as moche to saye : as  
cyng the cyte souerayne / And it is  
gen of hym : this is he that may be  
crete the Cyte of god / Or it is sayd  
glosaie / Austyn is sayd grete : by  
and clere . he was grete in his lye  
in his doct ryne . and blessyd in glo  
Possydonius bisschop of calament  
pyled his lye / as Cassiodore sayth  
book of noble men :

**S**aint Austyn the  
doctour was born i  
fyrste in the cyte of  
ge : And was com  
noble kyntede : And his  
fader was named i  
ce : and his moder monyea / he was  
ciently instruct in the artes lyberall  
so that he was reputed for a suffysaur phi  
losopher : and a ryght noble doctour for  
he lerned all by hym self wythout  
ster in redyng the boke of Arysto  
and all other that he myght fynde o  
tes lyberalle : And he vnderstode th  
as he hym self wytnesseth in the boke  
of confessions sayeng / Alle the boke  
ben called of the artes lyberall : then  
moste wretched seruaunt of all couetyse  
redde them by my self alone : & vnder  
de all them that I might rede / & al the  
the craft of spekyng & of deuyfing / the  
them of deuyfions of figures : of mi  
& of nombres I redde & vnderstode  
wythout grete difficulte . and wythout



of ony man: this knowest thou  
god. For the hastynes of myn  
condyng & the yeste of lerning is  
only / and cometh of thy name  
I haue not sacrefyed to the therefore  
wythout charyte edesped not / but  
th in therrour of manychpens:  
affirme that ihesu cryst was fan  
e / and renge the resurrection of the  
: And in the same errour Austyn  
id abode therein nyne yeres: whyle  
an adolescent and was brought  
ue the truffles and japes that say  
e sygge tree wepeth / whan his fig  
n taken alwaye or leues: & whā he  
of yig yere of age / he began to rede  
booke of phylosophy in whiche he  
aught to despyse the Vanytes of y  
/ And bycause that booke plesyd  
bell: but he began to be sory that the  
of ihesu cryst whiche he had lerned  
moder was not therein /

And his moder wep  
and enforced her mothe to brynge  
to the veryte of the sayth / And as  
edde in the booke of confessyons .  
as in a place moche heuy: And her  
ht that a fayre yonge man was to  
for that enquired of her the cause of  
aynes /

And she sayd I  
here the losse of my sone Austyn: &  
swerd be thou sure For where thou  
is: & the salve her sone besyde her / &  
wh she had told this to austyn / he sayd  
to his moder thou art deceyued moder / it  
was not sayd so / but where that I am y  
and she sayd contrary / sone it was  
no to me but where I am: thou arte  
Q thenne the moder ententyfly pray  
ed and requyred a bysshop instantly that  
he shold praye for her sone augustyn:

Q he beyng ouercamen sayd to her by  
the oys of a prophete / Goo thy waye

surely / For a sone of so many teris may  
not by possybylyte peryshe / And whan  
he had certeyne yeres taught Retoryke  
in cartage: he came to rome secretly wyth  
out the knowlege of his moder: And as  
sembled there many dyscyples: and his  
moder hadde folowed hym vnto the gate  
to make hym a bydde . or ellys that she  
shold go wyth hym / And he abode there  
all that nyght / but he departed secretly /  
on the morn / And whan she appercey  
ued it / she replenysshed the eeres of oure  
lorde wyth clamour . And wente in the  
mornyng and at euen to the churche / and  
prayed god for her sone: In that tyme  
they of Melane requyred a doctour of re  
toryke of Symache the prefecte of rome  
that he myght rede Retoryke at Melane  
And that tyme ambrose seruaunt of god  
was bysshop of that cyte / and augustyn  
was sente at the prayer of them of Me  
lane / & his moder myght not resee: But  
dyde moche payne to cam hym: and for  
de hym that he ne was very manachyen  
ne very catholyque / And thenne it hap  
ped that augustyn began to haunte with  
saint ambrose / and ofte herde his prey  
cations / And was moche ententyf to he  
re yf ony thyng were sayd agaynste the  
manychpens or other heresyes /

¶ On a tyme it happed that saynt am  
brose dysputed agaynste the errour mani  
chyen longe and condempned it by ope  
and euident reasons / and by auctorytes  
soo that this errour was all put out of y  
herce of augustyn / & what befelle to him  
afterward / he reherceth in the kook of his  
confessyons / and sayth / whan I knewe  
the fyrst / thou bestest alwaye thyngfyrmyte  
of my sytte / thynnyng in me forcibly / &  
I trembled for drede of good loue . And  
I fonde my self ryght fer fro the in a re  
gion of vnlykelyhode: lyke as I herde  
thy boys of heuen on hyghe sayeng / I



## The lyf of saint Austin

am mete of gretnes entered / and thou shalt ete me / thou shalt not chaunge me in the as mete of thy flesh / but thou shalt be chaunged in me . And as he refreced there / the lyf of ihesu Cryst plesyd hym moche wel / but he doubted yet to go in such distresses . but our lord put in his minde þæt he shold go to symplycyen : in whom all dypne grace shone / for to refrayne his desyres . and for to saye to hym what maner was couenable to lyue / for to go in the waye of god / in whiche that other wente . For al that was done dyspleysid sauf the sweteness of god / and the beaute of the hous of god whiche he loued / And symplycyen beganne to exhorte hym : & saint augustyn exhorted hym self & sayde / how many children and maydens serue in the chyrche of god to our lord : and mayst not thou doo that they do in theim self and not in their god : wherefore tariest thou : cast thy self in hym / and he shal receyue the / and rewarde the / And amonge these wordes / Victoryn came to hys mynde / thenne symplycyen was moche gladd / and tolde to hym / how Victoryn was yet a piam / and deserued to haue a grete ymage to his likenes in the markette of rome / And how he oftymes sayde that he was a crysten man / To whom Symplycyen sayd I shall not belyue it but yf I see the in the chyrche : And he answered merely : The walles make not a man crysten / At the last whan he came in to the chyrche he brought to hym secretly a booke wherein the Credo of the masse was and bad hym rede . and he ascended vpon hyghe and wyth a hyghe voyce on hyghe pronounced it / whereof some were reueryled and the chyrche was ioyefull . and all cryed sodenly / Victoryn / Victoryn / and anon they helde theyr pees for ioye / and after that ther came fro auffyke a frenche of augustyn whiche was named pon-

cyen : And recounted to hym the myracles of the grete antonye the ben dede before vnder Constanstyn perour : & by the ensamples / And enforced hym strongely : so that he led his selawe Alpype as well as he / as mynde / & cryed strongely / for what here we / vntaught people raupsshe and take heuen . And our connyng and doctrynes synke in to helle . And by cause that we be ashamed to folowe And thenne he ranne in to a garth as he sayth hym self / he cast hym self vnder a fygge tree / And wepyng bytterly / and gaf oute wepyng cause he had tarped soo longe for daye / and soo tyme to tyme / And gretefully tourmentyd / soo that he had no maner in hym self for sorowe of longe taryng / lyke as he wyrteth in the booke of his confessions / and sayde / lord how thou art hyghe in hyghe ges & depe in depenes And departed ne gost out of the waye . And whiche we came to the / A lord he sayde me moue me chaunge me / and enlume me : raupsshe me / and make swete / softe all myn enpessmentes and lettiges as it aperteyneth . for I drede them : I haue loued the ouer late : thou kaulde so olde and so newe / For ouer late I loued the / thou were wythyn / and I was wythoute : and there I sought the / And in the vaulte / and sayrenes that haste I fylle it alle defourmed & fowly / thou were wyth me / but I was not wyth the Thou hast called and cryed and broken my deafnes / Thou hast enlumed : and haste put awaye my lonelines . Thou hast replenysshed me with fragraunt odours and I haste me to the : I haue tasted the / and a hungry / and desyre the / Thou hast fasted



I am brente in the Bois of louing  
 es and as he wepte thus bytterly:  
 e a Bois sayeng: Take and rede  
 none he opened the book of thap:  
 and cast his epen on the fyrst cha  
 and rede: clothe ye yow in our lor  
 fu cryst/ And anoue all the doub  
 derkenes were extynct in hym: &  
 mene tyme he began to be so grete  
 tmentyd wyth toowt ache / that al  
 he sayth he was brought to byleue  
 vnyon of Cornelys the phyloso  
 Which putteth that the fouerayne  
 of the soule is in wysdom and the  
 aine wele of the bodi is in suffring  
 ayne ne sorowt / & his payne was  
 xte and belement that he hadde lost  
 pect: wherfore as he wryteth in the  
 of Confessions: he wrote in tables  
 age, that alle men shold praye for  
 that our lord shold as wage his pay  
 And he hym self kneled doune wyth  
 ther, & sodenly he felt hi self hoole:  
 thenne he sygnefyed by letters to  
 oly man saint ambrose that he wol  
 ide to hym word: which of the too  
 of holy wryte apperteyned best to re  
 for to be made moost coueynable  
 to e crysten sayth/ And he sente to him  
 ber/ ysage the prophete: bi cause that  
 as sene to be the shewer and prono  
 ur of the gospel/ and of callynge of  
 m / & whan augustyn vnderstode not  
 the begynnynge/ and supposed all the  
 naunt to be otherwyse than it was  
 to he dyffered to rede theym/ tyll he  
 more connyng in holy wryte/ and  
 in the dape of eter came And augus  
 ty was xxx yere olde/ he and his sone  
 the was named a deo datus/ a childe  
 of obte wryte and vnderstodng/ who  
 he adde gotten in his yowthe/ whan he  
 is a paynym & a phylosopher wyth  
 eppe hys frende by the merites of

his moder & by prechyng of saint ambro  
 se receyued baptysme of saint ambrose /  
 And thene as it is redde saint ambrose  
 sayd/ Te deum laudamus: and saint au  
 gustyn sayd, Te dominum confitemur /  
 And soo the two to gider ordeyned and  
 made this ympne/ And songe it vnto p  
 ende/ And so wytnessyth it honorius in  
 his booke which is named the myrrour  
 of the chyrche And in somme other olde  
 bookes the tytyle of this ympne or psal  
 me is intytled/ the Cantycle of ambrose  
 and of augustyn And anone he was  
 merueylously conformed in the sayth  
 catholyke and forsoke all the hope that he  
 hadde in the world/ And renounced the  
 scoles that he ruled / And he shewed in  
 his book of confessions / how he was  
 fro thenes forthe achaffed in the loue of  
 god sayeng lord thou hast thorough per  
 ced myn herte wyth thy charyte And I  
 haue born thy wordes tyed in myn en  
 trayles/ And then samples of thy ma  
 ners/ which y hast made of blake whyte  
 and shynnyng/ and of dede lyuyng: and  
 of corrupte thoughtes thou makest say  
 re and hygh vnderstondyng in heuenly  
 thynges: I mounted vp in to the hyl  
 le of wepyng / And thou gauest to me  
 syngyng the cantycle of grees: sharpe a  
 colles: and cooles wastynge/ ne I was  
 not in tho dayes fulfyllid in thy mer  
 ueylous sweteness: for to consydere the  
 heygth of the deuyne cosewylle vp on the  
 helthe of the lagnage humayne/ How  
 moche haue I wepte in thy ympnes &  
 cantycles swetely solwynge / And by  
 the voyces of thy chyrche I haue ben moe  
 ued egrely:

The voyces haue wonnen in myn eres /  
 And thy trouth hath dropped in myn  
 herte/ And thene teeres haue wonnen  
 doune/ and I was well eased wyth the  
 Thenne these thynges were establisshed  
 If iij



## The lyf of saint Austin

to be songen in the chyrche of melane:  
 And I cryed with an hygge crye of min  
 herte/O in pace. O in idipsum: O thou þ  
 sayst I shall slepe in that same and ta  
 ke reste thou arte the same/ For thou art  
 not chaunged/ and in the is reste. forge  
 tyng alle labours: I reede all that psal  
 me / And I brenned. Whiche somtyme  
 hadde ben a baker bytter and blynde  
 agaynst the lertres honyed with the swe  
 tenes of henen. And enlumpned wyth  
 thy lyght/ and Epon suche scriptures I  
 helde my pees/ and spack not / O Ihesu  
 cryst my helper/ how swete is it sodenly  
 made to me to lacke the swetenesses of  
 truffles and Japes/ which were fer fro  
 me to leue and forsake. and now to le  
 ue and forsake them it is to me grete  
 ioye/ Thou hast cast them out fro me /  
 And thou which arte souerayne swete  
 nesse hast entryd in to me for them whi  
 che arte swetter than ony swetnes or de  
 lyces more clere than ony lyght. And  
 more secreete counseylls/ and more hygge  
 than all honoure/ And ther is none mo  
 re hygge than thou/ And after this he to  
 ke Nebraundyon and euodyon and hys  
 moder/ and retourned agayne in to Af  
 fryke: But whā they came to hostebryn  
 his swete moder deyde: and after her deth  
 Augustyn retourned into his propre he  
 rytage. and there entended wyth them  
 that bode wyth hym in fastynges and in  
 prayers/ He wrote bookes/ and taught  
 them that were not wyse/ And the fa  
 me and renomme of hym spradde ouer  
 all/ And in all his bookes and werkes.  
 he was holden merueylous: he refused  
 to come to ony Cyte where as was noo  
 bysshop. leeste he shold be lette by that of  
 fyce: And in that tyme was in yponen  
 ce a man full of grete vertues: which sen  
 te to augustyn/ that yf he wolde come to

hym: that he myght here the good  
 mouth/ he wold renounce the world  
 whan saint Augustyn knele it/ he  
 te hastily thyder/ And Valeryen  
 shop of yponence herd his renomme  
 fame/ he ordeyned hym a preste in h  
 che. how be it/ that he refused it moche  
 wepte. And somme reputed hym  
 to be made by pryde: And sayd  
 in confortyng hym / that it was t  
 he were a preste thought he were  
 to a greter offyce /  
 uertheles he approchyd to the Byss  
 ryche/ And anon he establyssh  
 monastery of clerkes/ And began  
 lyue vnder the rule of thapostles  
 of which monastery were ten chos  
 to be bysshops: And by cause the se  
 shop was a greke. And but lxxij  
 tred in latyn tongue and taught: he  
 polwer to Augustyn for to preche ag  
 ste the maner of the chyrche Orienta  
 And therfore many Bysshops de  
 sed hym. but he raught not / yf he  
 to be done by the sayde Augustyn  
 which he coude not doo hym self/  
 ¶ In that tyme he conuaynyng  
 fortunate the preste a manychen  
 che was an heretyke/ and many othe  
 retikes/ Which namely were rebap  
 sed denostikes: And manychpens  
 thys he confounded and ouercame/  
 Thenne the blessyd Valeryen / dour  
 lest Augustyn shold be taken a  
 from hym for to be made and requ  
 to be a Bysshop in another cyte. And  
 he wolde haue gladly offryd to hym  
 bysshopricks/ but he supposed that he  
 de haue fled in to som secreete place  
 as he shold not haue be founden / And  
 thenne he impetred of tharchbysshop  
 cartage. that he might cesse/ and leue  
 bysshopricks/ And that he wold prom



Austyn to be bysshop of the chyrche of  
 ce/ But whā augustyn herde that  
 ed it vterly in all maners/ Neuer  
 he was constrayned and soo coact  
 took at the last the cure of the bys  
 e/ whych he sayd/ þ he ought  
 e ordeyned: the bysshop liuynge  
 ayd & wrote for thymbycion of the  
 all counseyle. the whiche he lerned  
 at it was ordeynyd in the counseil  
 of the bysshoppes: that all the statutes  
 aders oughte to be sayd to ordeyn  
 them/ that ordeyned theym / And it  
 that he sayd after hymself: I ne  
 r lorde soo angry wyth me in noo  
 as that I am not worthy to be set  
 th ygnite of the gouernaunce of the  
 chyrche/ His clothyng & hoofing & shoy  
 nyl other adournemētes & aray were  
 not of fawle ne ouer fayne but they we  
 of suffaunt moderate & competent:  
 And sayd of himself. I am asha  
 mous of my clothyng/ and therefore  
 ony is geuen to me I selle it: for  
 thing may not be comyn/ the pyys is  
 : He vsed alway his table spa  
 : He vsed alway potage & wortes for  
 like/ and oft tymes he had flesch for  
 & seke peple/ & he loued better atte  
 his sole lessons & disputaciōes thā me  
 he had thise verses written at his ta  
 ble: cuiusquis amat dictis absentū rōde  
 / Hanc mensā Betitā nouerit esse  
 libinē that is to saye. who soeuer loue to  
 ny pe ony creature. that is absente it  
 maye sayd. that this table is denyed to  
 hym all: For on a tyme as a mā had  
 to sei his tongue to saye of a bysshop fa  
 mylyr wyth him he rebuked him cruelly  
 & sayd that he shold leue or race away thi  
 se verses. or goo fro the table. On a time  
 when he had bōden to dyner some of hys  
 fren: one of the entred in to the kechyn  
 & fō yet all the mete colde that they shol

de haue at dyner/ & anone he returned to  
 austyn & sayd/ what haue ye for our dy  
 ner/ and austyn answered to him/ I wote  
 ne can no skylle of such mete: & thenne  
 he sayd: I shall not thenne dyne wyth þ  
 And thenne augustyn sayd: that in thin  
 ges he had lerned of saynt ambrose/ The  
 fyrst is that he shold neuer demaunde wi  
 fe for a nother man / The seconde that he  
 shold neuer not lene his hors to a nether  
 that wold ride and the thirde/ that he shol  
 de goo to noo feest. The cause of the fyrst  
 lest they accorde not/ And be not of one  
 wyll: and curse hym that broughte hem  
 togyder: The cause of the seconde/ lest the  
 ryder take harme in his ridyng/ and bla  
 me hym: that lent him the hors. The cau  
 se of thyrde lest at the feest he lose the ma  
 ner of temperaunce/ He was of soo grete  
 purete & humylyte that the ryght lpytill si  
 nes whiche we repute for none/ he confes  
 sed them to god/ as it appereth in the bo  
 ke of his confessions/ And accused him  
 self mekly to our lorde. for he acused him  
 self there/ that whan he was a child how  
 he playd at the balle/ whan he sholde goo  
 to school / Also of that he wolde not lerne  
 of his fader & moder and of his masters  
 but by constraynt/ Also whan he was a  
 chylde. of that he rede gladli the fables of  
 eneeas/ & cōplayned dido/ whiche deid for  
 loue/ Also of that he had stollen mete fro  
 the table/ and oute of the celier of his fa  
 der & moder/ that he had gyuen to childer  
 ne that played wyth him/ And of tha: þ  
 at the playes and games he had byctō  
 rye by frawde/ Also he confessyd him of  
 stelynge of peeres of a peere tree standin  
 ge nygh his bynyerde whan he was yō  
 perre olde: In the same booke he acu  
 sed hym of that lpytill delectacyon: why  
 che somtyme he felte in etyng. And sayd  
 thou haste taughte me: that I sholde ta  
 ke nothyng of mete like a medycyne



## The lyf of saynt Austyn

But whan I goo to rest wyth full hely-  
thenne I goo in the waye, in whiche the  
snare of concupyscence assayleth me/  
And how well that the cause of etyng &  
drynkyng ben cause of helthe/ the adioy-  
neth wyth her a perillous chamberer/that  
is joyouster: whiche enforceth her ofte to  
peryth/soo that by the cause it is of the cau-  
se of that I wolde doo for helth. Drunken-  
nesse is ofte ferre fro me/ I beseeche the lor-  
de haue merci on me: that it approche not  
me: And lord who is he/ but somtyme he  
is rauyschid oute of his metres/who that  
it be: that is not/ certaynly is moche per-  
feyght: I am not/ I for I am a synfull  
man/ Also he helde hymselfe suspecte of  
smellyng/ sayenge/ of vnlefull smellyng  
I entermete me not ouermoeche/ whan  
they be present/ I requyre theym not/ and  
yf I haue theym I refuse theym not/ ne I  
coueyte theym not: as me semeth/ whan  
I lacke theym/ I shal not be deceyvd/ no  
man sayth he oughte be sure in this lyff/  
For it is sayed all temptacyon/ that is  
to wete/ that he may be made of the wor-  
se the better/ and yet of the better the wer-  
se: And he confessyd hym also of helyng  
sayenge/ the delytes & voluptuosities of  
myne eeres haue holwed & subdued me  
but thou hast vnbounde & delpuerde me/  
For whan it happed me that the songe  
more moued me than the thyngge songen  
I confesse me sore to haue synned/ And  
thenne I wolde that I had not herde him  
of that songe And thenne he accused him  
of seying/ of that he salwe somtyme glad-  
ly the hounde rennyng/ And whan he  
wente somtyme by auenture by the feel-  
des he behelde gladly huntynge/ And  
whan he was at home he behelde of centy-  
mes the spynscoppes or spyders. taking  
flyes by the nettes of their copwebbes.  
herof he confessed hym to our lord. For  
sometyme they toke from him good though

tes/ and letted him of some gode  
And he accused himself: of thap-  
praying: And of the mouyng  
ynglory/ Sayeng that he wolde  
sed of men/ and thou blamest him  
not be defeded of men: whan thou  
hym/ He be wythdrawen. wh  
shall dampne him: For man is  
for some gyfte: that thou hast g  
him/ Neuertheles he enioyeth more  
he is praysed/ than he dooth of the  
thou hast gyuen/ We ben tempt  
daye wyth thys temptacyons  
ceasing: or cotydian forays is  
gue humayne. Neuertheles I wo  
that the name of euery good dede  
be encreased by the helpe of a stra  
uth: But the tongue encreaseth  
but blame mynselfe it: I am so  
tyme of my prayssynges/ whan  
prayed in me: in whiche they dy  
me/ For soo some maners ben este  
ter than they ben/ This holy man  
ded right valyauntly the heretike  
moche that they preched openly that  
re noo synne to slee augustyne/ And sa  
yd that he oughte to be slayne lyk  
se/ And they affermed that god p  
ned all the synnes to theym that sle  
And was oft tymes awayted o  
And whan he went in to ony pla  
sette espyes/ but by the grace of g  
were deceyvd of theyr vyage. &  
not fynd him/ He remembreth al  
poure peple: and socoured theym  
that he myghte haue/ And som  
commaunded to breke the vesselle  
thyrche for to geue to the poure  
And dyspende it amonge the ned  
He wolde neuer bye hous/ ne fe  
tolne/ And refused many her  
that weren falle to hym/ Wh  
he sayd/ that they appertained to  
derne of the dede people: And to



were nexte of theyr kynne/ And it  
 sed hym ynough/ that whiche fylle  
 n bi þ church/ and yet he was not en  
 f for the loue of suche goodes/ But  
 nyght he thought in dyuine scrip  
 /He had neuer study in new fabry  
 ne buyldynges/ but eschewed to sett  
 n his courage: whiche euer he wolde  
 free fro all bodely greues/ soo  
 he myghte more freely entende & mo  
 itynuelly to the lesson. Neuertheles  
 olde not forbeide theim that wolde eue  
 f that he sawe theim not doo it dysa  
 erally/ he praysed theim strongly þ  
 desyre to deye: and remembered mo  
 for therupon/ the ensamples of thre  
 by doppel/ For whan ambrose was at  
 nde/ he was prayed that he sholde ge  
 nger space of his lyf by his prayers  
 answeide I haue not lyue soo that I  
 ashamed to lyue among you/ And  
 I am not aferd to deye/ for I haue a good  
 / whiche answered augustyn praysed  
 myghtously/ And also he said of a no  
 bysshop/ that it was sayd to hym þ  
 as yet moche necessarye to the chir  
 ch/ and that he sholde pray to god for the  
 uerance of his syknesse/ And he sa  
 yd I dyde neuer well but selde: wher  
 sholde he deliuer me now/ And of a  
 nyer bysshop: that he sayd that cyprian  
 to/ whan he was in greuous siknes.  
 prayd that god wold sende him hel  
 / A yonglyng appered to him. and lo  
 kyd sternly on hym/ and sayd to hym bi  
 de ay/ thou doubtst to suffre to yssue  
 out shall I doo to the He wolde neuer  
 he that ony womā sholde dwelle with  
 h/ ne his owne suster: ne the doughter  
 of his broder/ whiche serued god togyder  
 / he sayd though yf his suster. ne of  
 hyncees myghte none euill suspencion  
 geue/ Neuertheles by cause that suche  
 yones myghte not be wythout other þ

seruyd theym: And also other myght co  
 me to theym of suche myghte the though  
 tes be moued to temptacyons/ or myght  
 be dyffamed by euill suspencion of men/  
 He wolde neuer speke alone wyth o  
 ny wyemen but yf it were in secreete: he ga  
 af neuer noo goodes to his kynne ne to  
 his cosyns. Ne he retched whether they ha  
 bounded or were nedgy. He wolde neuer  
 or seelde pray for ony/ neyther by lettres  
 ne by wordes. Remembryng a certayn  
 philosopher/ To whom his frendes had  
 not giuen moche to in the tyme of his hū  
 gre: Of the purssaut that is requyred.  
 yeueth Verely whan he spake for his frē  
 de he attempted soo the maner of his dy  
 tte/ that he was not ouerhastyng hymself  
 / But the curtesye of the saye desers  
 up to be herde / He wolde gladlyer here  
 causes of vnknowē men than of his frē  
 des: For bytweene theim he myghte frely  
 knowe the default. and of theym to ma  
 ke one his frende/ For whom by righte  
 myghte gyue sentence/ And of his frend  
 des he was sure to lese one that was him  
 apensē whom he gaaf the sentence. he was  
 desyred to preche the worde of god in ma  
 ny churches: And there he preched and co  
 uerted many fro errours:

Whan he preched he had a custome som  
 tyme to departe him fro his purpoos:  
 And thenne he sayd that god had ordey  
 ned that for the prouffyte of some perso  
 ne/ As it appered to a manychien why  
 che in a sermon of augustyn: where as he  
 departed fro his matre/ and preched aga  
 ynst the same errour/ and thereby he was  
 conuerted to the sayth:

In that tyme that the gothes had  
 taken Rome/ And that the Idolatryes  
 and false Crysten men enioyed theym  
 therof / Thenne made saynt augustyne  
 therfore the booke of the cytre of god: In  
 whiche he shewed fyrste þ myghty men



## The lyf of saynt Austyn

were destroyed in this lyf. And the euyl men floured/and the tratye of the two ci-  
ties is Iherusalem and Babilone: and  
of kynges of theym/ For the kyng of ihe-  
rusalem is Ihesu cryst/ And he of babilone  
is the deuyl/ The whiche two cytees  
maken two loues in theim: For the cyte  
of the deuyl maketh alone to hymselfe  
growynge the same vnto despyte of god

And the cyte of god maketh a loue  
growynge vnto the despyte of him /

**I**n that tyme the wandales abowte  
the yere of our lorde four hundred and fo-  
urty took all the prouynce of affryk and  
waasted all: and spared neyther man ne  
woman/ne for order ne for age: And  
after camen in to the cyte of pponence/ &  
assieged it wyth grete power/ and vnder  
that tribulacyon augustyn tofore alle o-  
ther ladde a bytter & ryght holy lyf/ For  
the tressors of his eyen weren to hym brede  
daye and nyghte: whan he sawe somme  
slayne. other chaced awaye/ the chyrche  
wythoute preestes: and the cyte wasted  
wyth the inhabytauntes/ And amon-  
ge thus many euylles by the sentence of  
a certayn wyse man he comforted himsel-  
fe sayeng: Thou shalt not be grete in we-  
ning grete thynges/by cause: that the wo-  
des & stones falle/ and they that ben mor-  
talle deye/ He called thenne his bretheren  
and sayd/ I haue prayed our lorde that  
eyther he take away fro vs thise perilles  
or sende to vs pacyence/or take me out of  
this lyf that I be noo more constrayned  
to haue so many curssidnes/or euyl hap-  
pes. And the thyrde thyng that he requi-  
red he had/ For in the thyrde moneth of  
spege he traueyllid in the feuers and lay  
downe on his bedde: And whan he vn-  
derstode his departyng: he dyde doo write  
the seven psalmes of penance in a pla-  
ce ayenst the walle: and redde theym lien-  
ge in his bedde/and wept habundantly:

And by cause he shold entende to  
more diligently. and that his ente-  
nde not be letted by noo body/y daye  
fore his deth he suffred noo body to  
in to him: but yf it were his phisy-  
cians whā his refectio was brought

**A** certayn seke man came by  
sholde lay his honde on hym: and  
to hele hym of his infyrmyte: And  
te augustyn answerde to him/ for  
whiche thou requyrest of me/wene  
that I may doo suche thyng that  
dyde/ If I myght doo it. I wolde  
hele myself/ And the man requyre  
allway: affermyng that he was soo-  
unded in a dysion to come to hym/ And  
thenne he prayed for hym. And  
cepuid helthe/ He helpe many seke  
and dyde many other myracles: And  
red in the booke of the cyte of god  
ther myracle of tweyne foolles of  
that one sayd/ I haue seen a dysion  
pponence/whiche enoynte her wyth  
And anone the deuyl rauysed an-  
yd her/ And a prest prayed for her  
ge: And she was an one made al-  
And the sende yssued fro her/ And of  
that other myracle he saith in the same bo-  
oke/ I know wel that a bysshop o a tyme  
me prayed for a chyldre that he had euer  
seen/and he was anone deliuered of the de-  
uyl/ And it is noo doubt but that  
yd it of hymselfe: But he wolde not  
me hymself/by cause of humylyte/ he sa-  
yth in the same booke that a man shold ha-  
ue be cutte of the stone/ And men  
ted that he sholde deye/ And thenne  
ke man prayed god wepyng: and  
steyne prayed for him/and he was  
wythoute cuttyng or incision/

**T**henne whan his departyng ap-  
proched/he ensigned his bretherne the  
sholde receyue in mynde that noo man  
of what excellent that he were



not to deye wythout confession.  
 he came to the last hour/ he felt him  
 all his membres: of good entende  
 clere seeng: and heryng / And in  
 of his age thre score and syxe / e  
 bysshoppe fowty he put himself  
 pers with his brethern / whiche pra  
 departed out of this lyf: and we  
 our lorde. And he made noo tes  
 t / For he was pour in Ihesu crist  
 and not wherof / And he flouted a:  
 he yere of our lorde four hundred  
 thus saynt agustyn right clere by  
 of wysdom fyghtyng by defence  
 of fayth / and of garnyson of p  
 surmounted al the other doctours  
 of the chyrche / as well by engyne: as by  
 domyng: floydryng wythout compar:  
 son. as well by example of vertues: as  
 by boundace of doctrine Of whō the bles  
 sed myggye in recordyng of Iherom / e  
 doctours sayen thus: Saynt augus  
 tyn included al the other by engine and  
 hence For how be it that the blessed  
 m sayth. that he had seen six thous  
 volumes of ogyenes: This same  
 soo many / that noo man by daye  
 myghte / myghte not wryte his boke  
 re the ym.  
 Colucyan to whom saynt agustyn  
 sayth of him thus: It lacketh in p  
 of god / all that: whiche agustyne  
 not. Saynt Iherom sayth thus in  
 a pyle: that he wrote to the glorious sa  
 ynt agustyn / I haue noo connyng to  
 answere to thy two grete boke shynyn  
 ge in all clernesse of say: spekyng / And  
 cert only this that I haue sayd e haue  
 lerned by engyne e connyng: and draw  
 en of the fontayn of scrypture as ta  
 ken wyse / and a deserue to the / But I  
 pray thy reuerence / that thou suffer me a  
 lyt to prayse thyne engyne:

The blessed Psodote wrote thus of him in  
 the boke of twelue doctours. The glory:  
 ous saynt agustyne bysshop / fleyng bi  
 the hie mountayns of an egle hath pro:  
 nouced by clere wordes many of the spa  
 ces of heuen: the boundes of the londres / e  
 the cercle of the waters: And after it a:  
 pereth in what reuerence and loue saynte  
 Iherom had to him in epystles / that he se  
 te to the holy fader saynt austyn /  
 I Iherom honour alway thy blessednes  
 by suche honour as it apperteyneth to lo  
 ue our lorde Ihesu cryste / dwellyng in the  
 But and if it may be now / lette vs now  
 gader of thy praysonge some thyng /  
 The blessed saynt gregory saith thus  
 of his boke in a pistle that he sent vnto  
 Innocent prouost of affryque / by cause  
 it hath lyked to the to sende to vs for the  
 exposicion of holy Job: We reioyse vs  
 in thy studie / But yf thou wylt be made  
 satte in seyntce / rede the swete pystles of  
 thy patrone / and herd saynt austyn oure  
 felawe: But thynke not that our wyse  
 be compared to his wyse / And the blessed  
 prosper sayth of hym / Saynt agustyne  
 was quye in engyne / Swete in speche  
 wyse in lettur / and a noble werker in p  
 labours of the chyrche: Clere in dayly dis  
 putacones / And in all his doynges well  
 ordered / sharpe in assaylyng questyons  
 fyght appert in confoundyng heretikes  
 And right catholique in expolnyng of  
 our fayth and subtyll in expolnyng the  
 scryptures of canoy / And after that the  
 straunge peple had occupped that countrei  
 longe / And hadde corrupted the holy  
 places: The good crysten men took the  
 body of saynte Austyne: And brought  
 it in to Sardyne /

And after that two hundred and fou  
 re score yere / one Epyrlande a deuout kyn  
 ge of the Lombardes sent solempne mes  
 sagers



## The lyf of saynt Austyn

hyder for to brynge the Reliques of saynt augustyne to paupe/Whiche gaf grete good for it; & brought the body vnto iene/And whan the deuout kyng herde that of/He had grete joye, and went for to mete wyth it at the sayd cyte/ and receyued it honourably/And on the morne whan they wolde haue ladde the body awaye/they myght not remeue it in noo manere tyll that the kyng had auowbed/that if he wolde lete him be borne thens/He wolde make there a chyrche in thonour of hym/ & whan he had done soo/anone withoute ony dyffyculte/it was lad & taken fro thens/And on a day that foloweng there fylle a myracle in a towne named cryselle in the bysshopyrke of trydone in the same wyse/ And there he buyldeed a nother chyrche in thonour of him/ And the same towne wyth all thapertinentes; he gaaf to them that serued in the sayd chyrche to possede for euermore/ And by cause the kyng wolde plesse the saynt/ & doubted that he wolde be in some other place than the kyng wolde haue/Whereuer the kyng herburghd by nyght wyth the body he made there a chyrche in thonour of hym/ And thus was brought to paupe wyth grete joye/ And was layd honourably in the chyrche of saynt peter/ whiche is called cyeldoree/or heuen of golde in englysh/

Saynt Bernarde on a nyght as he was at matynes; he slombred a lytyll/and the lessens of saynt augustyne were redde/ And thenne he sawe a right fayr yonge man stondynge before hym/ and soo grete habundance of water comig oute of his mouth that hym semed all the chyrche was full therof/ And thenne he awoke/and wyse well that it was saynt augustyne; whiche had fulfilled þe chyrche wyth his doctryne /

There was a man whiche had grete deuocōn to saynt augustyn; gaaf grete go

od to a monke that kept the body of saynt augustyn for to haue a finger of the glorious saynt/ And this monke told this moneye / and deliuerde to him the finger of a nother deed man wrappynge it in a ke; and fained that it was the finger of the glorious saynt augustyn / And the good man receyued it moche honourably & in grete reuerence; and honoured it euery daye deuoutly/ & toched wyth all his eyen/and his mouth, and oft abraaced it ayenst his brest/ And god by his mercy that beholdeth all thing & the faith of this man gaaf to him for that finger the very proper synger of saynt augustyne/ And whan he came in to his contrie there were many miracles shewed/ The remmome & fame therof came vnto the eare of thys synger/ And the monke aso resayd affermed alway that it was the synger of a nother dede man / The tymbre was opened for to knowe the truth & it was founde þe there lacked y of the fingers of the glorious saynt/ And whan the abbot had knowlege of this thyng/ he put out the monke of that offyce/ & punished & punysshed hym sore/ Many of other myracles hath god shewed by his liffe/and also after his deth/ whiche we ouerlonge to wryte in this boke/ For he wolde I suppose containe a boke as moche as all this and more/ But amonge these vnder correction I wyll sette here one myracle/ whiche I haue seen paynted on an aulter of saynt Austyn at the bcke of freers at Andwerp. how be it/ I denye it not in the legende myne exampler/ neyther in englysh; frenssh; ne in lare /

It was soo that this glorious Doctour made and compyled many booke/ as afore is sayd/ Amonge whom he made a booke of the Trynyte; In whiche he studyed/and mused sore in his mynde/ Soo ferforthe/ that on a tyme



Went by the see side in affryk studi  
 in the trynite: he fonde by the see syde  
 a chylde / whiche had made a lytill  
 pte in the sonde / and in his honde  
 a lytill spone And wyth the spone he to  
 ke the water of the large see / and po  
 it in to the pytte / And whan saynt  
 Jhane behelde hym / he merueyled: &  
 unded him what he dide And he an  
 swered & sayd / I lade out and bryng al  
 the water of this see in to this pytte /  
 And sayd he it is impossible / how may  
 one syth the see is soo grete & large  
 and the pytte & spone soo lytill: yee for  
 sayd he. I shalle lyghtlyer & sooner  
 drene all the water of the see / and bring  
 it in to this pytte / than thou shalt bryng  
 the ysterpe of the trynity & his diuyni  
 ty in to thy lytill vnderstondyng / as to p  
 rege the wof / For the mysterpe of the tri  
 nity is gretter and larger to the compa  
 ryson of thy wyte & brayne than is this  
 see vnto the lytill pytte / And ther  
 wyth the chylde danyssed away  
 And he here maye euery man take ensa  
 mple at noo man: and specially lettred  
 menne vnlearned presume to entremete  
 ne muse on hie thynges of the godhede  
 than we ben enfourmed by our fa  
 ther for our onely sayth shall suffyse vs  
 And he herbyth I make an ende of the  
 lyf of this glorious doctor saynt Austyn  
 To whom let vs deuoutly praye that he  
 be our dyatour and aduocate vnto the  
 blessed trynity / that we maye amende  
 our vnfull lyfe in this transitory world  
 that whan we shall departe we maye co  
 me to euerlastyng blysse in heuen / Ame



**T**his is red that the De  
 collacion of saynt Johan  
 Baptyst was establisht  
 for four causes lyke as it  
 is foude in the book of offi  
 ce. First for his decollacion: secondly for  
 the brennyng and gaderyng togyder of  
 his bones / Thyrde for the Inuencion &  
 fyndyng of his hede / And fourthly for  
 the translatyon of his synger / and dedy  
 cation of the chyrche: And after some pe  
 ple this feest is named dyuersly / that is  
 to saye Decollacion: Collestyon: Inue  
 cyon / and Dedyecation / First this fest is  
 halowed for his decollacion / whiche was  
 made in this maner / For as it is had in  
 historia scolastica: Herodes antipa sone of  
 a grete herode went to come / & passed by  
 thous of phelyp his broder: & began to lo  
 ue the wyf of his broder / whiche was na  
 med Herodyane: wyf of the same Pphi  
 lyp his broder / after that Iosephus saith

Here foloweth the Decollacion  
 of saynt Johan Baptyst



## The lyf of saynt Johan Baptyst

She was suster of herode agryppa/ And whan he returned/ he refused/ and repudged his owne wyfe/ and secretly wedded her to his wyf/ the whiche thyng his wyfe knew wel that he had wedded his broders wyf/ and this fyrst wyf of herode was doughter of areth kyng of damaske/ And therefore she abode not the coming home of her husbonde/ but went to her fader as soone as she myghte/ And whā herode returned/ he toke away the wyf of phelippe his broder/ and wedded her and left his owne: And there moued ayens to him therefore herode agryppe & the kyng of areth/ and phelippe becam his enemyes/ And saynt John sayd to him/ that he had not done well to doo soo/ by cause after the lawe it apperteyned not to him to haue & holde the wyf of his broder luyng/ And herode saw that John reprimed him of this thyng/ soo cruelly as Josephus sayth: by cause he reprimed hym of blame/ he assembled grete peple for to pleyse his wyf/ and dyde doo bynde and put saynt John in pryson. but he wolde not flee hym for doubt of the peple: whyche moche louyd saynt John/ & folowed hym for his predycacyon/ And herode & herodyan coueytyng occasion against saynt John: how they myght make hym to deye: ordeyned betwene theym secretly that whan herode sholde make the feest of his Natiuite/ the doughter of herodyane shold demaunde a pestyce of herode for dauncyng & spryng at the feest tofore the pryncypall pryncis of his reame. And he sholde swere to her by his othe that he shall graunt it her/ and she sholde aye the hede of saynt Johan/ And he wolde geue it to her/ for kepyng of his othe: But he sholde fayne as he were angry by cause of makynge of the oth: And it is rede in the historye scolastyque/ that he had thys trecherie & grete fantasie in him/ where it

is sayd thus/ It is to byleupd that he treated fyrst secretly wyth his wyf of the dethe of saynt John/ and And occasion sayth Iherom in the glos therfore he sware for to fynde occasion to flee him/ For yf she had requyred the of her fader or moder: he had not geue it to her. ne consented it: And whā the feest was assembled/ the mayde was there spryng & daunsinge tofore theim in suche wise that it plesed moche to alle/ And thenne sware the kyng: that he wolde geue to her what someuer she requyred/ though she demaunded halfe his kyngdom/ And thenne she warned by her moder demaunded the hede of saynt John baptyste/ Neuertheles herode by euill courage sayned that he was angry by cause of his othe. And as Rabanus sayth/ that he had sworne folily. that he must needs doo/ But he made noo sygne of forwylle/ and in the dysage/ For he was joyous in his herte: He excused the felonie of his othe: the wyng that he dyde it vnder the occasion of pestyce/ Thenne the hangman came & smote of his hede/ and deliuered it to the mayde: the whiche she lay in a plater: and presented it at dynner to her myscheuous moder: And thenne herode was moche abashed/ whan he saw it: And saynt austyn rehereth in a sermo/ that the occasion of the decollacyon was psweryng/ and there was an innocēt man & a true: whiche had lent certayn money to a nother man/ whiche denyed it hym whan he axid it: and the good man was mouyd. and constreyned him by his othe to swere: whether he oughte him or no. And he sware that he oughte him money: & so the credytour lost that he had lent. And thenne he sayth/ that in the next daye folowynge the credytour was shewed: & brought tofore the iugement: & it was axid hym why callest thou that



or to byleupd by hys othe/and he  
 y cause he denyed my dette and þ  
 sayd/it hadde be better to the to le  
 ette / than he sholde lese his soyle  
 kpyug of a fals othe as he dyde /  
 henne this man was taken and  
 sly beten/so that whan he awoke  
 enes of his woundes appierd on  
 ch/but he was pardoned and for/  
 And after this Austyn saith / þ  
 Johan was not byshed on thys  
 whan the feste of his decollacion is  
 ed:but the yere to fore aboute the  
 ester/And by cause of the passy  
 of ihesu crist and of the sacrament of  
 and it is deferred vnto this daye/  
 he lasse ought gyue place to the  
 and gretter/and of that saint Jo:  
 anit Johan Crisostom sayth/ John  
 ptyst byshed is bycome mayster  
 of scole of vertues/ & of lye the four  
 holynes / The rule of justyce/the  
 our of byrgynye / then sample of  
 the waye of penaunce / pardon  
 yne:and dyscyplne of sayth John  
 tter than man:perce vnto the an  
 fouerayne holynes of the lawe of  
 spell/the boys of thapostles: the  
 pnce of the prophetes:the lanterne of  
 the world/the forgoer of the Iuge: and  
 mo of all the tryngte: And this soo  
 the a man was put to martyrdom/ &  
 is hede to the aduoulterer/and deli  
 uer to the spryngyng mayde: Herode  
 the e wente not alwaye all unpunys  
 the out he was dampned in to egypte /  
 as it is conceyued in thystory soo  
 ke/ Herode agryppe was a noble  
 but he was poure/and for his ouer  
 me pouerte he was in despayre: and  
 end in to a certeyn toun for to suffice  
 det her by samyne and hongre: But  
 whan herodyane his suster herde therof/  
 she rayed herode tetrarche/that he wolde

brynge hym thens / And mynyste to  
 hym:and whan they had done soo/ they  
 dynded to gyder / And he rode tetrarche  
 began to chauffe hym by the wyne. Whi  
 che he hadde dronke: And beganne to re  
 preue Herode agryppe of the benefettes  
 that he had done to hym/And that othe  
 sorolued fore and wente to rome / And  
 was receyued in to the grace of Cayus  
 thempour / And gaf to hym two lord  
 shippes:that is to saye of lusayne and  
 abylyne: and crowned hym & sente him  
 kynge in to Iewrye. And whan Hero  
 dyane sawe her broder haue the name of  
 a kynge/ she prayed her husband wyth  
 grette weppenges/that he shold goo to ro  
 me:and bye hym the name of a kynge:  
 he habounded grettely in rycheesses: And  
 entended not her desyre / For he hadde le  
 uer be ydle in reste thā to hane honour la  
 borus: But at the laste he was ouerco  
 men by her besy prayers/And wente to  
 Rome wyth her/ And whan Herode a  
 gryppe knewe it / he sente letters to the  
 Cesar/that herode antypas or tetrarche  
 had made frendshyp wyth the kynge of  
 perces and alpaunce.and that he wolde  
 rebelle agaynst the empyre of Rome /  
 And in token of this thyng he segnes  
 ed to hym / þ he hadde in his garnys  
 armours ynowe for to garnysse wyth  
 vij M men:and whan thempour had  
 receyved thysse letters he was moche gladd  
 and began to speke of other thynges:

First a fere fro his purpose.& amonge  
 other thynges he demaunded hym / yf he  
 had in his Cytees grette haboundaunce  
 of armures/as he herde saye/and he deny  
 ed it not to hym:Thenne thempour by  
 leupd well that whiche Herode hadde sen  
 te him in writing/& was angry toward  
 hym & sente hym in to egypte/and bycau  
 se his wyf was suster to herode agryppe  
 whome he moche loued . gaf to her leue



## The lyf of saint Johan Baptist

to retourne to her Countree but she wolde goo wyth her husband in egypte. And sayd. that he had ben in grete prosperite she shold not leue hym in his aduersytes. And thene were they brought to lyons. And there ended theyr lyues myserabli. This is in thystorpe scolastyke. Secondly this feste was establysshed and halowed for the brennyng of his bones/ and gaderyng to gyder on this day / lyke as somme saye they there were brente : and were gadered vp of good crysten men : And thenne suffred the seconde martyrdom/ whan his bones were brente. And therefore the chyrche halowed this feste also/ As his seconde martyrdom/ as it is redde in thystory scolastyke. For whan his discyples had born his body in to cyte of sebasten palestyne / they buried it bytwene helyzee and abdyas : and at his tombe many myracles were shewed. Thenne Julyan thapostata commaunded that his bones shold be brent / And they cessed not to doo theyr woddenes/ Thenne they toke theym and brente the in to poudre/ and wyndwed theym in feldees. And bede sayth in his Cronycles that whan they had gadered his boues they thewe theym afferre that one fro p other. And by this wyse he suffred the second martyrdom : But they saye that knowen it not/ that his daye of natyure his bones were gadered all aboute and were brente/ And whyles they were in gadyng as it is sayd in scolastyca thystorya/ there came moikes of Iherusalem whiche couertly put them among the gaderers and toke a grete parte of them : and bare theym to phylp bysshop of Iherusalem and he sente them after ward to athanayse bysshop of alexandrye and longe tyme after theophyle bysshop of same cyte leyde them in the temple of serapps whan he had halowed & purged

it for fylthe/ and sacred it a chyrche noute of saint Johan baptyst : and is that thystorpe scolastyke sayth. Now they be worshypped deuoutly ne/ lyke as alysaunder the thyrd Innocent the fourth wytnesseth for the and approbue it by theyr prayres. And lyke as herode whiche ded hym was punysshed for his tyll. Soo Julyen thapostata was syn wyth ouerprync vengeance of god/ for persecution is conteyned in thystory of saint Julyen to fore refereth after the conuersyon of saynt poule. Of this also an appostata/ of this natiuite of hym ppe/ of his cruelte/ and of his dethe sayde playnly in thystorya trepartyt. Thyrde this feste is halowed for inuencion of his hede or fyndyng the same. For as somme saye/ his hede was fynden on this day / And as it is redde in thystory scolastyke. Johan was taken & enprysonned/ And hadde his hede smytyn of wythin the castell of arabe that his named macheron/ and heuryd ane dyd doo here the hede in to Iherusalem and dyd do burye it secretly/ thwher as herode dwellyd / For the dycted/ that the prophete sholde ryse agayne yf his hede were buried wyth the wyke. And as it is had in thystory scolastyke in the tyme of marcan the pyn/ whiche was the yere of our lode / the C and liii/ Johan shewed his hede to some monkes that were comen to Iherusalem/ And thenne they wente to the payres whiche was longynge to herode/ & fynde the hede of saint John wrapped in a hayre. And as I suppose/ they were of the bestymentyes that he ware in dethe and thenne they wente wyth the hede toward theyr propre places/ And as they wente on theyr waye a poure man whiche was of the Cyte of Emysene came



and worshipped with them and they  
 to hym the bagge: in whiche was  
 the hede: thenne this man was war  
 the nyght that he shold go his waie  
 flee fro them with the hede/ And  
 wente with the hede/ and broughte  
 to the Cyte Emysene / And there  
 longe as he lyued / he worshipped  
 in a caue / & hadde alwaye good  
 cyte / And whan he shold depe  
 and shewed it to his suster char /  
 her to telle it to noo body / by her  
 / and she kepte it all her lyf lyke  
 had done to fore longe tyme after  
 ng tyme the blessed Johan bap /  
 ade reuelacion of his hede to saynt  
 Monke that dwelled in that caue  
 maner / hym semed in his sleeping  
 any companyes syngyng wente  
 and sayd: Loo here is saint Johā  
 se whome one ladde on the ryghte  
 and another on the lyft syde / And  
 d alle them that wente with hym  
 om whan Marcelle came / he reysed  
 up: and toke hym by the chynne / &  
 of hym: And marcell demaunded  
 and sayd my lord fro whens art þ  
 to be. And he sayd I am comen  
 to bebaften / And thenne whan Mar /  
 cell was awaked / he merueyled moche  
 of þe byspon: and the nyght folowing  
 as slepte there came a mā to him whi /  
 che toke hym / And whan he was a /  
 wa d he sawe a ryght fayre sterre whi /  
 che shone amydde of the celle thorough þ  
 hood / and he arose / and wold haue tou /  
 ched it: and it touned sodenly on the o /  
 the syde / and he beganne to renne after  
 it / He that the sterre abode in the place  
 wher the hede of saint Johan was / & the  
 re half & found a potte: & the holy hede  
 there / and a monke that wold not byle  
 ue that it was the hede of saynt Johan  
 lay his honde vpon the potte and forth

with his honde brenned and cleued so to  
 the potte / that they coude not wythdrawe  
 it ther fro in no maner / & his felawes  
 prayed for hym / And thenne he drew  
 of his hode. But it was not hole / and  
 saint Johan appierd to hym and sayde  
 whan my hede shal be sette in the churche /  
 touche thou thenne the potte. & thou shalt  
 be hool / and soo he dyd / and receyued his  
 helthe and was hool: as it was before /  
 Thenne marcelle shewed this to Iulyan  
 bysshop of the same cyte: & they bare it  
 reuerentli in to the cyte and shewed it so  
 nobably: And fro that tyme forth the  
 fest of his decollaciō was there halowed  
 for it was founden the same day / and af /  
 ter this it was transported in to the cyte  
 of constantynople / and as it is sayd in  
 the storye tryppertye / that Valent thempe /  
 our commaunded that it shold be layde  
 in a charpot for to be brought to Constā /  
 tynople / and whan it came to galecydo /  
 ne: the charpot wold go no fether: how  
 well that they sette in moo bestes to dra /  
 we it wherfore they muste leue it there:  
 But afterward theodosyus wold bren /  
 ge it thens / and founde a noble woman  
 sette for to kepe it / and he prayde her that  
 she wolde suffer hym to bere a waye the  
 hede / And she consented by cause that she  
 supposed þe lyke as Valent myghte not  
 haue it thens. that in lyke wyse he shold  
 not conne to haue it thens /  
 Thenne theemperour toke it and enbra /  
 ced it in his armes moche swetly the ho /  
 ly hede. and layd it wythin his pourpre:  
 And bare it in to the Cyte of Constan /  
 tynople: And edyfied a ryght fair chir /  
 che and sette it there in:  
 This sayth the Hystorie tryppertye / And  
 this in the tyme þe kyngge Pyppeyne  
 reigned it was transported in to fraunce  
 in Perytole: And there by his merites  
 many deed men were reysed to lyf And



## The lyf of saint Johan Baptist

in lyke wyse as herodes was punysshed  
that byheded saint Johan/and Julyan  
thappoostata that brente his bones / soo  
was herodyane : whiche counseyllid her  
doughter to demaunde the hede of saynt  
Johan: And the mayde that requyred it  
deyde ryght vngraciously and euyle:  
And somme saye that Herodyane was  
condempned in egypte but she was not ne  
she deyde not there/ but whan she helde þ  
hede bytwene her hondes, she was moche  
Joyefull: but by the wyll of god: she  
de blewe in her visage & she deyde forth  
wyth: This is said of somme: but  
that whiche is sayd tofore that she was  
sente in egypte wyth herode/ And mysera  
bly ended her lyf/ This sayen sayntes in  
her cronycles: & it is to be holden/ And  
as her doughter wente vpon the water  
she was drownded anone: and it is sayd  
in another Cronycle/ that the erth swal  
wed her in all nyght/ and may be vnder  
stonen as of the egyptians th at were  
drownded in to the reede see/ soo the erthe  
deuoured: Fourthly/ this feste was ha  
lowed/ the for translatiō of his fynge &  
the dedycaciō of his chyrche For hys  
fynge wyth whiche he shewed our lord  
as it is sayde myght not be brente  
and this sayd fynge was founden of þ  
sayd monkes/ whiche after ward as it is  
hadde in historya scolastyca/  
saint teele brough it ouer the mountains  
and sette it is the chyrche of saint martin  
And this wythnesseth mayster Johan  
Beletth sayeng. That the sayde Teele  
brought the same fynge fro beyonde the  
see in Romayn. And there bylded a chir  
che in thonoure of saynt Johan / whiche  
chyrche as it is sayd was dedycate and  
halowad this same day/ wherefore it was  
stablysshed of our holy fader the pope /  
that this day shold be halowed thorough  
the worlde/ And gobert sayth that a mo

che deuout lady toward saint Johan  
in fraunce. whiche moche prayed  
lord/ that he wold gyue to her some  
lyke of the sayd saynt Johan: whiche  
we þ it prouffytid not in praieng  
She began to take affiaunce in god  
auowded that she wold faste  
neuer ete mete tyll she had of hym  
me relyque/ And whan she hadde  
certyn dayes/ she saue vpon the  
fore her a fynge of merueylous  
nes/ and she receyued wyth greet  
yest of god/ Thenne after came  
thre Bysshops/ and ech of them  
haue part of the fynge/ Thenne  
grace of god. the fynge droppid  
pes of blood vpon a cloth/ by whiche  
knewe that ech of them hadde de  
to haue a droppe/ And thenne the  
quene of the lombardes founde at  
besyde melant a noble chirche in the  
of saynt Johan baptyst/ & lyke as  
wytnessyth in the storye of lombardes  
And the tyme passid vnto Constance  
the myproure whiche wolde haue  
ytalpe fro the lombardes  
demaunded of on holy man/ whiche  
a spryng of prophete / how he shold  
wyth the bataylle whiche he hadde  
pyssed/ And that man was all nyght  
in prayer/ and came to the myproure/ and  
answerde to hym and sayd/ The que  
hath doo made a chyrche of saynt Jan  
baptyst and prayeth contynuelly for  
lombardes And therfore thou mayst  
not surmounte them/ But the tyme  
shall come/ that þ place shall be despyed  
And thenne they shall be ouercom  
was accomplysshed in the tyme of Car  
lemayne/

¶ On a tyme came a man of greet  
tue/ As saynt Gregory sayth in his  
alogue. whose name was sanctyn  
And hadde receyued in his keepng



was taken of the lombardes  
 a condycion that yf he fledde he  
 shoulde haue his hede smytten of :  
 And Sanctyn constrayned the de-  
 lee: and deliuered him and whan  
 he was gone they toke the same  
 : And ledde hym forth to be by the  
 and the chiefe a stronge tyraunt to  
 and he hadde noo doubte to smyte  
 hede at one stroke. and thenne the  
 sanctyn stretchyd fourth his necke  
 he strong bocher lyf by his arme  
 he swerd. And Sanctyn cryed  
 Johan receyue my swerde: then  
 he the arme of the bocher was so  
 that he coude not brynge it doune a-  
 nyne howe it in noo maner. And  
 that bocher made his othe: that  
 he neuer after in his lyf smyte noo  
 man. And the good man sanc-  
 tyfied for hym/ and anone the ar-  
 me was doune and was all hool: Then  
 he praye vnto this holy saynt:  
 Johan baptyste to be a moyn  
 ne god and be that we may so ly-  
 uously in this lyf that whan we  
 departe/we may come to euerlastin-  
 ge in heuen Amen/

Here foloweth the lyf of saynt  
 elij/ And fyrst of hys name/

**E**lij is said of few feres  
 that is to saye as the be-  
 re/and of this word his  
 litis/whiche is as moche  
 to saye as stryfe: For he  
 bare stryfe for the faythe  
 of lord ihesu cryst agaynst alle the  
 myghty: and the ydolis/and des-  
 troyed them all by his blowyng:



Elmynt Jelyp was a pre-  
 ster: and so was his broder  
 And was named also se-  
 lyp/and they were presen-  
 ted to maympyan and to  
 dyoclesyan / whiche were  
 Emperours for to sacrifice vnto the god-  
 des/of whom tholdest of them assone as  
 he was brought to the temple of serapis  
 for to doo sacrifice vnto the ydolis/ He  
 blewe in his dysage: And as soone as  
 he hadde done soo the ydolle fell to the er-  
 the: and all to brake: and thenne he was  
 ladde to the ydolle of mercurye/ on whiche  
 he blewe also/and fell doune thenne to the  
 erthe/and after he was ladde to the third  
 ymage whiche was of dyane/ And dyd  
 lyke as he hadde done to the other.  
 And thenne he was tourmented wyth  
 the grete tourmente of Eculee: that is a  
 tourment whiche is made lyke a Crosse  
 Thenne he was brought after to the tree  
 of sacrifice for to doo sacrifice there/and  
 the holy man kneled doune/ & prayed  
 and blewe agaynst the tree/and Incon-  
 tynent the tree turned the roote vppward  
 and fell doune/and in the falling destroyed  
 the symplacre wyth the aulter and  
 temple/ And whan the prouost herde þ/  
 he commaunded that he shoulde there be by-  
 shed/and that the body shoulde be left to  
 houndes and bestes/and there sprang  
 a man in the mydle amonge them/con-  
 fessyng hym freely to be a crysten man &  
 bothe of them kyssyng other were there  
 byshed to gyder: The crysten men not  
 knowyng hys name called hym adauc-  
 tum/by cause he went so hardely to saint  
 Jelyp: & sayd that he was a crysten mā  
 whan he suffered martyrdom: & there we-  
 re they byshed bothe theyne to gyder /  
 Thenne crysten men toke the bodies: &  
 buryed them in the pitte where the tree fel-  
 le/ & after paynems wold



## The lyf of saint Sauyen

haue taken hem out / And anone they were taken of the deuyl/and they suffred deth aboute the yere of oure Lorde CC / lxxxviii

**H**ere foloweth the lyf of saynt Sauyen/And fyrst of hys name /

**S**auyen may be sayde of sale/whiche is as moche to saye as bitter toward god/ For he was a paynym/ And sythe he was payseble to hym / Whan he was conuerted to hym by the prees of crysten sayth / And was bytter to hym self/ For he had leuer haue deyde / than not to vnderstonde the lettre/ For he myght not vnderstonde paynym speche/and was ryght bytter to his fader. For he wold neuer obeie hym : ne odoure hys goddes.

**S**aint sauyn and sauynne his suster were children of sauyn a ryght noble paynym: and was wyues married / he hadde Sauyen of his fyrst wyf/ And of the second he had sauynne his doughter. and gaf to them that name. On a tyme sauyn redde this verse: Asperges me domine. And anone he demaunded what it was to say/ but he myght not vnderstonde what it was to saye: And he entred in to his chambre/and wate the hayre. And kneled wythin his chambre/ And sayd to hym self y he had lyuer deye the: re/ than he shold not vnderstonde the sens of that verse: Therne the angell appiered and sayd to hym: tourmente the not/ for thou hast founden grace apenske our lorde Jesu cryst/ And to thende that thou be more whyppe: Make the clene/ It beho: ueth the to be baptysed / And thenne y that vnderstonde and knowe that why :

the thou requyrest to knowe noll/ and thenne he was ioyous and glad by the word of the grace of god/ and thenne he hadde in despyte thydolis/ And wold not odoure them: thenne he was repayed and strongly chiden of his fader. And sayd hym ofte/ why honourest thou not our goddes/ It is better that thou be allone/ thenne we all be wrapped in the de the/ And thenne sauyn fledde secretly awaye. and wente vnto the Epte ouer casyne/ And as he wente ouer the river of secane/ he prayed our lord that he myght be baptysed there: soo he was / And thenne our lord sayd to hym/ thou hast founden noll that/ whiche thou hast long sought so longe wyth grete labour/

And anone he pyght hys sta in therthe/ and made his prayer to god / his staf flozyschid. and brought forth leues to fore all them that were there/ in soo moche that a thousand and hundred and eyght men bylpyed in our lorde god

And whan Aurelyen the Emperour herde herof/ he sente many knyghtes to take hym/ whom they founde prayenge/ and drede for thapproche hym. And whan the Emperour sawe that they returned at he sente moo after than he dyd before. And whan they came. they founde no other prayeng wyth hym/ And whan he awos fro prayer / they sayd to hym the Emperour desyred to see the. and sende deth for the by vs that thou sholdest come to hym/ and this hooly good man went humbly to hym. And whan he was before the emperour/ he requyred of hym if he were Crysten or not And he sayd y thenne the Emperour beyng full of wode nes. badde hym to sacrifice to his goddes or ellys he wold make hym deye by euyl deth/ Sauyen refused it And anone he commaunded to bynde hym by the



and by the feet: and to bete hym  
 with staves of yron/and thenne sauyen  
 was brought to hym/encece the tourmentis yf þ  
 most hardly: For I doubte not ne fer  
 of the ne the tourmentes that þ doste  
 to me. And thenne the emperour beyenge  
 alowth/commaunded that he sholde be  
 brought in to the myddell of the Cyte: &  
 he bounden vpon the bench/and ma  
 gnet fere ther vnder/and cast oyle  
 in/that he myghte be brente & bruyd  
 and he beyeng wythin the flamme:  
 the emperour behelde hym/ and sawe that  
 he was ioyous therein/as he hadde ben in  
 a myne: wherof of he was moche abas  
 and sayd to hym/ Euple beeste suf  
 fer it not ynough to the/ the folwes þ  
 hast deceyued/though þ not assaye  
 to asceine bi thy art magik: to who sau  
 emayd/ther ben many folwes yet: & al  
 souer self/whiche shal be by me byleue in  
 our lord Ihesu cryst/ & thenne the emperour  
 blynded þ name of ihu cryste commaunded  
 that he shold be bounden on the moone at  
 a nyght. and be shotten at wyth arrowes  
 & arrowes abode hangyng in the ayre.  
 on the ryght syde and on the lyft and no  
 n of them hurted hym/and whan them  
 pur knele that he hadde none harme  
 & wende to haue ben enraged: And  
 commaunded that the next day folowing  
 he shold be brought to hym/ and after he  
 commaunded hym/where is thy god/nowe  
 he hym come hyther and deliuer the fro  
 the arrowes/And as soone as he hadde  
 said soo/one of the arrowes sprange in  
 the eye of the emperour/ and smote out  
 the eye/and thenne the emperour was an  
 g: And commaunded to put him  
 in pryson: And that on the next mor  
 nly he shold be byshed/And thenne  
 he prayned to our lord that he might  
 be brought in to the place where as he  
 was baptysed/And thenne the charynes

wyth whiche he was bounden all to bra  
 ken/ And the dores of the pryson were  
 opened: and he wente out of the pryson/  
 And wente to fore all the knyghtes that  
 kepte hym/ And they in no maner ap  
 perceyued hym: and went in to the same  
 place/and whan the emperour herde saye þ  
 he was escaped: he commaunded that he  
 shold be purselwed/and that his hede shol  
 de be smytyn of: And whan saynt sau  
 yen apperceyued/that the knyghtes folo  
 wed and that he approched the water he  
 made the sygne of the crosse/ and wente  
 vpon the water/ Lyke as he sholde haue  
 gone vpon the erthe drye. And wente  
 vnto the place. where as he was bapty  
 sed thenne the knyghtes folowed hym  
 and were moche chaffed of that they had  
 sent hym gone on the water: and whan  
 they were nyghe hym/they doubted mo  
 che to smyte at hym. And he sayd to  
 the em: smyte me whan ye wylle all sure  
 ly and here of my blood to your Empe  
 rour. And late hym robbe his eye ther  
 wyth: and he shall be hooll/to thende that  
 he knowe the vertu of god:  
 And after this they smote his heede of/ &  
 he rose vp and bare it thens nyne and  
 forty paas/and there was buryed:

And after that the knyghtes bare of  
 his blood to the Emperour: therwyth he  
 enoynted his eyen. And anone he hadde  
 his syght and was all hooll: And then  
 ne he sayd his god is good & myghty/  
**A**nd ther was by a woman that her  
 de what the emperour sayde/whiche womā  
 hadde be blynde by the space of fourty  
 yere. And thenne she made her to be born  
 thider: And assone as she had touched  
 his sepulchre: and made her prayer/ano  
 ne she receyued helthe/And her syght as  
 gayne/

**A**nd he suffred deth aboute the yere of  
 oure lord CC: lxx: In the kalendes of  
 G iiij



## The lyf of saint Sauyne

Feuerer/and the hystorie of his suster /  
 is here sette in by cause that her feste of  
 is on the same daye . And as Sauyne  
 ne his suster wept euery daye for her bro-  
 der . And sacrefysed for hym to thyddolis  
 . And in thende the angell appieryd to  
 her in her slepe and sayd sauynne wepe no  
 more: but leue alle that thou hast / And þ  
 shalt fynde thy broder in grette honoure /  
 Thenne she awoke / and sayd to her fela-  
 we / My swete loue haste thou herde noo  
 thyng / And she sayd yea lady / For I  
 haue sene a man that spake to the / But  
 I wote not what he sayd / And thenne she  
 sayd to her / Wylt thou not accuse me: and  
 she sayd no lady / but do what thou wylt  
 soo that thou slee not they self / And  
 thus they bothe wente alwaye that mor-  
 nyng / And whan the fader wiste it that  
 she was gone: he was moche sorowfull /  
 And dyd doo sette her longe / And then-  
 ne he lyste vp his eyen to heuen and say-  
 de ys thou art very god of heuen I pray  
 the destroye myn ydolis / which may not  
 saue me ne my chyldren: And anone  
 our lorde made it for to thondre / and bra-  
 ke all the ydolis / and moche people sa-  
 we it: which byleued in our lord /  
 Thenne the blessed Sauyne wente to ro-  
 me . and there she was baptysed of the  
 blessed Eu seke the pope . and dwellyd  
 there fyue yere / and heled two lame men  
 and two blynde men / And thenne the  
 angell appieryd to her in her slepe / and  
 sayd to her / what is this that thou doste  
 that hast lefte thy rycheesses / and lqueste  
 here in delices: Aryse and dene /  
 And after goo in the Cytie of Trecane /  
 that thou mayst fynde there thy broder :  
 And thenne she sayd to her chambryere  
 It behoueth vs noo lenger to abyde here  
 And she sayd lady / whyder wylle ye go  
 Alle the peple here loue yow well / And  
 wylle ye goo dye in a place / where as the

peple knele yow not / And the s<sup>ay</sup>d /  
 god shall purue for vs And thenne she  
 toke a loof of barley breed : and wote  
 vnto the Cytie of Rauenne / and entred  
 in to the howes of a ryche man : where  
 doughter was bewayled as deed / And  
 she requyred the mayde of the howes / that  
 she myght be lodged there / And she s<sup>ay</sup>d  
 how mayst thou be lodged here whan she  
 doughter of herin is deed and albe for-  
 full / and she sayd to her / For me she shall  
 not deye . and thenne she entred in . And  
 toke the honde of the mayde / and reyd  
 her vp all hool / And the moder wolde  
 ue retyrned her there / but she in noo wise  
 wolde agre thereto / but departed . And  
 the doughter lynes & aroos on the morn-  
 ne . And whan sauynne with her chat-  
 ere arryued a myle nyghe vnto trecane  
 She sayde to her Chabryere that she wote  
 de there reste altyll: And there came  
 a noble man fro the Cytie named Pyer  
 And demaunded theym sayenge .  
 Whens be ye / To whome Sauyne sa-  
 I am of the Cytie : And he sayde to  
 lvest thou / Whan thy speche sheweth  
 to be a pylgrym: And she sayde wey-  
 ly I am a pylgrym . and sette Sauynne  
 my broder / whome I haue longe lost /  
 And he sayd to her / that man for whom  
 thou demaundest was but late slayd  
 for the name of Ihesu Cryst . And  
 buryed in suche a place /  
 And thenne she putte her in prayeng  
 sayd / Lorde which hast alway kept  
 in chastyte / suffice me thenne nomore  
 traueylle by thyse harde and wery Jor-  
 neyes / Ne my body to be remeued out  
 of this place / And lord I commaund  
 to the my Chambryere which hathe si-  
 fied soo moche payne for me / and for  
 broder / whome I maye not here see:  
 I beseeche the to make me worthy to  
 hym in thy regne /



And whan she had fynysshed her prayer  
 passed oute of this worlde/and wen  
 our lord: Whan the chambryre saw  
 her maystresse was deed/ she began  
 wepe/ by cause she had noo thyng nece  
 ry to bury her with/ The sayd man the  
 went a cryer thorough the cyte. that alle  
 a smalle schold come see the straunge  
 man that was there deed/ And incont  
 all the peple ranne And she was  
 buryed honourably. And this same day  
 is the feast of saynt Saupne that was  
 of saynt Valentyn knyght/ whiche  
 was beheaded vnder adryan the emperour/  
 by cause he wolde not sacrifice to the Id  
 ols/

Here foloweth the lyf of saynt  
 Lowe And first thinterpretacion of  
 his name/



**L**owe or Luce is some siknesse.  
 in the legge / whiche behoueth a  
 medicine: for it is a maladye p

regneth and vseth the flesh / And also it  
 is said a maner of fish: that is in the wa  
 ter: and on the londe/ And it maye not  
 drowne by no force of water/ And thus  
 maye be expounded saynt Lowe/ For he v  
 sed and streyned his proper flesh by pe  
 naunce/ For he was lyke the lufe of the  
 water and of the erth/ For he dwellid in  
 waters of delytes of rycheesses/ and of te  
 tacyons and myght not drowne among  
 these waters in noo wyse/

**S**AYNT Luce or Lowe  
 was borne at Orlypau:  
 ce: and was of the pall  
 bygnage: And by the re  
 splendysshour of his gra  
 ce and many myracles  
 and vertues: he was made archbysshop  
 of Sens And gaaf all that he had to po  
 ur peple/ And on a daye whan all was  
 geyuen. It happed that he had bodey men  
 to dyne wyth him. And thenne his my  
 nisters said that there was not wyne hal  
 fe ynough for the dyner: And he answe  
 red to theym: he that fedeth the byrdes of  
 heuen shall performe his charite of wyne  
 And anone after came a messenger to p  
 yate that sayd to theym/ that there weren  
 arpyued tofore the yate a hundred mues  
 of wyne / **T** On a tyme they of the  
 court sayd euill of him: by cause that he  
 had wyth him a virgyn of our lorde/ whi  
 che was doughter of his predecessour/  
 And as they sayd he loupd peramour &  
 spake moche despytously: and ouer disa  
 temperatli: And whan he herde these thin  
 ges/ he took the byrgyne and kyssed her:  
 tofore al the detractours and euill sayers  
 & sayd that noo strange ne euill wordes  
 ennoye ne hurte noo man / whan his  
 owne consceyence defoyllet him not /

And by cause he knewe wel that  
 the loupd well Ihesu Cryste: and



## The lyf of saynt Lupe

purely/therfore this holy man loupd her  
wyth a right pure thoughte /

**¶** On a tyme whan the kyng clotayre  
was kynge of fraunce/and entred in to  
burgoyne. he sent his stywarde agaynst  
themy of sens for to assiege the cytee  
Thenne Lupe entred in to the chyrche and  
began to ryng the clocke/And whan h  
enmyes herde it/ they had soo grete drede  
that they supposed neuer to haue escaped  
fro thens; but that they sholde haue dey  
ed all/but yf they fledde/And at the las  
te the stywarde of burgoyne was taken:  
And whan he was taken/ there was a  
nothe stywarde sent in to burgoyne and  
came to sens / And by cause saynt lupe  
had gyuen to him noo gyftees/he had gre  
te despyte: And dyffampd him to the ki  
ge/soo that the kynge sent him in eyple/  
And there he shone by myracles & ver  
tues / And in the meane while they of  
sens slewe a bysshop/ which had taken  
the place of saynt lupe/ And after they  
imptred of the kyng that saynt lupe re  
turned fro eyple/ And whan the kynge  
saue that he was wrongfully doo to / he  
was chaunge by the grace of god / that  
he knelyd tofore the saynt /and pardon  
And restablyshid him agayn in his chir  
che. and gaaf to him many sayre pestes  
**¶** On a tyme as he cam to parys/a gre  
te company of prysoners came agaynst  
hym/theyr bondes broken; and all the do  
res of the pryson open: On a sondaye  
as he songe masse; a precious stone felle  
down fro heuen in to his chalpyce/the whi  
che he gaaf to the king: which he helde for  
a noble relyque/ On a tyme the kin  
ge clotayre herde sape/that the clockes of  
saynt stephen of sens had a merueillous  
swetnes in theyr solwe/ And sent for  
themy/and took theym fro thens: and di  
de doo bryngge them to parys: by cause he  
wolde here the solwe of theim: But it des

plased moche to saynt lupe/And a  
ne as they were oute of the cyte: they  
all theyr swetnes of theyr solwe: And  
whan the kyng herde that/he comm  
ded that they sholde be broughte ag  
in to theyr place/ And as soone as  
were seuen myle nyghe vnto the tow  
they began to repyse theyr solwe /  
as they had tofore: And saynt lupe  
te apenst theym. and receyuid them  
grete joye and honour. For he had  
theym wyth grete sorowe tofore:

**¶** On a nyghe as he prayed/he ha  
ueregrete thurst by the fals meynyn  
of the deuyll. And he demaunded colde  
ter for to drynke: And he knew wel he  
trecherpe of the enmye/ And whan he  
de the vessell in which he sholde drynk  
he sette a plater vpon it/and shyt fast  
deuyll therin/And he began all the ny  
te to holle and bray/ And in the morn  
ge the holy ma coniuured him/that he  
was come by nyghe to tempte hym  
daye he lete hym goo all confused/

**¶** On a tyme as he by nyghe bysp  
the chyrches/as he was accustomed/a  
returned home/he herde his clerkes br  
lyng and chidyng by cause they wor  
doo fornyecasion wyth wymen/which  
none entred in to the chyrche/and pray  
for theim / And anone all the pr  
kyng of temptation went fro theym /  
And they came tofore him/and dema  
ded pardonue and forgiuenes/At the  
ste he beyng enobled in many vertues  
slepte in peas in our lorde/  
He flowered aboute the yere of our lord  
By Ex /



**M**amertyn is sayd of  
Manna: which is  
as moche to saye as a  
pappe / and of Tyma  
that is to saye past / for  
lyke as taast that sal

be the pappe in to the mouth: of the  
de: and is fyrst nature of blood: and  
it is conuerted in to the swetnes of  
milk. In lyke wyse was he nourysshid  
in blood: that is to saye synne, and  
he conuerted himself anone in to the  
wyse of his herte in the swetnes of god

**M**amertyn was fyrste  
paynem / and worshypped  
thyddolles: And it happed  
on a tyme he lost his one  
eye / & his honde was dry  
ed vp / and he supposed y

to be angryd his goddes And went to  
the temple for to adoure thyddolles  
And there mette him on the way a retyr  
ed man named saupn / which dema  
unded of hym how this Infirmyte hap  
ped to come to him / And he sayd I haue  
sought my goddes / & therefore I goo ad  
uise them / to thende that yf they ben an  
gryd they may become debonair to me /

Whom he answerde: brother thou er  
rest / for thou weneest that the deuylles ben  
godes / But goo vnto saynt germayn  
by wyse of ancerre: and yf thou wylt by  
his counseyle / thou shalt be hool and

Thenne anone he took his waye to  
germayn / and wente to the sepulture of  
saynt amadou bysshoppe and of moo o  
ther sayntis. And by cause of the grete  
raue that fylle that nyght he went in to  
the cell: which was sette on the tombe of  
saynt concordie and as he slept he saw a  
myghtyous bysion / Hym thought there  
was a man to the door of the celle: and  
he sayd saynt concordie: And sayd that he  
was come to the feest of saynt amadou

in / and saynt peregryn and other sayn  
tes made. And he answerde agayne ou  
te of the tombe that he myghte not nolde  
com for his ghest / Whom he must kepe for  
the serpentes that were there wolde elles  
slee hym: And he went and tolde to the  
other what he sayd: and anone he retour  
ned agayne and sayd / Holy saynt con  
cordie / aryse & come / and bryng wyth  
the viuyan the deken / And viuyan the  
subdeken for to doo theyr offyce: And a  
lexander shal kepe thy ghest: Thenne it se  
med to mamertyn that saynt concordie  
en took him by the honde and ladde him  
with him And whan saynt amadou sa  
w hym / he demaunded of him who is this  
that is come with the: And he sayd it is  
my ghest / And he sayd put him oute / for  
he is all folwe and may not be here with  
vs / And whan he sholde be putte oute / he  
kneled tofore theym / and gate grace of  
saynt amadou. which commaunded him to  
goo to saynt germayne. Thenne he alwo  
ke / and came to saynt Germaine and  
kneled tofore him / and requyrd pardou  
and tolde to hym all that was happed /  
they went thence togyder to the tombe of  
saynt concordie. and lyfte vp the stone  
and saw many serpentes / which were y  
fete longe / and wolde haue flowe away  
But saynt germaine commaunded: that  
they sholde goo in to such a place / there  
as they shold nother greue ne hurte man  
And thenne mamertyn was baptysed:  
and was made all hool / and was made  
a monke in the monastery of the blessed  
saynt germaine: and was abbot after sa  
ynt Elodien:

And in his tyme saynt Maryne was  
there a monke / whose obedyence saynt  
Mamertyn wolde proue. And commy  
sed hym to kepe the foldest offyce of the  
monastery: and made hym herde man of  
the open and kpen in any yle that was



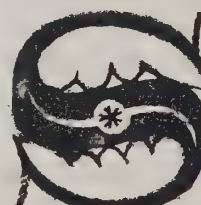
## The lyf of saynt Gyles

there/But he was of soo grete holynesse  
that wyldc byrdes came to hym/and we  
re norpshid of his honde: and delyuers a  
wyldc boor fro the houndes. and letc him  
goo his waye/There came theues & rob/  
bed him on a tyme of all that he had/and  
took alway all his clothes sauf a mantel  
And whan they were goon/he called the  
ym agayn\* and sayd: retorne/and come  
agayn/ For I haue fouden here a peny in  
my mantell/ perauenture it is necessary  
to you/whiche anone returned: and took  
alway the mantell wyth the peny & leste  
hym naked. And thenne as they wente  
haastely towarde their wythdraughte &  
secrete places/ they went all that nyghte  
and in the mornynge they fonnde the ym/  
at his cece / Whom he saled. and recey  
uyd the ym benygngly/ and wyth theyr fe  
te/and mynistred to them such as he had  
Thenne they were astoned & repented the  
im/and echc of the ym was conuerted to s  
fayth On a tyme monkes that dwel  
lyd wyth saynt mamertyn had set sna  
res for to take a beer/ whiche was accus  
tomed to ete their shepe: And the beer fel  
le in the snare/and was taken whiche sa  
ynt mamertyn lyeng in his bedde kuel  
and aroos out of his bedde/and finding  
hym in the snare sayd: what doost thou be  
re thou wretche / flee henc lest thou beta  
ken/& losed him & lete him goo/ & whan  
this holy man was deed/And his body  
was borne to angiers. as they came by  
a towne they myghte not remeue hym  
thes in no maner. to the tyme that a mā  
p was there in pryson came out sodenly/  
And brake his two bondes/ and ranne  
frely to the corps/and helpe to bere it to  
the cyte/where it is berped honourably in  
the chyrche of saynt germayne/ in moche  
grete Reuerence:

Here foloweth the lyf of saynt  
Gyles And fyrst of the Interp  
con of his name/



ple in Englysh and  
dius in latyn/And  
sayd of E/ that is v  
out: and geos that i  
the: and dya/that is  
re/or godly he was  
out erth/by despyng of erthly theng  
Clere by enlumynng of scyence: D  
ne or godly by loue/whiche assemble  
louer to hym that is lound/



Saynt gyle was born  
athentes: & was of no  
lygnage & ryall kyn  
in his childhode he w  
enformed in holy lett  
And on a day as he l  
te to s chyrche he fonde a seke māg dem  
ded almes of saynt gyle/whiche gaff  
his cothe: And



as he cladde him wyth all/he recey/  
full and entyer helthe: And after þ  
re his fader and his moder deyed/ &  
in our lord: And thenne saynt gi  
ade Ihesu cryst heyr of his herptage/  
On a tyme as he went to the chyrche  
in was syngeth wyth a serpent and  
/And gyles came agaynst this ser  
and made his ouison and chased ou  
him all the Venim/ There was  
in whiche was demonpak in the mo  
rpe wyth other peple/and troubled  
n that herde the seruyce of god/then/  
yles conured the deuyll that was in  
ody. and anone he yssued oute: and  
re he was hool/Thenne gyles doub/  
he perill of the world/and went sece  
to the yuage of the see/ and salve  
maryners in grete peryll. and like  
rpth in the see/And he made his pra  
and anone the tempest ceased: and a/  
the maryners came to londe & thā  
god/And he vnderstode by the ym: þ  
went to rome. and he desired to goo  
h theym: Whom they receyued in to  
shipp gladly/And sayd thei wol  
ynge hym thyder wythout ony frey  
re/ And thenne he came to arelete/  
abode there two yere wyth saynt Ce  
en bysshop of that cyte: And there  
pd a man that had be seek of the fe/  
the yeres. And after he desired to  
in to deserte/and departed couertly:  
dwellyd there longe wyth an hermy  
at was an holy man. And there by  
nerytes he chaced awaye the sterily  
id barynes that was in that cōtre  
caused plente of goodes And whā  
d doon this myracle/ he doubted the  
le of the glory humayne/And lest  
place. and entred ferder in to desert  
d there fonde a pytte/ & a lpyll welle  
a fayr hynde/whych wythoute do/  
ut was purneyed of god for to norice

him/And at certayne houres mynistred  
her mylke to hym/

And on a tyme seruaūtes of the kyn  
ge wode on huntynge & moche peple and  
many hōdes wyth theim/ It happed þ  
they espyed this hynde/ & they thought þ  
she was soo fayre: that they folowed her  
wyth hōdes/ & whā she was fore cōstrei  
ned/ she fled to socour to the fete of saynt  
giles: Whom she nourished/ & thenne he was  
moche abasshed whan he saw her soo cha  
fed/ & more than she was wonte to be: &  
thenne he sprang vp & espyed the hūters  
Thenne he prayed to our lord Ihesu cryste  
that lyke as he sent her to hym for to be  
nourished by her: that he wolde saue her:  
Thenne the hōdes durst not approche her  
by the space of a stones cast/ but thei hou  
lyd togider/ & retorned to the hūters/ and  
thenne the nyzte came & they retorned ho  
me ayeu & took noo thyng: And whan  
the kynge heade say of this thyng/ he had  
suspectōn what it mizt be/ & went & war  
nyd the bysshop. And both went thyder  
with grete multytude of hūters/ & whan  
the hōdes were on the place where as þ  
hynde was they durste not goo forth/ as  
they dyde before: But thenne they all en  
upwoned the bussh: for to see what the  
re was: But that bussh was soo thyck  
that noo man ne beest myghte entre in/  
for the brembles and thornes that were  
ther/ And thenne one of the knyghtes  
drelwe vp an arrowe foolly for to make  
it aserde/ and sprynge oute/ But he wo  
unded and hurte the holy man: whiche ce  
ased not to praye for the fayr hynde.  
And after this the hunters made waye  
wyth theyr swerdes. And wente vnto  
the pytte And salve there this auncient  
man/ whych was clothed in the abite of  
a monke. of a pyght honourable pygure  
and parure/ And the hynde lyenge by  
hym/ And the kynge and the



## The lyf of saynt Gyles

Bysshop went allone to hym; and demaunded hym fro whens he was: and what he was/. And why he had taken soo grete a thyknesse of deserte: and of whom he was soo hurte And he answered right honestly to euery demaunde And whan they had herde hym speke/ they thought þæt he was an holy man/ and requyred hym humbly pardonne And they sent to him maysters and surgens to hele his wounde/ and offryd him many yestes/ But he wolde neuer laye medycyne to his wounde ne receyue theyr gyftes: But refused them: And he prayed our lorde that he myght neuer be hool therof in his lyf For he knewe well that Vertu sholde proffyte to him in Infirmyte/ And the kynge vsited him ofte: and receyuid of him the pasture of helthe. And the kynge of fryd to hym many grete rycheesses/ but he refused all/ And after he admonesteth the kynge that he sholde doo make a monastery/ where as the dyscipline of the order of monkes sholde be/ And whan he had doo make it/ Gyles refused many tymes to take the charge and the crose / And at the last was daynquysshed by prayers of the kynge/ and took it: And thenne kynge Charles herde speke of the renoume of hym/ and Impetred that he myght see hym: and he receyuid hym moche honourably: And he prayed hym to pray for hym/ amonge other thynges by cause he had doon a synne soo foule and vilainous/ that he durst not be shryuen therof to hym: ne to none other/ And on the sodaye after. as saynt Gyles sayd masse/ and prayed for the kynge The angell of our lorde apperyd to hym/ and layd a scdule vpon the altir: where the synne of the kynge was wreten in by order: and þæt it was pardoned hym by the prayers of saynt Gyles: so that he were therof repentaunt and absteyned hym fro doynge it

ony more/ And it was adioyned to the de / That who that requyred saynt Gyles for ony synne that he had done/ þæt he left it: that it sholde be pardoned hym/ And after the holy man deliuered the cedula to the kyng/ and he confessed his synne/ and requyred pardon humbly/ Thenne saynt Gyles returned with honour And whan he came to the cite of Berence he repsted the sone of a pryncce that was deed/ And a lytill while after he denounced that his monastery sholde be destroyed of enmyes of the saynt/ and after he went to rome and gate prayers of the pope to his church: and the doores of cypresse/ In which were the images of saynt peter & poul: & threwe them in to the Tyber at rome. and recommended them to god. for to gouerne/ And whan he returned to his monastery he made a lame man to goo/ and founde the two doores of cypres after the yate of his monastery/ wherof he thanked god/ that had kepte them wythoute bakyng In soo many aduentures as they had ben/ And syth he sette them at the yates of the chyrche/ for the beuote of them/ & for the grace: that the chyrche of rome had done thereto: And at the last our lorde he elid to hym his departynge out of this worlde/ And he sayd to his bretheren & admonesteth them to pray for hym: and soo he slepte/ And deyed goodly in our lorde/

And many wytnessen that they sawe the compaigne of angellis beryng the soule of him in to heuen: And he flourished aboute the yere of our lord vij C/



For begynneth the Natyuite of  
our blessed Lady



**T**he Naty  
uite of þ  
blessyd &  
glorious Virgine  
Marpe of the lye  
nage of Juda: &  
of the rpal kynre  
de of Dauid toke  
her origynall begi  
nyng: Matthewe  
and Luke discry  
ue of the generation of marpe/ But of  
ph/whiche was ferre fro the concep  
tion of Cryste/ But the custome of wy  
was of suche ordinauce: that the ge  
nerayon of wyemen is not shewed/ but  
of men/ And verely the blessed byr  
descended of the lye nage of dauid  
it is certayne that ihesu cryste was  
of this only Virgyn. It is certa  
in that he came of the lye nage of dauid/  
of Nathan. For dauid had two so  
nys/ Nathan and Salomon amonge all  
his sones: And as Johan damasc  
e witnesseth/ that of Nathan descen  
ded up/ And leuy engendred melch  
e/ and Panthe engendred barpanthe  
e/ and Panthe engendred Joachim/ Jo  
achim engendred the Virgyn marpe: wh  
as of the lye nage of salomon. For  
nathan had a wyf: of whom he engende  
red Jacob/ And whan nathan was de  
ed/ melch which was sone of leuy and  
brother of panthe wedded the wyf of Na  
than/ and of her he en  
gered hely: and soo Jacob and hely we  
ren brethren of one moder/ but not of one  
fader/ for Jacob was of the lye nage the  
of salomon: And hely of the lye nage  
of nathan: & thene hely of the lye nage  
of nathan deyd wythout children/ & iacob  
his moder which was of the lye nage of sa

lomon took a wyfe/ and engendred/ and  
crysted the seed of his broder/ and engende  
red Joseph. Joseph then by nature is  
sone of Jacob by descent of Salomon  
That is to wete/ Joseph is the sone of  
Jacob / and after the lawe he is sone of  
hely/whiche descended of nathan: For the  
sone that was borne was by nature his  
that engendred him/ And by the lawe he  
was sone of him that was dede: Lyke  
as it is sayd in the hystorye scolastique/  
And Bede wytnessyth in his conyng  
that whan all the generacyons of the bre  
elwes and othe straungers were kept in  
the moost secreet chest of the temple: shew  
de commaunded them to be brent/ when yn  
ge therby to make hymself noble among  
ge the othe/ yf the prynces of the lye nage  
ges were faylled / he shoulde make them  
byleue that his lye nage apperteyned to  
the lye nage of Israhel And there were  
some that were called domynikes/ for by  
cause that they were so nyghe to ihesu cri  
ste: and were of Nazareth/ and they had  
lerned the order of the generacyon of our  
lorde/ a parte of their grauntfathers faders  
and a part by some booke that they had  
in the yf howses. and taughte them for  
the/ as moche as they myghte:

Joachim spoused Anne/whiche had a  
suster named hismerpe / And hismerpe  
had a doughter named Elizabeth: and e  
liud/ Elizabeth was moder to Johan  
Baptyst. And elyud engendred emyn  
And of emyn came saynt seruace who  
os body lyeth in mastreyght vpon the Ry  
uer of the mase in the bysshoppryche of lye  
ege/ And anne had thre husbondes/ Jos  
chim/ Cleopse/ and salome:

And of the fyrste she hadde a doughter  
named Marpe/ the moder of god the whi  
che was gyuen to Joseph in maryage  
And she chylded our lorde ihesu cryste  
And whan Joachim was ded



## The Natyuite of our Lady

she tooke Cleophas the brother of Joseph  
And had by him a nother doughter na-  
med marpe also/ And she was marped  
to alphee/ And alphee her husbonde had  
by her four sones/ that was James the  
lesse Joseph the just, otherwysse named  
barsabee: Symon/ & Jude/ Thenne the se-  
conde husbonde beyng deed; anne married  
the thyrde named Salome, and had by  
hym a nother doughter/ Whiche yet also  
was called mary/ And she was married  
to zebedee, and this mary had of zebedee  
two sones, that is to wyte James & mo-  
re/ & John theuangelyst/ And herof arn  
made thyse verses/ Anna solet dici/ tres  
concepisse marias/ Quas gennere Viri:  
Joachi clephas/ salomeq; Has dupee Vi-  
ri Jopseph alheus/ zebede<sup>9</sup>: Prima parit  
cristu/ Jacobuq; secunda minore: Et Jo-  
seph iustu peperit cum simone judam  
Tercia maiorem Jacobum/ Volucrumq;  
Johannem/

**B**ut it is merueillous for to see how  
the blessed Virgynne mary myght be co-  
syn of Elizabeth/ as it is tofore sayd/  
It is certayne that Elizabeth was za-  
charyes wyf: Whiche was of the lygna-  
ge of leuy: And after the lawe eche oug-  
hte to wedde a wyf of his owne lygna-  
ge. And she was of the doughters of aa-  
ron/ as saynt luke wytnesseth/ And an-  
ne was of bethlehem/ as saynt Iherom  
sayth, and was of the trybe of Juda:

And thenne they of the lygne of leuy  
wedded wyues of the lygne of Juda  
Soo that the lygne ryall/ and the lygne  
of the prestes were alway joyned togi-  
der by cosinage. Soo that as bede sayth/  
this cosinage myght be made syth the first  
tyme: And thus to be noryshed fro ly-  
nage to lynage/ And thus sholde it be cer-  
tayn/ that the blessed Virgynne mary des-  
cended of the ryall lygne/ and had cosyn-  
nage of the prestes/ And our blessed la-

dy was of bothe lygnages/ and so our  
lorde wolde/ that thysse two lyngages shol-  
de entrefemble togyders for grete myste-  
rye. For it aperteyneth that he sholde be  
borne/ and offered for vs very god/ & ver-  
ry kyng: & very preste/ and sholde gover-  
ne his true crysten men fyghtyng in the  
chpyualrpe of this lyf, and to crowne the-  
m after their victorie/ the whiche thing  
aperteth in the name of cryst/ For crist is  
as moche to say as enoynted/ For in hol-  
de lawe there was none enoynted but  
prestes & kynges: And we ben saynt crys-  
ten of cryst/ and ben called the lygngage  
chosen of kinges & preestis/ But be-  
cause it is sayd that the men took wyue of  
theyr lygnage oonly: that was by cause  
the dystribucion of the sortes shold not  
be confounded/ For the trybe of leuy had  
not his sorte wyth the other/ And ther-  
fore myght they well marpe theym wyth  
the wyemen of that trybe/ or where they  
wolde. lyke as saynt Iherom referen in  
his prologue/ Whan he was a child he  
had a lytyll book of the Natyuite of the  
Virgynne marpe/ But as he remembred  
a longe tyme after he translated it in þe  
prayer of some persones/ And founde that  
Joachim/ whiche was of galylee of the  
cytye of Nazareth espoused saynt anne  
of bethleem. And they were bothe Jewes  
wythout reproche or reprehencion in the  
commaundementes of our lorde And de-  
uyded all theyr substance in the pay-  
es: that one partpe was for the temple/  
that other they gaaf to the pour & pye-  
ties/ And the thyrde was for theyr selfe  
& theyr meyne to lyue wyth: And thus  
lyuyd xx yeres in maryage wythout  
uyng any lygnage: And thenne the-  
uowed to our lorde/ that yf he sent to the-  
m any lygnage, they sholde gyue it to  
hym: for to serue him/ For whiche thing  
they went eury yere in to Iherusalem



the pryncypall festes/so that in the fest  
of eucenye that was the dedycacion of  
the temple. Thenne Joachym wente vnto  
Iherusalem wyth his kynrede/ And  
came to the auter wyth the offer/ & wold  
haue offered his offryng/ And whan the  
pfe sawe hym he put hym a parte by  
the despyte and reprevyd hym bycause  
he came to the auter of god/ and sayd to  
him that it was couenable: that a man  
called in the sayth shold not offre to oure  
lord: Ne he that was barayne sholde bee  
amonge theym/ that had fruyte / as he sh  
haue none to the increase of the people of  
god/ And thenne Joachym al confused  
of this thyng: durst not goo home for  
shame/ by cause they of hys lygnage/ &  
hineyours: whiche had herde it sholde  
repreue hym / And thenne he wente  
to his herdmen and was there longe.  
And thenne the angell appieryd to hym  
only/ And comforted hym wyth grete  
clines and sayd to hym/ that he sholde  
not doubte ne be aserf of his visyon / &  
sayd/ I am the angell of our lord sent to  
the: or to denounce to the: that thy pray  
er haue auayled the/ and ben herd/ and  
thy almeses been mounted to fore oure  
lord/ I haue sene thy shame/ And herde  
the reproche that thou art barayne is to  
the: too reproche by ryght: and god is be  
gyn of synne / and not of nature / and  
whiche closed the bely or wombe. he wer  
ke so that he openeth it after more mer  
cyously / And the fruyt that shall be  
born: shold not be sene to come forth by  
despyte/ but that it be knowen that it is  
of the pefte of god / The fyrst moder of  
our peple was Sara: and she was ba  
rayne vnto p nyenty yere/ & had only y  
saac/ to whom the benediction of all peo  
ple was promysed/ and was not rachel  
bothe barayne: and yet had she after io  
seph: that helde all the spynorde of Egip

te/ whiche was more stronge than samp  
son and more holy than samuell / And  
yet were theyr moders barayne  
Thus mayst thou byleue by reason/ and  
by ensample/ that the chyldynges long  
abyden be woned to be more merueylo9  
And therefore anne thy wyf shall haue  
a daughter/ And thou shalt calle her ma  
rye: And she as ye haue auowed shalle  
be fro her Infancye sacred vnto our lor  
de/ And shal be full of the holy ghooste  
fyrthe the tyme/ that she shall departe fro  
the wombe of her moder: And she shalle  
dwelle in the temple of our lord: And  
not wythout amonge the other peple: by  
cause that none euyl thyng shall be had  
in suspencion of her and right as she shal  
be born of a barayne moder: soo shall be  
born of her merueylo9sly the sone of a ry  
ght hygh lord Of who the name shall be  
Ihesus: And by hym shall helthe be ge  
uen to alle the peple. And I gyue to the:  
the sygne/ that whan thou shalt come to  
the golden gate at Iherusalem thou shalt  
mete there Anne thy wyf/ whiche is mo  
che amoued of thy longe tarpeng: and  
shall haue Joye of thy comynge/ And  
thenne the angell whan he had sayd this  
he departed fro hym/ and as whan anne  
wepte bytterly and wiste not / whither  
her husband was gone/ the same angell  
appieryd to her and sayd all that he had  
sayd to her husband: And gaf to her for  
a sygne that she shold goo in to Iherusa  
lem to the golden gate/ and there she shol  
de mete wyth her husband whiche was re  
toured/ And thus by the commaundes  
ment of the angell they mette and were  
ferme of the lygnage promysed: And  
glad for to see eche other / and honoured  
oure lord/ and returned home abydyng  
joyously the promesse dyuyne  
And anne conceyued and brought forth  
a daughter: and named her Marye:



## Of the natiuite of our lady

And thenne whan she hadde accomplisshed the tyme of thre yere / & had lest solum kyng / they brought her to the temple wyth offrynges: and there was aboute the Temple after the xv psalmes of degrees: xv stappes or grees to assende vp to the temple: By cause the temple was hygh set / And no body myght goo to the aulter of sacrifices / that was with out / but by the degrees. And thenne our lady was sette on the lowest stepe and mounted vp wythout ony helpe as she had be of passynght age. And whan they hadde perfourmed theyr offrynge they sette theyr doughter in the Temple wyth the other Virgyns and they retour ned in to theyr place / And the Virgyn marpe prouffytte euery daye in all holy nesse and was visited dayly of angels and hadde euery daye dyuine dyspenses.

**I**heromme sayth in a pysle to Cras macies / and to Helyadore: that the blessed Virgyn Marpe hadde ordeyned this customme to her self / that fro the mornynge vnto the houre of tierce: She was in oryson and prayer / And fro tierce vnto none she entended to her werke / And fro none she cessed not to praye tyll that thangel came and gaf to her mete / And in the fourtenthe yere of her age / The bysshop commaunded in compny / the Virgyns that were instytued in the Temple / And hadde accomplisshed the tyme of age / shold retourne to theyr houses / and sholde after the lawe be maried alle thother obeyed his commaundement. But marpe answered that she myghte not doo soo by cause her fader and moder hadde gauen her all to the scrupse of oure lord.

And thenne the bysshop was moche angry by cause he durst not make her to breke her auowle agaynst the scrpture / that sayth / auowle ye folwes / and yelde them

to god: And he durst not breke the lawe of the peple: And thenne came the seignior of the Jewes / and he called the ancient Jewes to counseyle: And they shewed to them this thyng / and theys was alle their sentence / that in a thing soo dubitable that counseill shal be ayed of oure lord: and thenne wente they all to the bysshop / And the bysshop that was gon to aske counseill of our lord / anone came a boye oute of thore and sayd: that all they that were of the howes of Dauid were conuenable to be maried and noo wyf / that eche of them shold bryge a wodde to the aulter / And the wodde shal flourysshed / and after the sayeng of sape / the holy ghoost sytte in the forme of a douue vp on it / He shold be the man that shold be desponsate: and maried to the Virgyn Marpe / and Joseph of the howe of dauid was there amonge the other.

And hym semed to be a thyng conuenable / a man of soo old age as he was to haue so tendre a mayde / And when they brought forth theyr wodes he byde his / And whan nothyng appierd / accordyng to the boys of god the bysshop ordeyned for to aske counseill agayn of our lord / And he answered / that he coude that shold espouse the Virgyn hadde brought forth his wodde / And thenne Joseph by the commaundement of the bysshop brought forth his wodde / And when he it floured and a douue descended vnto heuen ther vpon. soo that it was clerly thadups of euery man / that he sholde be the Virgyn. And thenne he espoused the Virgyn marpe / And returned to his cite of bethlehem / For to ordeyne his meyne and his hous / and for to do the suche thynges as were necessarye to the Virgyn Marpe returned vnto the hous of her fader wyth seuen Virgyns her felawes of her age which had se



demonstration of the myracle/ And  
 in o dayes the aungell of our lord ap-  
 peared to the Virgyn prayeng/ And she  
 was to be holw the sone of god sholde be  
 of her / And the daye of natyvyte  
 was not knowen in long tyme of good  
 men and as master Johan be-  
 sayth that it happed that a man of  
 contemplacion every yere in the vi  
 of Septembre was in prayer.  
 He herde a companie of angels that  
 made grete solempnyte/ and thence he re-  
 velyed deuoutly/ that he myght haue kno-  
 wledge/ wherefore every yere oonly on that  
 daye he herde suche solempnyte and not on  
 other dayes/ And thenne he hadde a dy-  
 uine answer/ that on that daye the bles-  
 sed Virgyn/ Marye was born in to this  
 world/ and that he shold it doo to be kno-  
 wledge to the men of holy chyrche/ soo that  
 they shold be concordable to the heuenly  
 worship in halowynge this solempnyte.  
 And whan he hadde tolde this to the so-  
 vereyne Bysshop the pope/ and to other  
 that hadde ben in fastinges/ in prayers  
 sought in scripatures/ and wytnes-  
 ses of olde wrytynges/ they establisshed  
 the daye of the natyvyte of the glorio-  
 us Marye to be halowed generally of alle  
 chyrchmen / But the vias somtyme  
 was not halowed ne kepte/ But In-  
 the fourth of the nacion of gene-  
 ral and Institued/ the sayd vias  
 was obserued/ And the cause was this  
 the deth of the pope gregory/ anon  
 the prelates of Rome enclosed all the  
 synallis in a conclaue by cause thei  
 purposed lyghetly for the chyrche /  
 And they myght not accorde in many  
 dayes/ but suffred of the romayns moche  
 sorow/ Thenne auowed they to the que-  
 ne heuen/ that yf they myght goo quyt-  
 tence/ they shold establissh to ha-  
 lowe the octaves of the natyvyte/ whiche

they hadde longe negligently lette/  
 And they thenne by one accorde chers ce-  
 lestyn/ And were deliuered/ and accom-  
 plished: thence they auowed by innocet.  
 For Celestyn lyued but a lytyll tyme/  
 And therefore it myght not be accom-  
 plished by hym/ And it is to wyte that the  
 chyrche halowed thre natyuites/ The na-  
 tyvyte of our lord: The natyvyte of the  
 blessed Virgyn marye. And the natyui-  
 te of saint Johan baptyst / And thys  
 thre sygnifye the natyuites spiry-  
 tuel/ For we be born agayn wyth Saynt  
 Johan baptyst in the water of bapty-  
 sm And wyth Marye in penaunce: And  
 wyth our lord Ihesu Cryst in glorie /

And it behoueth/ that the natyvyte of  
 baptyse goo to fore contricion/ and that  
 of ioye also/ For the two by reason haue  
 dygylles/ but by cause that penaunce is  
 accounted for dygyle therefore that of our  
 lady behoueth noo dygyle/ but they ha-  
 ue all vias: For all haste theym vnto  
 vii resurrection/

Ther was a knyghte moche noble &  
 deuout vnto our lady / whiche wente to  
 tournoyng: And he founde a monaste-  
 ry in the waye whiche was of the Vir-  
 gyn marye and entred in to it for to be  
 a masse/ And there were masses one af-  
 ter another/ And for thonor of our la-  
 dy/ he wold leue none but that he herde  
 theym alle/ And whan he yssued out of  
 the monastery/ he hastened hym appertely:  
 And they that returned fro the tourna-  
 ye mette hym. And sayd to hym that he  
 hadde ryden ryght nobly / and they that  
 hated hym affirmed the same: And all  
 they to gydre cryed that he hadde ryght  
 nobly tournayed: And somme wente  
 to hym and sayd that he had taken them  
 Thenne he that was wyse awysed hym of  
 the curtyse Virgyn and queene hadde so  
 curtyously honoured hym And recounted



## Of the natiuite of our lady

all that was happed. And thenne retor-  
ned he to the monastery. and euer after  
abode in the seruyce of our lord: the sone  
of the blessed byrgyne.

**T**her was a bysshop: whiche hadde þ  
blessyd virgyn Marye in fowerayn ho-  
noure and deuotion: and there he saue þ  
virgyne of all virgynes/whiche came to  
mete hym/and began to lede hym by so-  
uerayne honour to the chyrche that he wen-  
te to/and two maidens of the compayne  
wente to fore syngeyng and sayeng thy-  
se verses. *Cantemus socie domino can-  
tus honorem. Dulcis amor cristi perso-  
net pio.* That is to saye/ Synge wefela-  
wes to our lord: synge we honour: Syn-  
ge we wyth a boye debonaire that swe-  
te loue whiche ought to plesse hym and þ  
other compayne of byrgynes songe and  
reherfed agayne the same. Thenne the  
two fyrst syngers began to synge thy-  
that folowed / *Primus ad yma ruit/  
magna de luce superbus / Sic homo cum  
timuit primus ad yma ruit /* That is to  
saye: The fyrst pryde fylle lowe fro grete  
lyght: So the fyrst man for his etyng of  
thapple fylle lowe also. And so brought  
they to the chyrche wyth procession the sai-  
de Bysshop: And the two to fore began  
allwaye and the other folowed.

**T**her was a wydolwe whos husband  
was deed/and hadde a sone whome she  
loued tendryly. And that sone was ta-  
ken wyth enmyte: and put in pryson fast  
bounden/And whan she herde therof/the  
wepte wythout comforte/and prayed to  
oure blessed lady wyth Ryght deuoute  
prayers/that she wold delpyer her sone.  
And at the last she saue /that her pray-  
ers auayled her not/and entryd thenne  
in to the chyrche where as thimage of our  
lady was coruen/and stode to fore thy-  
mag/and awsoned it in this maner sayeng  
O blessed virgyn/ I haue prayed of

the for my sone/that thou sholdest del-  
pyer hym/And thou hast not helped me  
wretched moder / And I praye also  
sone to helpe me/and yet I fele no  
And therfore lyke as my sone is taken  
fro me. so shalle I take allwaye thy-  
And sette hym in pryson in hostage  
myn/and in this sayenge she appre-  
nere/and toke allwaye fro thymag the  
de that she helde in her lappe. And wy-  
ped it in cleue clothes/ And sette in  
her chyste/and locked it faste ryght  
gently. and was ryght ioyefull. that he  
hadde so good hostage for her sone: And  
kepte it moche dilygently: and the night  
folowynge/the blessed byrgyn Marye  
came to the sone of the same wydolwe.  
and opened to hym the dore of the pryson.  
and commaunded hym to goo thens. And  
sayd to hym: Sone saye to thy moder/  
that she yelde to me agayn my sone/that  
I haue delpyerd her sone/And he yssed  
and came to his moder: and tolde to her  
how our blessed lady had delpyerd hym  
and she was ioyefull/and toke the chys-  
te. and came to the chyrche/and delpyrd  
to our lady sayeng/ Lady I thanke you  
For ye haue delpyerd to me my sone.  
And here I delpyer to you your sonne  
ne/ For I confesse that I haue myn.  
**T**her was a theef that ofte stole. that  
he hadde allwaye grete deuocyon to  
virgyn Marye and saued her ofte.  
It was soo that on a tyme he was taken  
and Iudged to be hanged: And whan  
he was hanged/the blessed virgyn sta-  
teyned and helde hym by wyth her handes  
thre dayes that he deyed not/ne had  
no hurte / And they that hanged hym  
passed by auenture thereby. and founde  
hym lyuyng: and of gladd cheere/ And  
thenne they supposed/ that the corde had  
not well be strayned. And wold he  
slayne hym wyth a swerde: And he



his throte: but our bleſſyd lady ſet  
her honde to fore the ſtrokes: ſoo that  
myght not ſlee hym: ne greue hym  
thenne knele they by that he tolde  
them that the bleſſyd moder of god  
be hym/ and thenne they merueyled e  
to hym of: And let hym goo in tho  
ne of the Virgynne marpe / And

he wente/and entred in to a mo  
nery/and was in the ſeruite of the mo  
der of god/as long as he lyued

¶ Ther was a clerke that loued moche ſ  
bleſſyd Virgyn Marpe/And ſayde hys  
eues euery daye eternally And whan  
hader and mode were deed, they had  
no other ſeyre Soo that he hadde all

herptage / And thenne he was con  
fined of his frendes, that he ſholde ta  
ke wyf/and gouerne his owne herpta  
ge And it happed/that they entended to  
the feſte of his maryage/ And as  
he was goyng to the weddyng he came  
to chyrche/and he remembred of the ſer  
uice of our bleſſyd lady:and entred in.

¶ He began to ſaye his houres / And  
the bleſſyd Virgynne marpe appierd to  
him and ſpake to hym a ltyll cruelly /  
Ole and Unhappy. Why haſte thou  
ſayre: that am thy ſpouſe e thy frende  
an ouerſt another woman to fore me/  
¶ He ſe beyng moeued: returned to  
his elawes/and ſeyned alle and leſte  
to compliſſhe the ſacrament of marya  
ge And whan mydnyght came/he leſte  
all and ſledde oute of the hous:and en  
tered in to a monaſtery/ and there ſerued  
the moder of god/

¶ Ther was a preſt of a parychie whiche  
was of honeſt and good lyl: and coude  
ſay no maſſe/ but maſſe of our lady:  
¶ Whiche he ſange deuoutly in thonour  
of: /Wherfor he was accused to fore the  
bpy/and was anone called to fore  
the/and the preſt confeſſed that he cou

de ſay none other maſſe/Wherfore the biſ  
shop repleyd hym fore as Unconnyng  
and ydeote /and ſuſpended hym of hys  
maſſe/that he ſholde nomore ſyng none  
fro than forthon/And thenne oure bleſ  
ſyd lady appierd to the byſſhop/ And  
blamed hym moche by cauſe he hadde ſo  
entred her chappelayne / And ſayd to  
hym that he ſholde deye wythin thyrty da  
yes/ yf he reſtablyſſhed hym not agayne  
to his offyce acuſtomed:

¶ Thenne the Byſſhop was aferd. And  
ſente for the preſt: And prayed hym of  
forpeuenes/And bad hym that he ſhol  
de not ſyng: but of our lady:

¶ Ther was a clerk whiche was Bayn  
and rpotons/ but alway he loued moche  
our lady the moder of god and ſayd eue  
ry daye his houres / And he ſalve on a  
night a Byſſon/that he was in Jugemēt  
to fore our lord/ And our lord ſayde to  
theym that were there/ What Jugemēt  
ſhall we do of this clerk/ dypuſe ye it/

¶ For I haue long ſuffred hym/ and ſee  
no ſygne yet of amendement: thenne oure  
lord gaf vpon hym ſentence of dampna  
cion and all they approued it/thenne a  
woos the bleſſyd Virgynne marpe/ And  
ſayd to her ſone / I praye the debonayre  
ſone of thy mercy for thys man/ ſoo that  
thou aſuage vpon hym the Sentence of  
dampnacion: and that he may lyue yet  
by the grace of me/ whiche is condemp  
ned to deſth by hys merytres/ And oure  
lord ſayd to her/ I delyuer hym at thy re  
queſt for to knowe/ yf I ſhal ſee his cor  
rection/ ¶ Thenne our lady touned her to  
ward hym/and ſayd go eſpyne nomore  
leſte it happed weſe to the / ¶ Thenne he a  
woke/and chaunged his lyl/ e entred in  
to relygion: e ſpynyſſhed his lyl in good  
werkes the yere of our lord M C CCC e  
vij/ ¶ Ther was a man named theophy  
le/ whiche was vicarge of a byſſhop/ as



## Of the natiuite of our lady

Fulbert sayth: that was bysshop of chartres: And this theophyle dispended alle wyfely the goodes of the chyrche vnder þe bysshop/ and whan the bysshop was deed alle the peple sayd that this vicarye sholde be bysshop: But he sayd thoffyce of vicarye suffysed hym: And hadde leuer that than to be made Bysshop. So there was there another bysshop made/ And Theophyle he was agaynst his wyll put out of his offyce/ Thenne he felle in dyspayre in suche wyse that he counseyled a Jewe whiche Jewe was a magyppen/ & called the deupll/ and he came anone / Thenne theophyle by the commaunde-ment of the deupll repyed god & his moder/ and renounced his crysten professiõ / and wrote an obligacion with his bloode/ & sealed it wyth his ryngge. and deluyver it to the deuill: and thus he was brought in to his offyce agayne: And on the morn/ Theophyle was receyued in to the grace of the bysshop /

By the procuracion of the deupll/ and was resta- blysshed in the dygnyte of his offyce/ & afterward whan he aduysed hym self he repented and forowled fore of this that he hadde done / And ranne wyth grete deuocion vnto the virgyn Marye wyth all deuocion of his thought prayenge her to be his ayde and helpe/ And thene on a tyme our blessyd lady appieryd to hym in dyspon/ and rebuked hym of his felonye and commaunded hym to forsake the deupll and made hym to confesse Jhu Cryst to be sone of god and to knowle-ge hym self to be in purpoos to be a cry- sten man/ And thus he recouerd the gra- ce of her: and of her sone and in sygne of pardon that she had gotten hym she del- uerid to hym agayne his obligacion/

That he had gyuen to the deupll: and layde it vpon his brest Soo that he shold neuer doubte to be ser- uant of the deupll. but he enioyed that he

was soo delquerd by our blessed lady  
And whan theophyle hadde herd this: he was moche ioyefull and tolde it to the bysshop and to fore all the peple was byfallen hym/ And all merueled greatly and gaf laude and praysses vnto the gloryous virgyn our lady saint Marye And thre dayes after he died in pces.

There ben many other myracles: whiche our blessed lady hath shewed for the- callen vpon her: whiche were ouer lon to write here/ but as touchyng her naty- te/ this suffyseth: Thenne late vs con- nuelly gyue laude and prayssyng her as moche as we may/ and late vs praye wyth saint Jeromme this Response/ et in maculata Virginitas / And whiche this holy Response was made I pur- pose vnder correction to write here it is so that I was at coleyn/ and herde there herced by a noble doctour: that the holy deuoute saint Jeromme had a custome to dyspote the chyrches at Rome/ And soo he came in to a chyrche: where an yma- ge of our blessed lady stode in a Chy- pell by the dore as he entred/ and payd forth by wythout ony salutation to the lady/ And wente forth to euery aultar: and made his prayers to all the sayntes in the chyrche eche after other. And then tourne agayne by the same ymage with out ony saluting to her: Thenne our blessed lady called hym & spake to hym by the sayd ymage and demaunde of hym the cause why he made no salutaci- on to her seynz that he hadde done honoure and worship to all the other sayntes of whom the ymage were in that chyrche/ Thenne saint Jeromme kneeled downe & sayde thus/ Sancta et immaculata Vir- ginitas quibus te laudibus referam nescio/ Quia quem celi capere non po- rant tuo gremio contulisti/ Whiche is



Holy and Undefouled Virgynpte  
of neuer what lawde and prayſin  
I ſhall gyue vnto the / For hym  
all the heuenes myght not take ne  
gyue thou haſt born in thy wombe :  
ayth this holy man thought him ſel  
ufficient to gyue to her lawde / theſe  
ſhall we ſynfull wretches doo : but  
as ſhall in her mercy knowlechyng  
ufficient to gyue to her due lawde  
prayſyng / But late as mekely by  
her ſaccepte our good entente & wyll  
And that by her merites we maye  
me after this lyf to come to her in e  
ſtyng lyf in heuen amen /

Pre foloweth the lyf of ſapnt  
Adrian martir / And fyrſt of hys  
name /

**A**drian is ſayde of A :  
whiche is as moche to ſa  
ye as wythout : And of  
ydros that is water / for  
after that he confeſſyd to  
be cryſten / he was wyth /  
out water of ſynne. Or he maye be ſayd  
of endor / that is to ſaye lyght, and dy  
an that is to ſaye god / For he was en  
dowed wyth lyghte dyuine by paſſi  
on of martyrdomes :

**A**drian ſuffrid deth vnder  
mappympen emperour  
For whan the ſaid mapp  
ympen was in the Cyte of  
Nicomede where as he ſa  
creſyed to the ydolis / and  
by his commaundement they ſought all  
cryſten men : ſomme ſought them for dre  
de : and ſomme for loue / And ſomme  
for comette of ſyluer / Soþ neyghbour  
brought his neyghbour to martyrdomes  
and coſyn hys coſyn : Amonge whome  
the and thyrty were taken of them that  
they brought / And brought to fore the

kynges : And the kynges ſayd to them /  
haue ye not herde / what payne is ordey  
ned agaynſt the Cryſten men / And thei  
ſayd to hym : we haue herde the commaū  
dement of thy folke / Thenne the kynges  
was angry and commaunded that they  
ſhould be beten wyth ralde ſynelwes, and  
theyr mouthes beten wyth ſtones / And  
that eche of theyr tongues ſhould be per  
ced wyth yron / And that they ſhould be  
bounden and cloſed in pryſon / And the  
ne Adrian whiche was fyrſt in the offyce  
of knyghthode ſayd to them / I coniure  
you by your god / that ye telle to me the  
Reward / that ye entende to haue for thy  
ſe tourmentis : And the holy men ſayde  
that neuer eye ſaw ne ere herde ne hert of  
man myght thynke tho thynges / That  
our lord maked redy for them that loue  
hym paſſyngly / And adrian leep in  
the myde amonge them and ſayd a  
compte ye me wyth them here / For I  
am a cryſten man / And whan the mpe  
your herde that / and that he wolde doo no  
ſacteyſe / he dyde do bynde him, and thre  
we hym in pryſon : And whan natalye  
hys wyf knewe that her huſbonde was  
in pryſon for the faythe of Iheſu Cryſte  
ſhe was gladd and ranne to the priſon  
and kiſſed the chaynes that her huſbond  
was bounden with : and alſo of the other  
for ſhe was cryſten ſecretely / but ſhe dur  
ſte not publiſſe it for drede of the perſecu  
cion / And ſhe ſayd to her huſbond Bles  
ſyd art thou my lord adrian : For thou  
haſt founden the rycheſſe / whiche thy fa  
der and moder neuer leſte : to the whiche  
haue nede of them / that poſſede many  
thynges / and ſhal haue therof grette nede  
Whan they ſhall haue no tyme to boro  
we / ne to take : whan that one ſhall not  
deliuer that other fro payne / ne the fader  
the ſone / ne the moder the doughter / Ne  
the ſeruaunt the maſtre / Ne one frende  
a nother frende ne richſſe them that olde



## The lyf of saint Adryan

theym/ And whan she had admonestred hym that he sholde despyse alle worldly glorie and frendes and kynrede, and þ allwape he sholde haue his herte vnto celestyal thynges: Adryan sayd to her / Goo now my suster the tyme of our passyon hasteth/ of which thou shalt see our ende/ Thenne she recommaunded her husband vnto the saintes/ that they shold coforce hym/ and thenne she returned vnto her hous/ And after adryan herpyng: whan the daye of his passyon sholde be and gaf yefes to the keepers of the prysonne. And delpuerd to theym the other sayntes in pledge / And wente to hys hous for to callye natalpe/ Lyke as he had promised by othe/ that he shold be present at theyr passyon: And a man that saw hym come/ ranne to fore hym and sayde natalpe/ Adryane is delpuerd. Se loo where he cometh. And whan she herde it she byleupd it not: and sayd/ And who maye delpuer hym fro his boundes / God forbode that he be losed of his boundes/ & departed fro the sayntes/ and as she sayde thysse wordes a chyld of the meyne came/ that sayd: Certes my lord is late go And she suposed that he hadde fledde fro the martyrdome/ and wepte bytterly/ & whan she sawe hym/ she shytted hastily þ dore agaynst hym/ Late him be ferre fro me sayd she that is fallen away fro god and god forbode: that I speke to the mouth of hym: that hath renyed his lord/ And thenne she turned to hym/ and sayde/ thou wretch without god who constrainest the to emprise and take: which thou mayst not perfourme: who hath taken the fro the sayntes or who hath deceyued the for to departe fro theym: Saye to me wherfor art thou fledde to fore þ salwest the bataylles. How art thou hurt. Certayne it is of none arowe/ that was shoten to the/ Certes I shold haue

merueyled: yf any of the peple of these longes and without any hadde be comyd to god and how vnhappy. and how contrary am I/ what shall I doo/ that answered to hym/ that is of the bygnage longes/ It is not graunted to me to be wyf of a martyr/ but for a tyme / now I shall be callyd thy wyf of the gane: and transgressour My Joye taghly hath lytyll endured / & it shall be to me a reproche longe tyme/ And theyrpyng this thyng/ the blessed Adryane enioyed hym strongly and merueyled moche of his wyf that was so yong/ & ryght fayre: & noble / And marped out yij monethes without more: for he myght say this: And therefore he was more ardaunt to martyrdome / And herde gladly thysse wordes: But whan he sawe her ouermuche tourmentyd: he sayd to her opene the dore to me Natyge my loue and lady/ For I haue not fledde the martyrdome/ as thou wene/ but I am come to callye the as I promised to the/ And she byleupd it not/ but shewd to hym/ See how this traytour wene deceyuet me/ why lyest thou: that oer Judas: Flee thou vnhappy fro me/ I shall flee my self and thenne thou shalt be full fory and whyle she taryed to opene the dore/ he sayde opene anone / I muste goo/ And thenne thou shalt see me nomore/ and thenne shalt thou see that thou hast not sent me to fore my lord/ I haue layed to pledge for me thy ly martyr: and yf the mynysters see me/ and they spynde me not. they shall see the sayntes to suffer theyr martyrdom And myn also. And whan she herde þ she opened the dore/ and they thenne embraced. And kyssed eche other. and went to gyder to the pryson and there they lye clenysyd seven dayes duryng the woundes of the saintes: with prayres



And thence the Emperour com-  
 mended them to be brought to hym  
 they were so broken wyth the pay-  
 ne that they myght not goo/ but were  
 as bestes And adrian certaynly  
 bounde his handes behynde him and  
 he to natalye & was born vpon the co-  
 unt of Sculee /and presented to Ce-  
 sar And natalye Joyned her to hym/ &  
 my lorde bewaar / that thou trem-  
 ble not for none aduenture/whan thou  
 see the tormentes/thou shalt not suf-  
 fer but a lytle: But thou shalt be a-  
 ngehaunted wyth thangelles/  
 And thence adrian wold not sacrifice /  
 as he was right greuously And thence  
 he rane to the sayntes þ were in the  
 prison. and sayd/ my lorde hath begone  
 his martyrdom: And the kyng warnyd  
 that he sholde not blame his goddes  
 and he answerde yf I be thus tormeted  
 I blame them that be noo goddes/  
 shal thou be tormented that blasphe-  
 me him that is very god/and the kyng  
 sayd to hym: these other traytours haue  
 sayd the same wordes/to whom adria-  
 n sayd/whi callest thou them traytours  
 whiche ben doctours & enseigne the lyffe  
 purable/ And natalye ranne to the o-  
 ther wyth grete Joye/and tolde the wor-  
 de that her husbonde had sayd/And the  
 same kyng dyde him to be beten wyth  
 four strong men/ And natalye anone re-  
 pored to the other martyrs that were in  
 prison all the martyrdom/thanweres: &  
 the paynes of her husbonde/And he was  
 forore beten that his entreylles sprange  
 out of his bely: And thence he was bo-  
 unden wyth yron and put in prison with  
 the other/ And adrian was a yong ma-  
 n/and moche fayre of xxviij yeres of  
 age/  
 And whan natalie saw her husbonde lie  
 gelyng vpon the erth. & al to broken/

she layed her honde on his hede in comfor-  
 tyng him\* and sayd Thou art blessed mi-  
 lorde/for thou arte made worthy to be of  
 the number of sayntes/Thou art blessed  
 my lyghte/whan thou suffrest for him. þ  
 suffred deeth for the: Goo thence forth my  
 swete loue/that thou maye see his glory  
 And whan the Emperour herde that ma-  
 ny wyemen mynistered to the sayntes in  
 prison/He commaunded that they shold  
 nomore be suffred to entre/And natalye  
 herde that she shaued her hede: and toke þ  
 habyte of a man:and seruyd the sayntes  
 in the prison/and made the other wyms-  
 men doo soo by then sample of her And  
 she prayed her husbonde whan he shold be  
 in glory/that he wolde praye for her/that  
 she myght kepe her vndeformed in this  
 worlde. or rather to be taken oute therof.

and whan the kyng herd what the wi-  
 men had done/He commaunded to bryng  
 forth an anuelte/or a scythie. soo that the  
 holy martyrs sholde haue theron their leg-  
 ges and armes all to frussid/ and bro-  
 ken theron:and deye the sooner and  
 thence natalye doubted that her husbon-  
 de sholde be aferde for the tormentes of  
 the other/and prayed the mynisters that  
 they wolde begyn wyth him. Thence thei  
 helde of his legges and thynges and na-  
 talye prayed him that he wolde smyte of  
 his handes to thende:that he sholde be ly-  
 ke to the other sayntes: that had suffred  
 more than he: And whan he had helde  
 them of. he gaaf þ his spiryte to god:  
 the other sayntes helde forth their fete wyth  
 their free wyll/and passyd to our lorde  
 And the kyng commaunded that the bodi-  
 es sholde be brente:and natalye hydde in  
 her bosom the honde of saynt adrian and  
 whan the bodies of the sayntes were thro-  
 wen in to the fire natalie wolde haue with  
 them spronge in to the the fyre /And be-  
 brent/ & sodenly anone came a grete rain



## The lyf of saynt Gorgon

quenched the fyre / soo that the bodies of  
the sayntes had none harme / And  
the crysten men tooke counseyle togyder  
and dyde doo here the bodies to constan-  
tynople tyll that the peas was gyuen to  
the chyrche: that they were sette agayne  
with honour / And they suffred deeth abou-  
te the yere of our lorde two hundred and  
four score / Natalie theñe abode & dwelld  
in her house / & receyved the honde of sayn-  
te adryan / And for to haue therof she ke-  
ped allway at her beddes hede / And after  
the Juge sawe natalye soo sayre / soo ry-  
che and soo noble: by the leue of thempe-  
rour / he sent wy men to her / by cause she  
sholde consent to hym by maryage / To  
whom the natalye answerde: who is he þ  
maye doo soo moche honour / that I may  
be joyned to hym by mariage / But I re-  
quite you that I maye haue terme of thre  
dayes / to aray & make me redi / and this  
she sayd to the ende / that she myghte slee  
allway: Thenne began she to pray our lor-  
de that he wolde kepe her fro touchinge of  
man / And thenne sodenly she felle a sle-  
pe / and one of the martirs appered to her  
and comforted her swetly / And commaū-  
ded her / that she sholde go to the place whe-  
re the holy bodies were: And whan she  
awook she took the honde of adryan one-  
ly wyth her / and entred in to a shyp wyth  
many crysten men. And whan the iuge  
herde it he folowed after wyth many kni-  
ghtes / And thenne the wynde came con-  
trarye to theim & drownded many / and co-  
strayned the other to retorne: And theñe  
in the nyghte the deuyll appered to theim  
in gysse of a maronner in a shyppe of fa-  
tasme / And sayd to theym / frolwens co-  
me ye: And the crysten men sayd / we co-  
me fro nyghomedye: and goo vnto con-  
stantynople / And he sayd. ye erre / Goo  
towards the lyft side and ye shall saylle  
more right: And he sayd soo by cause he

wold haue drownded theim in the se /  
And as thei folowed the sterres: one  
sodaynly adryan appered to theym in a  
boote: and hadde theym saylle as the  
de. and tolde to theym that it was  
kid spyrite that had spoken to theym  
thenne he went tofore theym. and shewed  
to theym the waye:  
And whan Natalie sawe him goo tofore  
theym. she was replensshid wyth  
soo that tofore daye thei came to con-  
stantynople: And whan Natalie entred in  
to the hous where the martirs were  
putte the honde of adryan to the bod-  
And whan she had made her praye  
slept: And saynt adryan appered to her  
commaunded her that she sholde com-  
with him in to Joye perdurable / And whan  
she awook she tolde to theim þ were  
re her vision / & took her leue: & after  
þp her spyrte to almyghty god: and the-  
ne the good crysten men took her bod-  
& beryed it wyth the bodies of the martirs

## Here foloweth the lyf of saynt Gorgon /

**S**aint Gorgon and  
tothe were in nyghomedye  
dye cheyf in the palas  
of dyoclesian / and re-  
ced their chivalrye for  
folowe their euerlastyng  
kyng / And confessid wyth an hie de-  
that they were crysten  
And whan the Emperour herde that  
was strongly angry / and it dyde hym  
moche dyspleysure / and greuance for  
lese such men / whiche he had noysshid  
his palays: and were noble of maner  
and whan he sawe that he myghte not  
urne theym by menaces / ne bi saye  
des: He dyde doo streyne / and pa-  
ne theym in the tourment of Eculee



de all to rende & breke them wyth  
es and hokes of yron/and to caste  
woundes salte & vineygre/whiche  
in to their entreyles. And they su  
joyously/Thenne he made them  
osted vpon a gredytron: and they  
heron/as they had layen vpon a  
full of flowres: and suffred none  
And after this thempour coma  
: that they sholde be hanged wyth  
and their bodies to be gyuen to ho  
and wulues to be deuoured/And  
ey yelde vp their spyrites to almyg  
od. But theyr bodies abode vntou  
nd were take vp & bepyed by good  
men. And thei suffrid deeth the ye  
our lord ii C lxxxv. Thenne many  
after the bodi of saynt gorgo was  
ported to rome: & the yere of our lor  
C lxxviii the bysshop of metes ne  
of kyng pppyn transported the sa  
dy in to fraunce/ & layed it honora  
the monastery of gorgoyence:

Here foloweth the lyues of sayn  
Prothe & Jacynctes & Eugenne  
the first of their names/

**P**rothus is sayd of Pro  
thos that is to saye fyrst  
And of panthos whiche  
is asmoche to say as pre  
sentacyon. For he was  
of the fyrst of his ligna  
resented to god by good werkes &  
by martyrdom/Jacinctus is asmoche to  
say as lyeg within or a prepyous stoon  
ned Jacinct/ For he played in the to  
wentes: And therefore he is in joye a  
bo a prepyous Jacinct. Eugenne is  
sayd of Eu. whiche is asmoche to say as  
god/and Ginogignis: that is to engē:  
and soo Eugenne is asmoche to say  
a well engendrynge: For she engende  
a to Ihesu cryst good lignage: That

was fader & moder and mani other/whi  
che by her were engendred to the crysten  
sayth/

**R**othe & Jacyncte were  
gentilmen of noble ligna  
ge/ and were felawes in  
the stude of philosophye  
of eugenne the doughter  
of Pphilyp/ of the moost noble lygnage  
of the romayns / whiche philyp had ta  
ken of the senate the prouoste of alleyan  
drye/ and had ladde wyth him Claudya  
his wyf. his sonnes Ruyte and Serge/ &  
his doughter Eugenne/ whiche was per  
ficht in all the lyberal artes: Prothe and  
Jacinct had studyed wyth her: and were  
comen to perfection of thoos scences/ &  
Eugenne in the yd yere of her age was  
requyred to be maried of one Aquilyne  
sone of the consull Aquilyn/ And she an  
swerde that her behoud to be maried and  
choose a husbonde full of good maners /  
and not of highe lygnage/ And thenne  
came to her honde the doctryne of saynte  
poul: and began in her courage to be ma  
de crysten by good maners/ And theñe  
at that tyme the Crysten men were well  
suffred to dwelle beside the cytte of alex  
andrye: And as she went playeng and  
walkyng by the towne: she herde crysten  
men synge a wers of the saulter whych  
sayth/ All the goddes of the mescreaun  
tes ben deuilles: Our lorde certaynly ma  
de heuen/ Thenne said she to Prothe and  
Jacynct/ that hadden studyed wyth her:  
in the artes lyberall / We haue ouerpas  
sed the argumentes/ and Silogismes of  
the Philosophers by estudye corrupty  
ble: The argumentes of Arystotle And  
Pdees of Plato. and thenseignementes  
of socrates/ and shortly all that the poete  
songe & made/ or the philosopher thought  
it is all closed by his sentence: Lete be



## The lyf of saynt Eugenne

theñe be breder. and solow our lorde Jhesu crist. & this counseill pleyed them/and theñe she toke thabite of a man & cam to the monastery where Ellen was abbot / Whiche wolde in noo wyse suffer that ony woman shold com to him/ And this ellen had on a tyme disputed agens an heretic. And whā that he saw that he myghte not sustene the force of thargumētes/ he dide doo breñe a grete fyre for to preue his sayth/ & said we shal see now which is the right sayth/ And he hymself stred fyrst in to the fyre & came out agen with oute hurt or greef/ but the heretyk wolde not entre in to the fire: & was confusyd & put away. And whan eugenne was gone to him & had sayd that she was a mā he sayd to her: þi sayst truly & well that þi art a man/ for thou werkest vertuonsly / And the condycōn of her was shewed to hym thēne of god: / And she receyuid the habite with prothus & Jacynct/ & did her to be called of all/ broder eugenne/ & whan her fader & moder saw her chare com home empty & boyd: thēne thei dyd doo seke the ir douzter ouer al. but she might not be founde/ and thēne went they to diuynours & sothsaierers & demaūded them where the ir douzter was become/ And they answered: that she was rauishid of the goddes among the sterres/ and therefore her fader made an ymage of his douzter & commaūded that all the peple sholde worship her/ And she dwelid amonge the compaigne of breder/ in drede of god/ & whā the prouost of the church was dede/ she was made prouost/ & thēne in allepandry was a lady noble & ryche/ Whiche was named melaneye whom saint eugenne enoynted with oille/ & deliuerd her of a quartain in the name of god: & she sent her many yfres/ which she wolde not receyue: And þi sayd lady supposed that Eugenne hadd be a man / And visited her ofte/ and be

helde the greetnesse and belote of her bodye  
 In suche wyse that she was stronge  
 prised and chauffed in her loue/ and  
 greatly troublid how she myghte  
 ke eugenne to haue a doo wyth her  
 thēne she fained her to be seke/ And  
 for her this broder eugenne to come &  
 haue pyte on her/ And whan she was come  
 she told to her in what maner she was  
 taken in his loue/ and how she was  
 in desprynge him/ and prayed her that she  
 wolde lye by her: and haue to doo carnal  
 ly: and kyssed her/ and exhorted her to  
 doo synne/ And Eugenne had grete  
 roue/ and abhomynacyon of her/ and sayd:  
 Thou arte by right callid Melaeye  
 For it is an euyl name/ and fulfyllid of  
 treyson/ Thou art sayd blacke and the  
 daughter of derkenesse/ Frende of the  
 upl/ lyghte of polucyon/ norpsshyn: of  
 lechery/ angursshous daughter of sepe  
 teruall dethe/ And whan she sawe she  
 receyuid of that she coueyted. she doubtd  
 Eugenne sholde dyscouer her felonie/ and  
 began fyrst to crye: that Eugenne  
 wolde there haue enforced her And whan  
 she went to the prouost philyppe/ and  
 complayned sayenge/ that a yonge man  
 a fals crysten was come to me by the  
 of medycine/ and took me/ and wolde  
 ue enforced me by strenght for to haue  
 ned wyth him/ yf I had not be holper  
 a chāberer which was in my chāber/ And  
 whan the prouost herd this he was gretly  
 meuid: & sent for a multitude of prelat  
 made eugenne to be brought with the  
 seruantes of Jhesu cryst bounden in yron  
 & establyshid a day whā they all sholde  
 delyuerde to bestis for to be deuoured. And  
 thēne were they called tofore the prouost  
 which sayd to eugenne/ say to me þi  
 cursyd wretche yf your god hath tauget  
 you to doo suche werkes: as for to couer  
 pe. and defoule the wommen forsible



And theſe eugene whi-  
 ad the hede enclyned/ by cauſe ſhe  
 not be knowen: ſayd that our lor-  
 ught & enſeigned chaſtite emtierly:  
 mpyſed to theim that kept it the lyff  
 nable/ And we maye well ſelwe: ſ  
 nce is ſale & lyeth/ But it is bet-  
 to ſuffre than ſhe ſholde be ba-  
 uſhyd & punyſhed: And that the  
 of our pacience perſh not/ But  
 wythſtandynge lette her chamberer be  
 ght forth here: ſhe is the wytnesſe of  
 elonpe/ ſoo that the leſinges of her  
 be reſpuyd// And whan ſhe was  
 ſhe beyng lernyd of her lady oppo-  
 penſt eugenne: & ſayd that he wolde  
 taken her by force/ And alſo all the  
 of the meyne corrupt by the lady  
 neſſyd that it was ſoo/ And eugenne:  
 ſa/ the tyme is paſſed of ſeilece/ and  
 me to ſpeke is now/ I wyll no len-  
 gth ſuffre: that this ſhamles creature put  
 blame gyltes on the ſeruauntes of  
 u cryſt: Ne that ſhe glorifye in her  
 ce/ ne in her ſalfete/ And bi cau-  
 it trouth ſurmouēteth her leſynges/ &  
 wyſdome ſurmouēteth her malpce/  
 all ſelwe the trouth for none auau-  
 ta: but for the glorie of our lorde/  
 And thenne / ſhe took her cote & rente it/  
 her gyrdell aboue/ and ſayd that ſhe  
 a woman: as it apere / And alſo  
 to the prouoſt: thou arte my fader/ &  
 idyen is my broder/ and the tweyne  
 ſitte wyth the Ruyce and Serge be-  
 m wythern/ And I am eugenne thy  
 ghter: and theſe tweine ben Prothus  
 and Jacyncte: And whan the fader her  
 at/ he knewe well his doughter.  
 And thenne he & her moder embraced her  
 and wepte tenderly for joye/ And theſe  
 clothed Eugenne wyth clothes of  
 ge/ and enhaunced her on hye/ And  
 af this came a fyre from heuen & brent

Melanpe and all her meyne/ Thenne eu-  
 gene conuerted to the ſayth/ her fader mo-  
 der brethern and all the meyne: and ther-  
 fore leſte the fader the prouoſte. & was  
 ordeyned byſſhop of the cryſten people:  
 and he was in oryſon & in prayer/ And  
 in oryſon he was ſlayn of the meſcreaun-  
 tes & painems. Theſe Claudyene wyth  
 her ſones: and Eugenne returned to Ro-  
 me/ and there conuerted moche peple vnto  
 to the ſayth of Iheſu cryſt /  
 Thenne by the comaundement of the em-  
 perour there was a grete ſtone bouēdy to  
 the necke of Eugenne/ and was throw-  
 en in to tyber/ but the ſtone brak/ and ſhe  
 went wythout harme vpon the water  
 Thenne ſhe was throwen in to a brenyn-  
 ge fornays/ But the fornays was que-  
 chyd by myracle/ and became colde/ and  
 thenne ſhe was put in to a deike pryſon  
 But a grete ſhynnyng lyght made it alie-  
 clere and bryght/  
 And whan ſhe had ben there ten dayes/  
 wythoute mete/ Our lorde Iheſu Cryſte  
 appered to her/ and broughce to her a riht  
 white loof/ And ſayd to her take this me-  
 te of my honde/ I am thy ſauour: who-  
 me thou haſt louyd wyth all thy thought  
 And on that daye that I deſcended in  
 to the erth I ſhall receyue the: Thenne on  
 the daye of the natiuite of our lorde: the  
 tormentour was ſent to her/ and he ſmo-  
 te of her hede. And after that ſhe appered  
 to her moder: and ſayd to her that ſhe ſhol-  
 de folowe her on the ſondaye folowynge  
 And whan the ſondaye came/ Claudyē  
 putte herſelfe to prayer/ And gaaf her  
 ſpyryte to god/ And thenne Prothus  
 and Jacyncte weren drawen to the tem-  
 ple: for to doo ſacrifyſe. And they by  
 theyr prayers al to brake thyddle/ And  
 whā thei wold in no wyſe doo ſacrifyſe  
 they acōplyſhid their martyrdom in ſuffre-  
 ge their hedes to be ſmitē of/ & ſuffred deeth



## The exaltaciō of the holy Crosse

Under Valerij & galien/aboute the yere  
of our lorde & 138. By whose mercy  
tes late vs praye almyghty god to haue  
ue mercy on vs/ & brynge vs to his blys  
se. Amen:

Here foloweth the exaltaciō of the  
holy Crosse/



**T**he exaltaciō of the  
holy Crosse is sayd by  
cause that on this day þ  
holy crosse & sayth were  
gretly enhaūced/ and it  
is to be vnderstonde that

before the passion of our lord ihu crist. þ  
tree of the crosse was a tre of fylthe/for þ  
crosses were made of vile trees: & of tre  
es without fruyt: for all that was plan  
ted on the moūt of caluarie bare no frute  
It was a folow place/ for it was the pla  
ce of þ tormēt of theuis: It was derk for  
it was in a derke place & wythout bel  
te/ It was the tree of deth/for men weren

put there to deth. It was also the t  
steeche/for it was planted amōge th  
roynis/ & after the passio the crosse  
mōche enhaūced/for the vylte was  
ported in to preposite: Of the whic  
blessyd saynt andrew saith/ O pre  
holy crosse god saue the: His bare  
was torned in to fruyte/as it is sa  
the canticles/I shall ascende vp in  
palme tree. His ignobylite or vnl  
nes was torned in to sublymite & h  
The crosse þ was tormēt of theuis  
now born in the front of theperours  
derknes is torned in to lycht & cler  
wherof crisostom sayth the crosse & þ  
des shall be more shynng than the  
of the sonne at the iugement: his deth  
uerted in to perdurabilite of lycht/ wh  
it is sayd in the preface: that frothe  
the deth grow/ frothens the lycht resour  
and the stench is torned in to swete  
canticorū j/ This exaltaciō of the  
crosse is solēpnysed & halowed solē  
of the churche: for the sayth is in it m  
enhaūced: for the yere of our lorde 33  
yd our lord suffryd his peple to be  
tormēted by the crueltie of the payn  
And cosdrowe kyng of perceens subd  
to his empyre all the reames of the w  
de/and he cam in to iherusalem and  
asferde and adredde of the sepulchre of  
lorde: And returned: But he bare  
him the parte of the holy crosse/that  
te Helene hadde left there:

And thenne he wolde be worshyp  
of al the peple as a god. And dyde  
make a tour of golde and syluer/wh  
in prepyous stones shone. And made  
re in the ymages of the sonne, and of  
mone: and of the sterres And made  
by subtyll conduyter water to be hyd  
And to come dolone in maner of Ra

And attē the laste stage. he made  
horses to draue charyottes wunde



as lyke as they had meuyd the tour  
 made it to seme as it had thondred/  
 delpyerd his reame to his sone/and  
 this cursid man abode in the temple  
 doo set the crosse of our lord by hi  
 maunded that he sholde be callid god  
 of the people / And as it is rede in li/  
 x mitali officio/ The sayd cosdwe re  
 sit in his trone as a fader/set the tree  
 of the crosse on his right side in stede of f  
 /e a cocke on his lyste side in stede of  
 the holy goost/and comaunded that he shol  
 de called fader/And thenne heracle the  
 emperour assembled a grette oost /and ca  
 m to feghe wyth the sone of cosdwe  
 the ryuer of danubye/ And thenne it  
 was feghted to eyther pynt: that esche of the  
 sholde feghe one agaynst that other  
 by the bryd ge/ & he that sholde be Dayn  
 qd he ouercome: his aduersarye sholde  
 be rynte of thempyre wythout hurtynge  
 er of bothe oostes/ & soo it was orde  
 e sworn. And who somener sholde  
 be his prynt. sholde haue forthwyth  
 by legges & armes cut of: & to be plon  
 & cast in to the ryuer: And thenne  
 he comaunded him all to god / & to  
 the holy crosse/wyth all the deuocyon that  
 he feghte: and thenne they foughete lon  
 g and at the last our lorde gaaf the vic  
 torye to heracle: & subdued him to his em  
 p. The oost that was contrary and al  
 the temple of cosdwe obeyed theym to the  
 cryen sayth/and receyued the holy bap  
 tisme/And cosdwe knew not thende off  
 by lye/ For he was adoured & worship  
 p of all the peple as a god/ soo that no  
 n durst not saye nay to him/And the  
 n heracle came to him/and fonde him sit  
 tyng in his siege of golde/ And sayd to  
 hym/ For as moche as after the manere  
 of iustice thou hast honoured the tree of the crosse/  
 I shall honoure the tree of the crosse/  
 Thou wylt receyue baptim/and the fa  
 ther of Iesu cryste/ I shall geve it to the

and yet shall thou holde thyne crowne and  
 reame wyth lxxviii hostages/ And I shal  
 lete the haue thy lyfe/and yf thou wylte  
 not. I shall see the wyth my swerde/  
 and shall smyte of thyne hede And whā  
 he wolde not acorde therto: he dyde anone  
 doo smyte of his hede/ And comaunded  
 that he sholde be beried: by cause he had be  
 a kynge: And he founde wyth him one  
 his sone of the age of ten yeres/whom he  
 dyde doo baptysse. and lyste him fro the  
 font. And lest to hym the reame of his  
 fader. and thenne dyde doo breke that treu  
 re/And gaaf the siluer to theym of hys  
 oost/ And gaaf the golde and preecious  
 stones for to repaire the churches that the  
 tyraunt had destroyed/ And took the ho  
 ly crosse and broughete it agayne to Ihe  
 rusalem And as he descended fro the mo  
 unt of oliuete/ and wolde haue entred by  
 the gate: by whiche our saupour went to  
 his passion on horsbacke aourned as a  
 kynge: sodenly the stones of the yates de  
 cended: and joynded theym togyder in the  
 yate lyke a walle/and all the peple were  
 abasshed/And thenne the angell of oure  
 lorde appered vpon the gate holdyng the  
 signe of the signe of the crosse in his ho:  
 de/ And sayd: whan the kyng of heuyn  
 wylt to his passion by this gate/he was  
 not arayed lyke a kyng/ne on horsback  
 But came humbly vpon an asse/In the  
 wyng the example of humylyte whiche  
 he lefte to theym that honour hym/And  
 whan this was said he departed and va  
 nysshed away/Thenne the emperour to  
 ke of his hosen/and shone himself in we  
 pryng. And despoyled hym of alle hys  
 clothes in to his sherte/  
 And took the crosse of our lorde: and  
 bare it moche humbly vnto the gate /  
 And anone the hardenesse of the stones  
 felte the celestyall commaundement/and



## Theraltacōn of the holy Crosse

And remeuyd anone. and opened & gaue entree vnto theym that entred. Thenne the swete odour that was felte that daye whan the holy crosse was taken fro the toure of Cosdrowe/and was brought aye to Iherusalem fro soo fere countrey/ and soo grete space of londe returned in to the rusalem in that moment / and replenshyd it wyth all swetnes. Thenne the riht deuoute kyng began to say the prayse/ ges of the crosse in this wyse. O cruysple didior/ & c. O crosse more shynynge than all the steeres/hououred of the worlde riht holy/and moost ampyable to all theym whiche oonly were worthy to here the raunson of the worlde: Swete tree/Swete nayles/Swete prync: Swete spere beryng the swete burdens/Saue thou this prestre company. that is this day assemblyd in thy lawde & praysinges. And thus was the precious tree of the crosse reestablishid in his place and thauygent myracles reuelid. For a dede man was reised to lyf/ And iij men taken wyth the palsei were cured & helid. Ten lepers were made clene: and xvj blinde men receyuid theyr sight aye/Deuylls were put out of men/and moche peple & many were deliuerde of dyuerse siknesses & maldyes. Thenne the emperour dyde doore payre the churches. and gaaf to them grete yefees: and after returned home to his empyre. And it is sayd in the cronycles that this was done othe while: For thei saue that whan Cosdrowe had taken many reames. he took Iherusalem/ And charged the patriake. and bare awaye the tree of the crosse. And as heracle wolde make peas wyth him: the kyng cosdrowe sware a grete othe: that he wolde neuer make peas wyth crysten me & romayns yf they renped not him that was crucifyed/and adoured the sone/ And thenne heracle: whiche was armed: wyth faith bro

ughte his oost ayenst him: and destroyed & wasted the perciens wyth many battles that he made to theym/and made Cosdrowe to flee vnto the cite of thelyst. And at the last cosdrowe had the sone in his hely/and wolde therfore cowlde sone kyng/whiche was named mandas. And whan sponys his eldest sone herode herod/ he made alpayce wyth heracle/ & pursued his fader wyth his noble ple & set him in bondes: and susteyned wyth brede of tribulacōn & wyth water of anguyth/ And at the last he made to shote arrows at him bi cause he wolde not byleue in god/ & soo deyed. And after this thyng he sent to heracle the patriake. the tree of the crosse: & all the prisoners/ And heracle bare in to Iherusalem the precious tree of the crosse. And thus it is rede in many cronycles also. Soble sayth thus of the tree of the crosse/ the blessyd tree of the crosse was thre times wyth the paynmes: as it is sayd in the forye tripartyte: O threys blessid tree/ on whiche god was scratched/ This perennure is sayd for the lyf of nature/ of grace: and of glory: whiche came of the crosse/ At constantynople a jette emperour in to the churche of saynt sophie/ and considered that he was there alone/ and saw an ymage of Ihesu cryst/ And took his swerde & smote the ymage in the throte/ and anone the blood gysshed oute & spange in the face & on the hede of the Jette/ And he thenne was aserd & took the ymage/ and cast it in to a pytte/ And arne fledde away: And it happed that a yf ten man met him and saw him all bled/ And sayd to him/ fro whens comest thou thou hast slayne some man/ and he sayd I haue not: The crysten man sayd I knowe ly thou hast comysed some omyside/ for thou art all bespronge wyth the blood/ & the jette sayd. Verely the god of the crosse



is grete and the fayth of hym is fer  
 and approued in all thynges / I ha  
 yten noo man but I haue smyten  
 age of Ihesu Cryst and anone ys  
 blood of his throte / And thenne  
 Jewe brought the crysten man to p  
 And there drewe out that holy p  
 And yet is sene on this daye the  
 ide in the throte of thymage / And  
 the Jewe bycame a good crysten  
 and was baptysed. In syrpe in the  
 of baruth ther was a crysten man  
 who had hyred an hous: for a yere / e  
 he sette thymage of the crucyfyxe  
 bys bedde / to whiche he made dayely  
 his rayers / and sayd his deuocion / e  
 at the yeres ende he remeued and toke  
 another hous. and forgate and lefte thy  
 mage behynde hym / And it happed that  
 a Jewe hyred that same hous / And on  
 a daye he hadde another Jewe one of his  
 neyghbours to dyner: and as they were  
 at mete / It happed hym that was boden  
 in kryng on the walle to espye this y  
 mage / whiche was fpyed to the walle e  
 began to gryppe at it for despyte / And  
 agaynst hym / that hadde hym / and also  
 thyned and menaced hym: by cause he  
 durst it kepe in his hous thymage of Ihe  
 su nazareth: and that other Jewe swa  
 re so moche as he myght. that he neuer  
 he sene it / ne knele not that it was  
 th / And thenne the Jewe sayned as  
 he hadde ben peased / and after went strai  
 te the pryncce of the Jewes / and accu  
 sed that Jewe of that whiche he hadde  
 seyn in his hous: Thenne the Jewes as  
 sepleden and came to the hous of hym:  
 And sawe thymage of Ihesu cryst / and  
 toke that Jewe and bete hym / And  
 dyd to hym many Iniuries / And caste  
 hym out half dede of theyr synagoge / e  
 a me they defolwed thymage wyth  
 their feet / and renewed in it all the four

mentes of the passyon of our lord / and  
 whan they perced his syde wyth the spe  
 re / blood and water yssued habundantly  
 in soo moche that they fylled a vessell /  
 Whiche they set ther vnder. And theune  
 the Jewes were abasshed and bare this  
 blood in to theyr synagoge / and all the  
 seke men and malades that were enoin  
 ted ther wyth / were anone guarysted e  
 made holl: And thenne the Jewes told  
 and recounted alle this thynge: by ordre  
 to the Bysshop of the countree: and alle  
 they wyth one wyll receyued baptyme  
 in the fayth of Ihesu cryst / and the Bys  
 shop put this blood in ampulles of crys  
 talle and of glas for to be kepte / And  
 thenne he called the crysten man that had  
 lefte it in his hous / and enquired of him  
 who hadde made soo fayre an ymage / e  
 he sayd that nychemedus hadde made it  
 And whan he deyde / he lefte it to gama  
 lyell: and Gamaliel to zachee and zachee  
 to Jaques / and Jaques to symon / And  
 had ben thus in Iherusalem vnto the de  
 struction of the Cpte. And fro thens hit  
 was born in to the Royame of agryppe  
 of Crysten men / And fro thens it was  
 brought agayn in to the countree. and it  
 was lefte to me by my parentes by ry  
 ghtfull herytage / and this was done in  
 the yere of our lord seuen hondred and l.

And thenne all the Jewes halowed  
 theyr synagogues in to the chyrches and  
 therof cometh the custome that Chyrches  
 ben halowed: For to fore that tyme the  
 aultres were but halowed only / and for  
 this myracle the chyrche hath ordeyned /  
 that the fyrste kalendas of decembre / Or  
 at it is redde in an other place: the fyrste  
 ydus of Nouembre shold be the memo  
 ry of the passyon of our lord / wherfore  
 at some the chyrche is halowed in thono  
 re of our sauour / where as is kepte an  
 ampulle wyth the same blood: e there a



## Theraltacion of the holy Crosse

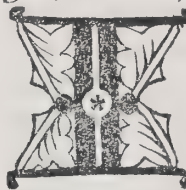
solempne feste is kepte and done / & there  
is proued þe ryght grette vertu of the crosse  
vnto the paynemes and to the myschyle  
ued men in all thynges / And saint gregory  
recoredeth in the thyrde booke of his  
dialogues: that whan andrewe bisshop  
of the Cyte of fundane suffred an hooky  
nonne to dwelle wyth hym / the fende  
thenemy began temprent in his herte  
the beaulte of her / in suche wyse / that he  
thought in his bedde wycked & cursyd  
thynges / And on a daye a Jylwe came  
to wome and whan he sawe that the daye  
fayled and myght fynde no lodgyng  
ge. he wente that nyght / and abode in the  
Temple of appollin / & by cause he doub-  
ted of the sacrylege of the place / how kee  
it that he hadde no fayth in the Crosse  
yet he markyth & garnysshed hym wyth  
the sygne of þe crosse: theñe at mydnight  
whan he awoke / he sawe a compaignie of  
euill spyrytes: whiche wente to fore one  
Lyke as he hadde somme auctorite of  
purssauce aboue thother by subiection /  
and thenne he sawe hym syt in the mid-  
des a monge the other: and began to en-  
quyre the causes and dedes of eueryche  
of thise euille spyrytes: whiche obeyed  
hym / and he wold knowe what euille e-  
ueryche hadde do / But gregory passyth  
the maner of this dyspon / By cause of  
shortnes. But we fynde semblable in þe  
lyf of faders / That as a man entred in  
a Temple of thydolis / he sawe the deuill  
syttynge / and all his meyny aboute hym  
And one of thise wycke spyrytes came  
and odoured hym / and he demaunded of  
hym / Fro whens comest thou and he say-  
de / I haue ben in suche a prouynce / & ha-  
ue moeued grette warres: and made ma-  
ny trybulacions and haue shedde moche  
blood: and am came to telle it to the: and  
Sathan sayd to hym in what tyme hast  
thou done this. and he sayd in thyrty dayes

yes and sathan sayd: why hast thou  
so longe there aboutes / and sayd to hym  
that stode by hym: goo ye and bete  
and all to laste hym. Thenne came  
seconde and worshipped hym / and  
Syre I haue ben in the see / And haue  
moeued grette wyndes and tourmentys  
and drownded many shippes / and slayn  
many men / And sathan sayde how lon-  
ge hast thou ben aboute this / and he  
sayd xxiij dayes. & sathan sayde hast thou  
ne nomore in this tyme / & commaunded  
he shold be beten / & the thyrde came  
and  
I haue ben in a Cyte and haue myd-  
stergues and debate in a weddyng / And  
haue shedd moche blood / & haue slayn  
husbond: & am come to telle the / and  
sathan ayed / in what tyme hast thou  
done this: & he sayd in x dayes / & he sayd  
thou done nomore in that tyme / And  
commaunded them that were aboute  
to bete hym also: Thenne came the fourth  
and sayd / I haue ben in the wyldes  
yl yere: & haue laboured aboute a nyke  
& vnnethe at the last I haue thowgh  
made hym to synne of the flessh / &  
sathan herde that / he aroos fro his se-  
de / & kyssed hym. and toke his crowne  
of his hede / & set it on his hede / and made  
hym to syt wyth hym. & sayd thou hast  
done a grette thyng / and hast laboured  
more than all thother / & this maye be the ma-  
ner of the dyspon: that saint gregory  
recoredeth: wha eche had sayd / one sterke  
in the mydle of them all / & sayd he had  
myd Andrewe agaynst the name / And  
had meuyd the fourth parte of his flessh  
agaynst her in temptation: & the thirde  
yesterday he thought so moche in his  
mynde on her that in the houre of euyng  
he gaf to her in jappynge a buffet / & she  
pleynly þe myght here it that he wold  
synne wyth her: then the mayster com-  
maunded hym that he shold performe þe



anner: & for to make hym to synne he  
d haue a synguler vitory & rebwar:  
monge all the other: & theñe commaun  
d: that they shold goo loke who that  
was that laye in the temple: And they  
went & looked: & anone they were ware  
he was marked wyth the sygne of  
the crosse: And they beyng aferd escried  
and sayd: Verily this is an empty vessell.  
as he is marked: and wyth this voyce  
the compaigne of the wycked spyryt  
dangyd alwaye: & thenne the Jewe  
moeyd came to the bysshop: & told  
hym all by ordre what was happed:  
And when the bysshop herd this: he wep  
tongly: & made to voyde all the wym  
n out of his hous: and thenne he bap  
tized the Jewe. Saint gregory reherceth  
in his dyalogues that a nonne entred in  
to gardyne/and sawe a letuse/ and co  
uited that: and forgate to make the syg  
n of the crosse/and boote it glounefly/  
and anone sylle doune: and was rauysht  
of a deuyll/and there cam to her saynt  
ayrpen/ & the deuyll began to crye &  
saye/what haue I doo? satte vpon the  
lyse/ & she came and boote me and anon  
the deuyll yssued oute by the commaun  
dment of the holy man of god: It is red  
d: a thystorpe scolastyke/ that the pay  
nt was had pnted on a walle the armes  
of serapis/and the odospen dyde do put  
thyn out: & made to be pynnted in the sa  
me place the sygne of the crosse/ & when  
the payntes and prestes of thydollis sa  
w that anone they dyde them to be bap  
tized/sayenge that it was gyuen them  
to vnderstonde of theyr elders/ that tho  
se shold endure/tyll that suche a syg  
n were made there. in whiche were lyl:  
And they haue a lettre. of whiche they  
say that they calle holy/and had a forme  
the they sayd it exposed and sygnefyed  
it perdurable/

Here foloweth the lyf of saynt  
Johan Crisostome/



Johan crisyostome was of  
Antioche: & was born of  
noble kynrede/of whom s  
lyf/the bygnage. the con  
uersacion: and the persecu  
cion is more playnly cons  
teyned in thystorpe typerytte. When he  
hadde ben in the stude of phylosophe/he  
left it/And gaue hym self to the seruyce  
of god. and was made a prest: And for  
the loue of chastyte/he was reputed olde  
For he entended more to the brennyng lo  
ue of god/than to vtiward debonayrte/  
And for the ryghtwysnes of his lyf: he  
entended most to the thynges to come/ &  
was demed proude of them/ that knewe  
hym not/he was noble in techyng/ He  
wyse in expounyng/and ryght good in  
refraynyng of vayne manere: Archa  
dyen and Honourpen regned thenne in  
thempyre: And damasce sat thenne in p  
see of Rome/ And when Crisyostome  
was made Bysshop of constantynopke  
he began to correcte hastily the lyf of cle  
kes/And therfore all they were moeued  
and styrted to hate hym. And escheved  
hym/as he hadde ben a man/ and spake  
euylle of him: & by cause he wold not bid  
de them to dyne/ & ete wyth hym: He wold  
de not ete wyth them / they sayd that he  
dyde it by cause he ete his mete so folwe  
And the other sayd / that it was for the  
exelence & noblesse of his metres: & the  
trouthe was/by cause: that his stomake  
was ofte sore/and greued: Wherefore he  
escheved the grete dyners and the festes  
And the people loued hym moche for the  
good sermons that he made to them: and  
sette lyl by that his enemyes sayde:  
Thenne Crisyostome bega to repreue som  
me of the barons/and therefore the enuye  
was the more agaynst hym. And yet he



## The lyf of saint Johan Crisostome

dyde other thyng that moeued yet more  
 For Eutrope prouost of the mynster/why  
 che had the dygnyte of consull/wold ha  
 ue auenged hym on somme that fledde  
 to the chyrche for socour: And studeyed  
 that a lawe shold be ordeyned by them  
 perour/that none shold flee to the chyrche  
 And they that hadde been therein to fore  
 sholde be drawen out. And a lityll whi  
 le after/Eutrope had trespassed to them  
 perour/And fledde anone to the chyrche  
 And whan the bysshop herde therof/He  
 came to hym/whiche was hydde vnder s  
 aulter. and made an Omelpe agaynste  
 hym/In the whiche he reprevyd hym ryht  
 sharply/and therefore many were wroth  
 by cause he wolde doo noo mercy to that  
 cursyd man / And yet he dyd no thyng  
 but chyd/And whan the mynsterour salde  
 his wyll:he made eutrope to be born out  
 of the chyrche/and dyd doo smyte of his  
 heede/And he reprevyd sharply many  
 men:for dyuerse causes / And therefore  
 he was hateful to many/And theophy  
 le bysshop of alexsaundrye wolde haue  
 deposed Johan Crisostome. and wolde  
 haue sette in hys spece pspydore/ the prest  
 And therefore he sought dyligently cau  
 se to depose/ & him the peple that were fed  
 de merueylously wyth the doctryne of sa  
 ynt Johan: defended hym strongly/And  
 Johan Crisostome constrayned the pre  
 stes to lyue after the holy ordynaunces /  
 of holy chyrche/ And sayd that they shol  
 de not vse the honour of preesthode / For  
 they despyed the lyf of a prest/And wol  
 de not for lowe it / And Johan gouer  
 ned not only the bysshopryche of Con  
 stantynople but he ordeyned to other pro  
 uinces by auctorite of the mynsterour suche  
 lawes as were moche prouffitable. and  
 thenne whan he knewe that yet the peo  
 ple sacrefysed aboute the other prouyn  
 ces to the deuylis: he sente thider mon

kes and clerkes/and made them de  
 ye alle the temples of thydolis/  
**I**n that same tyme was a man  
 che was made mayster of the chyrche  
 and was named Sanas of the lyna  
 ge of Celisque barbaren/whiche ston  
 ly was lyste vp/and by studeye of tra  
 nyne was corrupt of theresye/And  
 And that same ganas prayed ther  
 our/that he wold gyue to hym a chyrche  
 wythin the Cyte for hym and his to ma  
 ke in theyr prayers/ And whan the  
 perour hadde graunte hym he came to Jo  
 han Crisostome for to haue a chyrche:  
 As was graunted to hym by the  
 our/but Johan whiche was strong in  
 vertue / and all embraced in the love of  
 god sayd to the mynsterour: promyse none  
 gyue no suche thyng ne holy thyng  
 to dogges/And drede the noo thyng of  
 this barbaren:but commaunde/that he  
 both two be called to fore the. And the  
 heede what shall be sayd bytwene be  
 the softlyt/ For I shall so refrayne  
 that he shall no more dare demaunde s  
 thing. And whan the mynsterour herde  
 he was gladder: and the next daye he  
 doo calle that one and that other / And  
 as an oratour requyred for hym: Johan  
 sayd/ the hous of god is open in euery  
 place to the. Where as noman is w  
 ned to adoure & praye/ And he sayd  
 am of another lawe/Make requeste  
 I may haue a temple for my self: For  
 haue emprysed many traueylles for  
 comyn prouffyt of Rome/& therefore I  
 ghte not to be warned of my peticion  
 Johan sayd to hym y hast receyued m  
 ny rewardees /whiche amounte more  
 thy payne & hast ben mayster of the  
 ghates/& clad wyth the aournementie  
 consul/and it be soueth the to consyde  
 what thou were late/and what thou  
 now/& thy rather pouerte/ And



hesse now/and what clothynge thou shouldest  
to fore/and what araye thou werest  
/And by cause that a lxxij labour  
he gyven to the soo grete rewarde/ he  
now disagreable to hym / that hath  
soche honoured the/and by such ma-  
nner he stopped his mouth / and  
constrayned to be styll/ & as saint Johan  
governed noble the Cytte of Constantynople  
this same ganas coueyted them  
/And by cause he myght do no thin-  
guy day/ he sente by nyght his barba-  
ryes for to brenne the palays : And  
thene it was well shewed how saint Jo-  
han kept the cytte: for a grete compaigne  
of angels whiche hadde grete bodies : &  
were armed apperyd to the barbarians  
and chased theym awaye anone : and  
than they had tolde to theyr lord that  
such was happed. he merueyled  
singly/ for he knewe well that the hoo-  
d of the other knyghtes were spred in o-  
ther Cyttes: And thenne he sente theym  
the second tyme/and they were rechaced  
awaye by the byspon of the angels/ &  
at the laste he yssued hym self wyth them  
and sawe the myracle/and fled /  
And supposed they had ben knyghtes y-  
n by day tyme haue ben wythin: and  
hede watched by nyght/and thenne he  
wente to Charse wyth grete strengthe/ &  
ruled/and destroyed all the countree/so  
that all the peple drede the crueltie of the  
barbarians/And thenne the emperour co-  
mmed to saynt Johan the charge of his  
location: And he not remembryng the e-  
nemyte byllbene them wente forth Jo-  
pely/And thenne Ganas whiche kne-  
we the trouthe of hym came to mete him  
on the waye. for he knewe well: that he  
came for pyte : And toke hym by the  
hede/and kyssed his mouth/and his ey-  
es/ and commaunded his sones that  
they shoulde kyssse his holp knees. And

he was of such vertue and soo holy/that  
he constrayned the moost cruell men to  
drede hym. In this tyme whanne  
thysse thynges were done and saint John  
floured in Constantynople/by doctryne  
and was holden merueylous of all them  
of the secte of tharrians whiche thenne en-  
creced greatly/ and they hadde a chyrche  
wythout the Cytte/And in the saterday  
and sondaye they wold synge wythout  
the gates by nyght hymenes/and An-  
themys. And on the morn they wold goo  
thorough the Cytte synngynge/ Antheims  
and yssued by the gates :and entryd in  
to theyr chyrche: & cessed not to doo thus  
in despyte of crysten men/ And songe of  
this songe/where ben they that saye o-  
ne oonly to be thre thynges bi his vertue  
And thenne Johan doubted that bi this  
songe symple men myght be deceyued:  
And ordeyned that the good crysten peo-  
ple shold go by nyght wyth tapres, tor-  
ches/and lanternes synngynge glorious  
ymenes of the chyrche. that the euyle  
werkes of the other myght be destroyed  
And the fayth of the good men myght  
be affermed/and dyd do make crosses of  
gold & of syluer/whiche were born wyth  
tapres brennyng/And thenne the secte of  
tharrians embraced wyth enuye rebellid  
vnto the deth/So that dryson on a night  
whiche was chamberlayne of the emperou-  
re was smyten wyth a stone: who was  
ordeyned by saynt Johan Crystostome  
for to goo wyth thymenes: And of the  
peple were many slayne on that one par-  
te/and on that other. Thenne the empe-  
roure meued by thysse thynges defended  
that tharrians shold synge nomore ym-  
nes in comyn/ & after this holy man suf-  
fred grete persecucion for right wysnes &  
trewe doctryne/And was exyled / and  
after repled agayne/ And yet after for  
enuye he was exyled agayne/ and soo  
I in



## The lyf of saint Johan Crystostome

after many a grete labour. And noble doctryne he ended his lyf beyng in egypte the viij daye of september/ And whan he was passed: a stronge hayle fyl in to stantynople vpon the cyte/and vpon þe subardes: whiche dyd moche harme: and thenne all the people sayd þit was done by wratthe of god/for the wrongfull egypting and condempnyng of the holy man saynt Johan crystostome: and that was shewed well by the deth of theperisse hys greatest enemy whiche deyde the fourthe daye after the hayle / And whan this noble doctour of the chyrche was passed out of this world: the Bysshops of the West wolde in no wyse commyne ne haue a doo wyth the Bysshops of the east tyll that the name of that holi man saint Johan were sette amonge the bysshops his pryde cessours: æthene Theodosyen a ryght good crysten man sene of the sayde emperour whych helde the name and partye of his graunt syre dyde do byrnyge the holy relikes of this doctour in to the wall Cyte wyth tapres and lyghtes Thenne theodosyen dyde do put and burye the sayd body of saynt Johan Crystostome in the chyrche of saynt Sophye in þe moneth Ianpuer / And all the peple wente to mete wyth it and accompanyed it wyth torches and lyghtes/and then ne Theodosyen worshyped deuoutly the holy relikes and viseted ofte his sepulture prayeng the holy saynt to pardone Archadyen his fader and Eudoxia his moder/and to foryeue them that thei had done ignorauntly aient hym: And they were dede longe to fore.

**T**his emperoure was of so grete debonayre/that he Jugged noman to dethe / that hadde offended hym: And sayde that his wyll was to calle the dede men to lyf agayne yf he myghte: It semed that his court was a monastery For

therin were sayd contynuelly masses & laudes: he redde the bookes dyplycally his wyf was called Eudacie/ he had also a daughter named Eudoxe/whiche he gaf to wyf to Valentynen whom he called de Emperour / And alle these thynges ben wyrtion more playnly in the nexte trepetyte/ And this holy man saynt Johan Crystostome passed aboute the viij of our lord thre hundred/four score/and x

**H**ere foloweth the lyf of saint Cornelis the pope and martir and fyrst of thynterpretacion of his name/And of saint Cyprian



**C**ornely is expolned is as moche to saye entedyng in praye the garde in abydyng thynges outrageous for Cornely is said of corn



which is as moche to saye as stronge / & eos / that is people: that is the stren of peple. Cypriane is sayd of Cy / that is opnture / and Ana: that is / thinne Cypriane is as moche to / as opnture of heyghte: For he had / of the grace fouerayne & of Ver: / or Cypriane is sayd of Cyprys p / to saye heuyne or herptage / For he / heuyne of his synnes / and herpta / of the heuenly Joyes /

**S**ynt Cornely succeeded to Fabyan in the papa / cyte / And was sente in / egypte of decian Cezar: & / his clerkes wyth hym / And there receyued let / of comforte fro Cyprian bysshop / of cartage / And at last he was brought / ayne from egypte: And presented to / en / And whan he sawe hym fast in / fast he commaunded / that he shold be / in wyth plomettyes of lede / And that / shold be brought to þ temple of mars / to doo sacrefyse or els to haue his he / empty of / And as he was ledde / A / ght prayed hym that he wold retor / to his houe / by cause of saluste hys / f. which hadde layen seke syue yere / he pallaspe / And she was heled by / prayers / And one and twenty kny / ges wyth her byleuyd in god: and we / all brought to the temple of mars by / commaundement of decyen / And all / the spytte agaynst it. and were all mar / to wyth Cornely / And they suffred / aboute the yere of our lord EE: & liij / And Cypriane Bysshop of Cartage / was present in the same Cyte / and was / ought to fore paterne the Consull / & / an he coude not tourne hym in noo / se fro the sayth of cryste / he sente hym / egypte / And fro thens he was called a

gayne of Galerpen Consull / which ca / me after paterne: And receyued martyr / dome by smytynge of hys heede. And / whan the sentence was gyuen on hym: / he sayd graces and thankyngees be gy / uen to god / And whan he came to the / place of hys martyrdom: he commaun / ded hys seruauntes to gyue to hym that / shold smyte of his heede xvj ppyeces of / gold / And thenne he toke a linnen clo / the / and bonde his eyen wyth his owne / bondes / And thus he receyued the crow / ne of martyrdom: the yere of oure lorde / EE and lxxj /

**H**ere foloweth the lyf of saynt Eufemye And first of the interpre / tacion of hys name /

**E**ufemya is sayd of Eu / that is good: and femme / that is a womā / as who / sayth / a good woman / þ / is to wete / a prouffyt / ble honeste and delecta / ble: For in this treble maner she is said / good / she was prouffyttable to oþer by / conuersacion / honeste by ordeynaunce of / maners / and delectable to god / Or Eu / femye is sayd thus as swetenes of sol / ne / swete solne is made in thre maners / that is to wete by voyes: as in syngyng / by touchyng / as in an harpe / and by blo / wyng / as in pyper and organes / Thus / was the blessed ensenye swete solne / to god in voyes of predycaciō in touchin / ge of good werke: and in blowyng e of / deuocion.

**E**ufemye was doughter of a se / natour & sawe cristen men in the / tyme of Dyocletysan soo fore / J iij



## The lyf of saint Eufemye

tourmentyd and all to rente by dyuerse  
 tourmentis. she came to the Juge/ & con-  
 fessyd her to be crysten/ & she comforted  
 by ensample the courages of other men  
 and by her constaunce: And whan the  
 Juge sawe the crysten men: the one to fo-  
 re another/ and made other to be present.  
 by cause they shold be a ferd of that they  
 sawe the other so cruelly tourmentyd/ &  
 broken/ & that they shold sacrifice for dre-  
 de and fere/ and whan Eufemye sawe  
 thus helven to fore her the holy sayntes  
 she was more constaunt by the stedfaste-  
 nes of the marters/ And sayd to the ju-  
 ge/ and sayd that she suffred wronge of  
 hym. Thenne the Juge was gladd/ we-  
 nyng that she wolde haue consentyd to  
 do sacrifice/ and whan he demaunded her  
 what wronge he had done to her/ she said  
 to hym For sythe I am of noble bygna-  
 ge why puttest thou to fore me the straū-  
 gers; and vnkowen; and makest them  
 go to cryste to fore me: For it were my  
 playse to goo thider by martyrdomme to  
 fore them/ And the Juge sayd to her/ I  
 had supposed/ that thou woldest haue re-  
 tourned in thy thoughte. And I was  
 gladd that thou haddest remembryd thy  
 noblesse: And thenne she was enclosed  
 in the pryson. and tho brought to fore the  
 Juge/ And thenne she complayned by  
 ght greuously why agaynst the lawes  
 of theemperours/ She was alone spared  
 for to be out of bondes: And thenne she  
 was longe beten wyth fytes/ and after  
 sente agayne to pryson/ And the Juge  
 folowed her/ and wold haue taken her bi  
 force for to haue accomplysshed his fol-  
 le luste/ but she defended her forcibly.  
 And the vertu dyuine made the bondes  
 of the Juge to be lame/ And thenne the  
 Juge wende to haue ben enchaunted: &  
 sente to her the prouost of his hous for to  
 promyse to her many thynges for to ma-

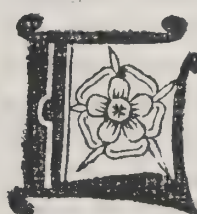
ke her consente to hym / But he myghte  
 neuer opene the pryson which was  
 te/ neyther wyth keye ne wyth aye  
 he was rauysshed wyth a deuyll  
 And tetrynge hym self/ that vnneth  
 escaped/ And thenne she was dra-  
 oute/ and sette vpon a whele full of  
 nyng coles: And thartylloure that  
 mayster of the tourmentys hadde g-  
 a token to theym to tourne it/ that whan  
 he shold make a solwe / it at they  
 shold tourne it/ and the fyre shold  
 ge oute. And alle to brake and r-  
 the body of the byrgyne: But by the  
 naunce of god the prouost that the artill-  
 and mayster hadde in hys honde syt-  
 the erthe: and made the solwe. and  
 tourned hastely/ So that the whele  
 te the mayster of the werke. And he  
 Eufemye wythout hurte syttinge  
 the whele/ And the parentes of thart-  
 lour wepte: And put the fyre vnder  
 whele/ And wolde haue brent Eufemye  
 wyth the whele / But the whele was  
 brent and Eufemye was vnboun-  
 by the angell of god/ and was sene  
 de alle hool vnhurte in an hygh place.  
 And thenne Appulpen sayde to  
 Juge/ The vertu of Crysten people  
 ey not be ouercomen. but by prouost/ the  
 re I counseyle the to doo smyte of here  
 de/ Thenne they sette vp ladders/  
 And as one wolde haue sette honde  
 her: he was anone smytyn wyth a pa-  
 spe/ and was born then half dede/ And  
 another named Sostnes wente  
 hygh but anone he was chaunge in  
 corage. And repentyd hym / and requ-  
 red her humbly pardon:  
 And whan he hadde his swerd draw-  
 he cryed to the Juge. that he had le-  
 flee hym self tha touche her/ whom the  
 gels defended At the last whan the



thens/the Juge sayd to his chaunce  
that he sholde sende to her all the yong  
men that were Joly/ for tenforce: and to  
me her doo theyr wyll tyll she shold fa  
id deye. And thenne he entred in. &  
with her many sayr Virgyns pray  
wyth her: and she made him to be cry  
d wyth her admonestmentes: And  
thene the Juge dyde doo take the byr  
ge by the heer/and henge her therby: &  
shaller abide constaunt and vnmoueable  
And thene he dyde doo shytt her in pry  
son wythoute mete seuen dayes / And  
pryed her there betwene four stones/as  
wyldeholde presse olyues: But she was  
not daye fedde wyth an angell / And  
wylde she was betwene thooos two harde  
stones: she made her prayers: and the sto  
nes were conuerted in to right soft asshe  
And thene the Juge was ashamed for to be  
vayquishyd of a mayde/ And thenne  
he made her to be throlde in to a pitte wher  
in cruell bestes were/whiche deuoured  
any man that came therein/and sholou  
er in in/ And anone they ranne to  
the holy byrgyne/in saluynge her/ and  
joyed theyr tayles togyder/ And ma  
de them a chayr for her to syt on/  
And whan the Juge sawe that he was  
more confounded/soo that almoost he dei  
ed: anguyth and sorowe / Thenne the  
boier came for tauenge the iniurpe of  
his deade/ and smote his swerde in to her  
pytt and all tohelde her/and made her the  
marter of Ihesu cryst our lorde/  
And the Juge cladde him wyth clothys  
of sylke. And henge on him olyues and  
beres of golde. But whan he shold ha  
ue sued oute of the pytte: he was rauis  
hed of the bestes: & all deuoured anone/  
And thene his peple sought him long &  
founde they a lyttell of his bones  
wyth his clothe of sylke and his olyues  
of lye/ And thenne the Juge etc hym

selfe for madnes: And was fonde dede  
wretchidly: And Eufemye was berped  
in calcedoine/ And by her merytes al the  
Jewes and paynems of calcedoine by  
leuyd in Ihesu cryst. And she suffred de  
ath abowte the yere of our lorde two hu  
dred & lxxxv/ And saynt ambrose sayth  
of this Virgyn thus/ The holy Virgin tri  
umphaut in Virgynite retynnyng the my  
tre deseruid to be cladde wyth the crowne  
by whose merytes the wycked enemye  
is vayquishyd/ And priscus her aduer  
sarye and Juge is ouercomen: The Virgyn  
is sayd swa the fornays or fyre/hard  
stones ben conuerted in to poulder/ wylde  
bestes ben made meke & tame: and enclp  
ne dowe theyr neckes: And all maner  
of paynes & tormentes by her oracyons  
& prayers ben ouercome/ And at the las  
te smyten wyth a swerde/ she lefte the clo  
yste of her flesh: and is Joyned to the ce  
lestyall compagne gladd and Joyous:  
And blessed lorde this blessed Virgyn  
commaundeth to the thy chyrche: And go  
de lorde lette her praye to the for vs syn  
ners: And this Virgyn wythout corrup  
con flourysshynge gete vnto vs: that oure  
desires maye be graunted of the.

Here beginneth the lyf of saint Lam  
bert/ And fyrst the Interpretacion  
of his name/



Lambert is sayd of lam  
pos in greek/ whiche is  
as moche to saye as bre  
nyng/ And of thus that  
is encence/that is to say  
encence brenning to god  
Or he may be sayd of lampas/a lampe/  
whiche giueth lyghte in the chyrche/ He  
was encence brennyng to god bi dysstres  
se of conscience/and for to kepe obedyen  
ce/ And he was lyzt in the chyrche by no  
ble predicacō/ and by ensample of go  
od operacyon:



## The lyf of saynt Lambert



Lambert was of a Noble  
lygnage But he was  
more noble by holynes. &  
was enfourmed in lettur  
in his fyrste age/Soo for  
his holines he was loupd of all the peple  
in such wise that after his mayster Theo  
bard he derferuyd / to be promoted to be  
bysshop of Trecht/Whom Cylderik kyn  
ge of Fraunce loupd moche: And hadde  
hym allwape dere tofore other bysshops/  
But whan the malice of the Jewes gre  
w/the felons put him out of his honou  
re wythout cause: and sette Ferramund  
in his chayer/ And Lambert entred in to  
a monastery/and was there: and conuer  
sed seuen yere goodly: On a nyght whā  
he aroos fro prayer/he lette wynde goo be  
hynde by ygnoraunce: And whan thab  
bot herde it/he sayd/he that hath done that  
lete hym goo oute to the crosse bare foot  
And anone Lambert went out to the cros  
se bare foot in his hayre. and was there.  
and went in the snowe/and in the froost  
whā the brudern chauffed theim after ma  
tyns / And the abbot demaunded where  
Lambert was: and a brother said that he  
was gone to the crosse by his commaun  
dement/He dyde doo calle him and then  
ne thabbot and his mōkes requyred him  
to pardonne theim But he not oonly per  
doned theim but also preched to theym p  
Vertue of pacience/ and after seuen yeres  
ferramund was put out/and saynt lam  
bert was brought agayn by the commaun  
dement of pepin to his fyrst see: And the  
re he shone bi worde and by ensample in  
all Vertue: Thenne two wyckyd men as  
dressed theim agaynst him and began to  
rebuke and blame hym strongly. And  
the frendes of the same bysshop slew the  
ym/ In that tyme Lambert began to bla  
me strongly pepyn for a comyn woman  
that he helde/ And Dodo a cosyn of theim

that had be slayne and brother of  
me comyn woman/and offpcer of  
ges halle/assembled a grete selysh  
assieged all aboute the bysshops  
And wolde auēge the dethe of his  
on saynt Lambert/ And whan a ch  
me to saynt Lambert/Whiche was  
prayers/and tolde him how/He t  
ge well in our lord/thought/he sho  
Bagnuysh theym: and toke a swe  
And whan he had remembered hym  
he threwe alway his sweerde. And  
hymself better to Bagnuysh in su  
of dethe/than to lay his holi hond  
od of the felons And this holy ma  
war  
ned his peple that they sholde confesse the  
yr synnes: and suffre patiently de  
And anone the felons came vpon hem  
and slew for wyth saynt Lambert/  
they fonde in oryson and prayer/ And  
whan they were goon / some of hi men  
that escaped bare the body to the & the  
drall chirche secretly by water in a lye  
berped it wyth grete heuyenes of the  
the cyte: In the yere of our lorde fou hun  
dred and xij :

## Here foloweth the lyffe of sante Mathew/And fyrst of his name



Mathew was namd bi  
two names/ That was  
Mathew and Levi/  
Mathew is expolied  
as hasty pester: Or  
uer of counseille/Or he  
sayd Mathew of magnus/ and was  
that is god/as it were a grete god  
manus that is an honde: and the other  
is god/as it were thode of god: he was a  
pest of hastynes by hasty cōuersione  
uer of cōseyll by holsen frendes  
te to god/by perfectyon of lif: and thus  
of god bi writyng of the gospelle of god



is interpreted assumpt. or applied  
ut to: or set: He was assu[m]pt. and ta  
away fro gaderyng of tolles / He  
is aplyed to the nomber of thapostles  
was put to the compayne of theuan  
his. and set to the Cathaloge of mar



That all that they dyde to men in to hurt  
that turned mathewe in to helth :

Thenne this ennuche demaunded of saint  
mathewe how he had and vnderstode soo  
many tongues / And thenne mathewe  
tolde him : how the holy goost descended  
and had gyuen to thapostles all scyent  
ce of tongues. That lyke as they had en  
prysed by theyr pryde to make the toure  
vnto heuen . whiche ceased by confusyon  
of tongues: that were chaunged / All in  
lyke wyse: thapostles made a towre of  
scyences of tongues: and noo thyng of  
stones but of vertues: By the whiche al  
that beleue shall mount vp in to heuen

Thenne came before them a man that sa  
yd/that the Enchauntours were comen  
with two dragons: whiche cast fyre and  
sulphur by theyr mouthes/and nosethw  
les/and slewe all the men. Thenne the a  
postle garnysshyd him wyth the sygne  
of the crosse/and went oute surely to the  
ym / And anone as thys dragons saw  
hym: anone they came and slepte at his  
fete / Thenne sayd mathewe to the encha  
tours/where is your craft awake ye the  
ym yf ye may / e yf I wold pray our lor  
de that whiche ye wolde haue comised in  
me. I sholde soone execute on you / And  
whan the peple were assembled/He com  
maunded the dragons / that they sholde  
departe wythout hurtynge of ony / And  
they went anone /

And the appostle made a grete sermō  
of the glorie of paradysse terrestre/  
Sayeng that it appered aboue all the mo  
untayns/and was nyghe vnto heuen  
And that there were neyther thornes ne  
roches: and that the lylies and roses flou  
rysshed allwaye/ and weyde neuer olde /  
But the peple were there allwaye yonge  
And the souldes of angelles soulded the  
re allwaye / And the byrdes came ano  
ne as they were callid: And sayd

**M**athewe thapostle pre  
chyng in Ethyope in the  
cyte that is sayd Oadas  
ber fonde there two encha  
untours / named zaros  
e chayat: whiche enchaunted the mē by  
theyr arte/soo that whom that they wold  
shew seme that they were pryued of the  
fete/and offyce of theyr membres/why  
ch were soo eleuate in pryde/that they ma  
de them to be honoured as goddes / Then  
ne mathewe thapostle entred in to that cy  
te/and was lodged wyth the ennuche of  
the queene/ whom phelyp bapty  
sed / Thenne he discouerde the faytes and  
deys of the enchauntours in this maner



## The lyf of saynt Mathewe

that out of this paradys was a man  
cast/ But he was callyd to the paradys  
of heuen/ by the natyuite of our lord:  
And as he sayd thise wordes to the peo-  
ple/ anone aroos a grete noyse & a grete  
weppng made for the sone of the kynge  
whiche was dede: And whā thys encha-  
untours myghte not reyse him/ they made  
the kynge beleue that he was rauythyd  
in to the compagne of the goddes: And  
he sholde make to hym a temple and an  
ymage: And thenne the forsayd Ennu-  
che keper of the quene Candace made the  
enchauntours to be kept/ and sent for the  
apostle: And whan thapostle was comē  
he made his prayer / and reysed the kyn-  
ges sone anone And thenne the kige whi-  
che was named Egyppe/ sent for all the  
men in his prouynces: sayeng to theym  
Come and see ye god in the lyknes of a  
man/ And thenne the people came wyth  
crownes of golde/ And dyuers maners  
of sacrefyses: and wolde haue sacrefyed  
to him/ And thenne saynt mathewe behel-  
de theym: and sayd. What doo ye men: I  
am not god/ but am seruaunt of our lor-  
de/ And by the commaūdement of hym  
they made a grete chyrche of the golde &  
siluer that they had brought/ whiche in  
thyrty dayes space was edefyed/ & achy-  
euyd/ In whiche chirche thapostle sat thre  
& thyrty yere. and conuerted al Etiope  
to the fayth of cryst. And thenne the kin-  
ge Egysippe wyth his wyf & his daug-  
hter/ and all the peple were baptised/ and  
thenne thapostle halowed to god Ephi-  
gene the kynges daughter/ and made her  
maystresse and gouernesse of moo than  
two hundred Virgynes/ And after thys  
Hyrtake succeded to the kyng/ and couei-  
ted the sayd Virgyne Ephigene/ and pro-  
myssed to thapostle halfe his reame / yf he  
wolde make her consente to be his wyffe/  
And thapostle sayd to hym/ that after

custome of his predecessour. he shoulde  
the sonday come to the chyrche/ & the  
ne beyng present wyth the other Vir-  
gynes he sholde here what he sholde say of  
odnes and lawfull maryage/ And then-  
ne departed wyth grete joye/ and suppo-  
sed that he wolde haue sypred Ephige-  
ne to his maryage: And whan the Virgy-  
nes/ and all the peple were assembled: he  
spake longe of good & lawfull mary-  
age: / and was moche allowed of the kin-  
ge/ whiche supposed that he had sayd  
to haue Joynded the Virgyn to him/ for to  
consent the mariage / Thenne science  
was made/ he made rehersaylle of his ser-  
mon sayeng: that maryage is good yf it  
be truly holde by good aliaunce/ But ye  
that ben here knowe ye well that yong  
seruaunt wolde take the wyf of a yong  
wedded/ he sholde not oonly renne the  
kyng/ but aboue that he sholde defile de-  
the and not for to wedde her but for that  
he soo in takinge the spowse of his wyf  
sholde corruppe the maryage Joynded  
And thus the kyng that knelew the E-  
phigene is made the spowse of the kyng  
perdurable: & is sacred wyth the hol  
yll/ Holbe mayst thou take the wyf of a  
more puissaunt kyng/ and couple her to  
the by maryage / And whan the kinge  
herde this he began to enrage/ and wroth  
all wood and frantyk: And thapostle  
wythout drede & constant: confermyd all  
thoother to patience. And Ephigene  
eng tofore him for drede he blessed: & dal  
the other Virgyns also: And after he se-  
lempnytes of the masse: the kyng made  
a tormentour. whiche slew mathewe wyth  
a swerde behynde hym: whiche was con-  
dyng by the altar holdyng his hodes  
in to heuen  
And soo was consecrate a martyr And  
thenne all the peple wolde haue goe to



palays for to haue slayne the kynge  
 And wyth grete payne were they holden  
 of the prestes & dekenes; and halowden  
 with grete joye the martyrdom of thapostle  
 And the kynge thenne sent to euphy  
 matrones & enchaunteresses/ but for  
 aherm whan he salbe / that he myghte  
 forne her courage/ ne dralwe her to hi  
 so maner/ he enuicoued and beset the  
 of her wyth a right grete fire forto  
 brene her and all thother byrgynes/  
 And thenne the holi apostle apered at the  
 and put out the fyre aboute the how  
 felnd it took the palays of the kynge. so  
 that brent & consumed all that was the  
 that none escaped sauf the kynge. &  
 none oonly And the sone was rauys  
 of the deuyll/ and began to crye and  
 confesse his faders synnes/ and went to  
 the pulcre of the apostle/ and the fader  
 made a folwe meselle/ And whan  
 he wylde myghte not be cured / he slew  
 himself with his oune honde with a swer  
 de and the peple thenne establi/ hid forto  
 being the broder of Ephygene: whom  
 the apostle had baptysed / and regned by  
 peple/ and establi/ shed his sone for to be  
 after him And encreased mosche ho  
 nor of crysten men/ and replenysshid  
 alle thynge wyth noble chyrches of oure  
 lord/ And thenne zaroos and arphaxat  
 sle in to perce fro the dape that thapostle  
 shed the sone of the kynge/ But sa  
 ymon and Jude baynquishid the  
 thence/ And knowe ye/ that four thyn  
 gen pryncipally considered in the ble  
 saynt matthewe/ the fyrst is the has  
 tyng of obedyence: for assone as our lord  
 dyd him/ he left all & doubted no thi  
 ge lordes/ & left the rekeninges of his  
 tes imperfight / And joynd hym  
 pershly to our lorde Ihesu cryst  
 for this hasty obedyence: some to  
 ke casyon of errour in theymselfe/ lyke

as saynt Iherom recordeth in the original  
 vpon the forsaide place: Sayenge in that  
 place. Porphyrie and Iulyan August  
 reprevyth in the same place the folwe of  
 the storce lyeng sayeng that as the storce  
 sayth / Lyke as they folowed sodaynly  
 the sauour. that they wolde as hastely  
 folowe a nother man that had called the  
 ym/ For there were shewed soo mani ver  
 tues and soo many tokens tofore/ that  
 the appostles of our lorde byleupd here  
 ly wythout doubte: And certaynly this  
 resplendiss hour of the prync mageste sho  
 ne in his blessyd face at the fyrst to the  
 ym that salbe him / And he myghte by  
 that sighte / and wylle dralwe theym to  
 hym: yf suche vertue as men sayen were  
 in a precyous stone. whiche is named  
 Magnet/ whiche dralweth to hym festu  
 es and stralwes/ How moche more the  
 creatour of all thynge may dralwe to him  
 whom he wylle/ This sayd Iherom:

The seconde is his largesse or his libe  
 ralyte/ For anone he made to hym a gre  
 te fest in his house: the whiche was not  
 grete by appareyلة of mete/ But it  
 was moche grete oonly by reason of gre  
 te desyre/ For he receyuid wyth right gre  
 te wylle: and right grete desyre/ And als  
 so it was grete by reason of seruyce/ For  
 this feest was demonstrance of grete mis  
 terye: whiche mysterye the glose expow  
 neth vpon saynt luke sayenge he that re  
 ceuyd our lorde Ihesu cryst in to his ho  
 us was fedde wythin forth plentuously  
 of greter thynge/ than the other/ that is  
 to wete: of delectacyons: of good maner  
 res/ and of god delys/ And after he  
 was grete by reason of his enseynemē  
 tes/ For he shewed grete techinges & doc  
 trines: & this was of grete mercy bi desi  
 re/ & not bi sacrifice/ as he sayd/ *Mias vo  
 lo & nō sacrificiū: et cetera*

And also they that ben hool nede



## The lyf of saynt Mathewe

noo leche. and soo it was grete/ For there was Ihesu cryst and his dyscyples.

The thyrd is humylite/ whiche appereth to him in two thynges. Firste he shewed him a publican: thother euangelistes as sayth the glose/ by cause of shame/ & for thonour of theuangelyst/ they set not the pr comyn name: but as it is wreten/ the Just is fyrst accuser of himself. And mathew named himselfe publican fyrst/ by cause that he shewed/ that none conuerced oughte not mistrust of helth. Lyke as he was made of a publican an appostle & euangelyst/

**¶** Secondly by cause he was patient in his Iniuries/ for whan the pharises murmured that Ihesu cryst was descended to a man synnar: mathew myghte haue answered/ ye ben more wycked & more synfull than I: for I may nomore be sayd synnar: I am gone to the leche of helth/ & hydde not my synne: ne woude. The fourth is the grete solemnyte of hym in the chyrche of his gospelles: his gospelles ben oft & more vsed in the chyrche: than thother euangelistes: lyke as the psalmes of dauid/ & the psalmes of poull ben reherced before othter scriptures. whiche ben more ofter recited in the chyrche/ And this is the reason that James wytnessyth that there ben thre maner of synnes/ that is to wete the synne of pryde/ of lecherie/ & of auarice: In the synne of pryde synned saulus/ for saule by the sine of pryde persecuted the chyrche ouer proudly: Dauid synned in lecherie/ for he made aduoultre: and for thaduoultre he slewe brias his true knyghte: And mathewe synned in the sine of auarice/ For for coueitous he medled him of vilaynous gynn: for he was in a port of the see/ where he receyuid the tolle and custome of shippes/ and marchaūdis/ And how be it that they were siners

yet allway our lord took theyr penance in gree/ and was pleyd therwytth so that he pardonned not theim oonly theynnes: but multiplyed in theim his grace. For hym that was a ryght ell persecutour/ he made a ryght trumper. And him that had be aduoultre & homycide he made a prophete: And hym that coueyted soo vilaynes gynn/ made appostle & euangelyst.

And therfore/ thise forsayd thre ben receyted/ that noo man that wolde be conuerced shold haue dyspayr of paradyse. Whā suche that were in soo grete syn/ he beholdeth to haue ben in soo grete grace: And it is to be considered that after sainte ambrose some thynges ought to be noted in the conuersion of saynt mathew: That is to wete somwhat of the paye of the leche: & some of the parti of the leche to be helyd. In the leche were thre thynges: the first is to wyte wysdom/ bi whiche he knew the rote of the maladye: and the boile by whiche he mynistred the medecine/ and the powe by whiche he helid hym selfe from: Of thise thre sayth saynt ambrose in the persone of the sayd mathewe/ This mayster maye take allwaye the sorrow fro my herte/ and the drede of the soule/ whiche knowyth the thynges hyd & preyed. And this is as to whyche the fyrste.

**¶** And as to the seconde I haue found a leche that dwellith in heuen/ and sticheth in the his medecyne: & as to the thyrde he sayd/ he maye well hele my wode that knoweth not his owne/

In this blessyd seke man: that is helyd/ it is to say saynt mathewe: the thynges arne to be considered after sainte ambrose

He took allwaye fyrst his maladye: He was all



the agreable to his leche/ And he was  
ape clene & hool: after he had recey-  
u his helth/ Thenne he sayd/ matthewe  
we now thy leche merely: and gladli  
d he joyeng sayd: now I am no pub-  
li/ ne am not leuy/ I haue put awai-  
te. sayth I haue receyued cryst/ and fo-  
e him/ and this is the fyrst /  
And as to the seconde: I hate my lig-  
ne/ and slee my lyf/ and folowe oonli  
the orde/ And as to the thyrde he sayde:  
thou shalt departe me fro the charyte of  
our lorde god: which is in me: Trybula-  
tion or anguish/ or hunger, or who sa-  
yeth noo thyng. And the maner of helyn-  
g his ambrose sayth was treble/ First  
Iesu cryst bonde him wyth bondes/ Se-  
condly he ympressid in hym charyte: and  
thridly he clenfed hym from all wtynes  
And ambrose saith in the persone of ma-  
theu: I am bounde wyth the naples of  
fayth/ & good lyf of charyte/ Secondly I  
shalle kepe thy commaundement: as emprin-  
tyn me by charite/ And as to the thyr-  
de good lorde come soone, and open my  
woundes/ lest ony noyefull humour cor-  
rupt ne root the hidde passions: and wa-  
sh theym that ben foule: and clense them  
In the gospel that he had wreten wyth his  
owne honde was founde wyth the bones  
of saynt bernate the whiche gospelles bar-  
nare bare wyth him/ and layd theym vpon  
theim that were seke/ And auone  
the were helid by the merites of the mar-  
tyr/ and were founden in the yere of our  
lorde 8 hundred:

Here foloweth the lyffe of saynte  
Maunce/ And fyrst of his name

**M**aunce is sayd of Maer that is  
bitter and eis/ that is to say bo-  
mitung odour or hard/ or of us-  
te is to say counseyllour or hasty/ Or it  
is sayd of maumon: which after ysodore  
in grek is sayd blacke/ he had bitternes

for his euyl ydolatre/ and Dylacion of  
his countree: he was dompting by coue-  
tyse of thynges superflue/ harde & ferme  
to suffre tementes/ Counseyllour by the  
admonestment of knightes his felawes  
hasty by ardeur & multeplyenge of good  
werkes: blacke by despyssyng himselfe  
And the blessed Euthere wrote & ordey-  
nyd his passion whan he was archbys-  
shop of Lyon /



**M**aunce or Maunce was  
duke of the right holy le-  
gion of Thebans, thei we-  
re named thebans of the  
bes their citee/ And that  
region is in the parties of the east beyon-  
de the parties of arabye: and it is full of  
ryches/ plenteuous of fruyte/ Delectable  
of trees: The Indwellers of that regyon  
ben of grete bodyes/ and noble in armes  
strong in batayll/ subtyll in engyne: and  
right habundant in wysdom/ And thys  
cite had an hundred gates, of whiche is  
sayd this vers/ Ecce vetus Theba centu  
iacet obruta portis That is to say the to-  
wn of Thebes wyth an hundred gates is  
now ouerthrowen right strong/ To them  
James the broder of our lorde prechid the  
gospel of our lorde/ In that tyme Diocli-  
sian & maximyen emperours wolde ha-  
ue vtylly destroyed the sayth of our lor-  
de Ihesu cryste/ And sent such epytles  
vnto all the prouynces where crysten me-  
dwelid/ yf ony thyng behoued to be deter-  
mined or to be knowen/ And all the worl-  
de were assembled on that one partye, &  
rome allone were of þ party/ all the worl-  
de shold be as daynquishyd & ouercom-  
And rome oonly shold abyde in the hie-  
nes of seyntence// And wherfore thenne  
ye that ben not but a lytyll peple/ and co-  
traye to the commaundement of her/ and  
refuse soo folily the establyshmentes of  
that cite of rome/ Wherfore receyue



## The lyf of saynt Maurice

ye the fayth of the goddes immortall. or  
 els sentence irreuocable of dampnacyon  
 shall be pronounced agaynst you. And  
 thenne the crysten peple receyuid this let  
 tres. and sent agayn their messagers al  
 voyde: wythout answer: And theie dy  
 oclesian and maximpen were moued bi  
 grete ire/and wrath: sent vnto all the pro  
 uynces: and commaunded that thei shol  
 de come torome redy in armes of batay  
 le/for to dyscomfyghte all the rebelles of  
 thempyre: Thenne the lertres of the empe  
 rours were sent and dyrected to the the  
 bans. whiche peple after the commande  
 ment of god/they renderd to god y was  
 due to him & to the Cezar that was lon  
 gung to him: Thenne assemblyd this cho  
 sen legyon of knyghtes: that is to wyte  
 syx thousande six hundred lxxv knygh  
 tes/and were sent to theperour for to hel  
 pe in theyr Just and lawfull bataylles  
 and not to bere armes agens the crysten  
 men but rather to defende theim/ And y  
 noble man maurice was duke of this ho  
 ly legion/ And they that gouerned vnder  
 him. whiche bare the baners were namid  
 saynt Candidus saynt Innocent saynt  
 Exuperpe saynt Victor: and saynt con  
 stancyen. al thise were capytaynes/  
 Dyoclesian thenne sent apens the frensh  
 men maximpen / whiche he had made fe  
 lawe wyth him in the Emppre: And de  
 lyuerde to him a grete strength wythoute  
 nomber: and adioyned to him the legy  
 on of thebans /  
 And they had ben exhorted of saint mar  
 cell the pope: that they shold rather suffer  
 deth/than to corruppe the fayth of Ihesu  
 cryst/ And whan this grete oost without  
 nomber had passed the mountayns/and  
 came byneth/ The emperour commaunded  
 that all they that were wyth hym: sholde  
 sacrefyse to theydolles/and on theym that  
 wolde not. shold be wonnen

on as rebelles to be destroyed/and spial  
 ly on crysten men/ And whan they  
 knyghtes herde that/ they departed  
 oost eyght myles ferre/ and took the  
 certayne place delectable by the ryer of  
 Rhone/whiche was named aganor/and  
 whan maximpen knele it. he sent nig  
 htes to theim/ and commaunded that they  
 sholde come hastily vnto the sacrefice of  
 the goddes wyth the other: And the an  
 swerde that they myght not soo doo/ be  
 cause they helde the fayth of Ihesu cryst  
 And thenne theemperour embraced  
 Ie sayd/ the Iniurye celestyell is moled  
 wyth my despyte. and the religyon Ro  
 mayn is despyed wyth me/ Now shall y  
 contymay knyghte fele: not oonly for  
 me: but for to auenge my goddes: Then  
 ne Cezar commaunded his knyghtes that  
 they sholde goo/and constreyn the to  
 doo sacrefyce to theyr goddes/ or elles they  
 sholde alway sle the tenth man/ Then the  
 holy sayntes stratched theyr hedes wyth  
 Joye: and hastid that one tofore the other  
 ther/ to come to the deth/  
 And after saynt Maurice arose & he  
 sayd to his felawes amonge other wynges/  
 Enioye ye wyth vs and I take ke  
 you/for we ben all redy for to deye/ for  
 fayth of Ihesu cryst/ We haue suffered our  
 felawes knyghtes for to be all slayn  
 And I haue suffered your felawes to suf  
 fre deth for Ihesu cryst/ and I haue receyued  
 the commaundement of god: whiche I yd  
 to peter: put thy swerde in to thy sheath.  
 But now by cause that we ben enclid  
 wyth the bodyes of the knyghtes ouer  
 lawes: and haue our clothes red of theyr  
 blood/lete vs thenne folowe theym to  
 martyrdom/and yf it pleyse you let vs  
 sende this answer vnto Cezar: Ween  
 thy knyghtes spre/emperour and haue ta  
 ken armes to the deffence of the com  
 welde: In vs is noo treyson ne drea



In noo wyse we wyll forsake the  
 ne sayth of Ihesu cryste And whā  
 our herd that : He commaūded  
 the tenth man of theym/  
 And whā that was done/ one of the  
 named eyuperius toke the ba  
 and stode amonge them and sayde .  
 glorious duc maurice hath spoken  
 of glorie of our felawes knyghtes/  
 ynke not that I take armes for to  
 e suche thynges/ but lest our ryght  
 cast away suche flesshely armes  
 late vs arme vs wyth vertues &  
 plese yow late vs remaunde vnto  
 our suche wordes: we ben knygh  
 thyng empyre/ but we confesse vs  
 seruantes of Ihesu cryst we olve  
 the chualtre/ and to hym innocen  
 of the we attende the reward of our  
 And of hym we haue the begin  
 of lyf. & we be redy to receyue for  
 all tourmentis/ and shal not depar  
 hys sayth: Thenne Cesar commaū  
 hat his hoost shold enuyronne all þ  
 of knyghtes soo that none shold  
 e: Thenne were enuyronned the  
 of Ihesu cryst wyth knygh  
 the deuyll that one of theym shold  
 no scape: and were all to helwen: And  
 of hedes and hondes/ and troden  
 the feet of the horses/ and were sa  
 martyrs of cryst: And they suffred  
 the yere of our lord CC and lxxx  
 Northeles ther escaped somme by the  
 of our lord/ and came vnto other re  
 and preched the name of Ihesu cry  
 and hadde in other places victory of  
 myrdome/ And it is sayd that Solu  
 to and Quentor aud Octauus wente  
 Thauryne. And alyxander to byr  
 gate/ Second vnto bynremylpe/ And  
 Constancien and Brin and other  
 the escaped/ And whā the Bochers  
 ded the praye amonge theym and e

te to gyder/ They salve an olde man na  
 med Byctor passe forth by/ and they bad  
 hym come and ete wyth theym / & began  
 to demaunde them: how they myght ete  
 wyth joye amonge so many men slayn  
 and deed/ and whā that he hadde herd þ  
 they weren crysten men spghyng he way  
 lyd gretely/ and sayd / he hadde ben well  
 blessyd/ yf he had be slayne wyth theym  
 And whā they apperceyued þ he was  
 a crysten man: they anone ranne vpon  
 hym/ and slewe hym. After this mayy  
 myen at melane: and dyoclesyan at ny  
 comedye in one day forsoke theyr pur  
 pre clothinge/ and leyd it doune for to le  
 de a more symple lyf/ And they that we  
 re yonger. as constancien/ maymyen &  
 galeryen: whome they had ordeyned Ce  
 zaryens shold gouerne thempyre. And  
 as Maymyen wold againe regne and  
 commaunde as a tyraunt/ he was pur  
 selved of Constancien his stepsone: and  
 fynysshed his lyf by hangynge: and af  
 ter this the holy body of Innocent one  
 of that legyon whiche had ben cast in the  
 Ryuer of rofnes. was founden and by  
 Dampcyen of genanence / and grato of  
 augustodonense & prothase of the same  
 bysshops in theyr chyrche is honorably  
 burped/ and there was a paynym a wer  
 ke man that wrought to make the chyr  
 che wyth other / but he wrought not but  
 on the sondays in the tyme whā men  
 fange: and made solempnyte of masses  
 in the chyrche/ and ther came to hym a cō  
 pany of saintes whiche rauysshed hym :  
 and bete hym/ and also repreyde hym bi  
 cause he wrought in masonnre / whā  
 other dyde the dyuine seruyse and offyce  
 in the chyrche: And thenne he so corrected  
 ranne to the chyrche to the Bysshop and  
 requyred to be crystened:  
 and ambrose sayth thus of thise martirs  
 in his preface/ the compagne of these tre



## The lyf of saint Mauryce

the crysten men enlumpned wyth dym-  
ne lyght compng fro the ferther endes of  
of the world / whiche were armed wyth  
spyrtyuel armes and hyd to theyr mar-  
tyrdome wyth stable fayth: and dyligēt  
constaunce / Whom the cruell Tiraunt  
for to see theym tythed two tymes by þ  
slaughter of the swerd / and after he seyn-  
ge theym constaunt in the fayth comaū-  
ded theym all to haue theyr hedes smytō  
of / But they brenned in so grette chary-  
te that they cast and threwe alwaye their  
armes and harnoyes / and knelynge on  
theyr knees receyued suffrably wyth a  
Ioyous herte the swerdes of theym that  
martyrd theym amonge whom mauryce  
embraced in the loue and fayth of Ihu  
crist receyued the crowne of martyrdom  
¶ Hec ambrosius / Ther was a womā  
whiche deliuerd her sone to lerne vnto þ  
abbotte of the chyrche in whiche the hooly  
sayntes lye Inne. And the sone deyde in  
short tyme after / wherfore the moder wept  
te wythout remedye / Thenne saint mau-  
ryce appierd to her / and enquired why  
she wepte soo for her sone / And she ans-  
werd that as long as she shold lyue she  
shold wepe for hym / And he sayd to her  
wepe nomore for hym as he were deed /  
For knele þ for certayne he is with vs  
And yf thou wylt preue it aryse to mor-  
ne / and euery daye of thy lyf and come  
to matynes / & thou shalt here his voyce  
amonge the monkes synngng : And  
euery after during her lyf she cam euery  
daye / and herd the voyce of her sone syn-  
gng amonge the monkes / Whan the  
kyng gyturanyse had gyuen alle that  
he had to poure men / and to chyrche / sen-  
te a prest for to fetch to hym of the rely-  
kes of this hooly compagne / And as  
he retourned wyth the relies the tempest  
arose in the lake of lason in suche wyse:  
that the shyppe was in the peryll he set

te the casse wyth the relykes aga-  
wales of the water . And an-  
tempest seaced . And the walles  
water were appeasyd .

¶ It haped in the yere  
lord ix E . And lxiij: that som-  
kes by the corde of charles had in-  
and gotten of nicholas the pope  
of saynt Urban pope and of saint  
ce martyr / And retournng they  
ted the chyrche of the holy martyre  
gate of the abbot and monkes / the  
transported the body of saint mory-  
the hede of saint Innocent vnto Ar-  
In to the chyrche that saint Bern-  
hadde dedyed in the name of thys  
tyrs and brought it thider / Peter  
myens reherceth that in burgoyne  
a proude clerke and ambycious  
had gotten a chyrche of saint maur-  
And vsurped it by force agaynst  
ghy kynght: whiche was contrai-  
agaynst hym / And on a tyme was  
ge a masse in the ende of the gospell .  
they that enhaunced theym shall be ne-  
ked / And they that meke theym shall be  
enhaunced / This sayd malerous  
fed clerke labored and sayd that is  
For yf I had humbled and mekenyng  
self / I had not had this day so moche  
sses as I haue in the chyrche And so  
ne as he had sayd that anon came  
dre and lyghtenng fro heuen in  
of a swerd / and entryd in to his mo-  
oute of whiche yssued the blasphemys /  
And anone he was extynct and de-  
denly / Thenne late vs deuoutly by  
almighty god . that by the mercy of  
this holy martyr: saint maurice: and is  
holy felawshyp the legyon / whiche is  
thousaund: vii hundred . thre score and  
that suffred martyrdom as here to  
reherced / We may after this transpo-  
lyf come vnto the euerlastyng blyssyng



amen/where he regneth world with  
onde Amen/

There foloweth the lyf of saynt  
Justyne And first of the interpreta  
tion of her name/



**J**ustyne is sayd of Justyce  
for by Justyce he rendred  
to everyppe that was his /  
that is to witte/to god obe  
dyence/unto her superiour  
prelate reuerence/To her ly  
nd semblable concord/ to them: that  
benethe and inferiour dyscipline  
enmyes patience/ unto wretchys  
to theym in distresse compassyon &  
kes of pyte. and of her self holynes /  
**J**ustyne the Virgyne was  
of the Cyte of Anthioche  
doughter of a preest of thy  
dolis/ And every daye  
she sat at a wyndowe by

a preest whiche redde a gospel/ of whom  
at the last she was converted: And  
whan the moder of her had hadde tolde it  
unto her fader in his bedde: Ihesu cryst  
appierd to theym wyth his angels sa  
yng/come to me: I shall gyue to yow  
kyngdome of heuen And whan he also  
ke anone they dyd theym to be baptyfed  
wyth theyr doughter/and this Virgyne /  
was strongly greued and vexed of cy  
pryane/ And at the laste she conuertyd  
hym to the fayth of Ihesu cryst/ And cy  
pryane from his chylhode had ben an en  
chantour: For fro the tyme that he was  
seuen yere olde: he was consecrate by his  
parentis to the deuyll/ And he vsed cra  
fte of Nymromance/ And made wym  
men to tourne in to Jumentys & bestes  
as theym semed and many other thyng  
ges semblable: And he was coueytous  
of the loue of Justyne: and brente in the  
concupyscence of her/ And resorted to  
his arte magyke/that he myght haue her  
for hym self/or for a mā named acladye  
whiche also brente in her lone/Thenne he  
callyd a deuyll to hym: to thende that he  
myght by hym haue Justyne/and whan  
the deuyll came: he sayde to hym. Why  
hast thou called me and cypryane sayde  
to hym/I loue a Virgyn: canst thou not  
foo moche: that I maye haue my pleyssir  
of her and the deuyll answered: I that my  
ght cast man out of paradys and procu  
red that Cayn slewe his broder/and ma  
de the Jewes to slee cryste / And haue  
troubled the men / trowest thou I maye  
not doo that thou haue a mayde wyth y  
and vse her at thy playssir / Take this  
oynement: And enoynte wyth alle her  
hous wythoutforth: And I shal come / &  
kynde her herte in thy loue/ that I shalle  
compelle her to assente to the/ & the nexte  
nyght folowynge the deuyll wente: And  
enforced hym to meue her herte unto In



## The lyf of saint Justine

lausfull loue. and whan she felte it / she com-  
 maunded her self deuoutly to god / And  
 garnysshed her wyth the sygne of the crosse /  
 And the deuyll all afrayed of the crosse  
 fledde awaye from her: And came agayne  
 to Cyprane. and stode byfore hym: And cyprane  
 sayde to hym / Why hast thou not broughte to me the  
 Virgyn / And the deuyll sayd. I see in her a sygne  
 whiche fered me. that all strengthe is layd  
 in me / Thenne Cyprane lefte hym /  
 And called another deuyll more stronger  
 than he was: and he sayd / I haue herd  
 thy commaundement / and haue sene the  
 none power of hym. but I shall amende  
 it and accomplishe thy wyll / thenne þe  
 deuyll wente to her: and enforced to me  
 ue her herte in loue / And enflamme her  
 courage in thynges not honeste: and she  
 commaunded her to god deuoutly / And  
 put fro her that temptation by the sygne  
 of the crosse: and blewe on the deuyll /  
 & thurwe hym anone awaye from her / and  
 he fledde all confuse / and came to fore Ci-  
 prian & ciprian sayd to him. Where is the  
 mayde þe sent the fore: & the deuyll sayd  
 I knowleche that I am ouercomen / &  
 am rebouted / and I shall saye holw. For  
 I sawe in her a signe horeyble / and lost  
 anone all my vertue. Thenne Cyprane  
 lefte hym / and blamed hym and called þe  
 pryncce of the deuyll / And whan he  
 was come / he sayd: Where is your streng-  
 the soo lypyl / whiche is ouer comen of a  
 mayde / Thenne the pryncce sayd to hym  
 I shal goo and vexe her wyth grete se-  
 uers / and I shall enflamme more ardet  
 ly her herte / And I shal arouse: and by-  
 delwe her body wyth soo ardaunt desyre  
 of the. that she shall be all frantpke. And  
 I shall offre to her soo many thynges. þe  
 I shall brynge her to the at mydnyght: /  
 Thenne the deuyll transfigured hym self  
 in the lyknes of a mayde and came to

this holy Virgyn and sayde / I am  
 to the for to lyue wyth the in chastite /  
 I praye the that thou saye / what  
 shall we haue for to kepe vs soo /  
 the Virgyn answered: the rewarde  
 of / and the labour is smalle / And  
 uyll sayd to her / what is that then /  
 god commaunded whan he sayd  
 and multiplye and replenysshe the  
 Thenne sayr suster I doubt that  
 abyde in Virgynite thenne we shall  
 ke the word of god bryn and also  
 synge and inobedient by whiche we  
 falle in to a greuous Jugement / we  
 shall haue no hope of rewarde / but  
 renne in grete tourment and payn-  
 ne by that pement of the deuyll / the  
 of the Virgyn was smyten wyth  
 thoughtes / and was grete enflam-  
 ned in desyre of the synne of the fleshe.  
 of she wold haue gone therto / But  
 the Virgyn came agayne to her self  
 and considered who that it was / that  
 to her / And anone she blessed  
 wyth the sygne of the crosse / and  
 agaynst the deuyll / and anone he  
 fledde awaye / and made lyke waye /  
 and incontynent she was deliuered from  
 temptaciō / And lypyl whyle after the  
 transfigured hym in lyknes of a  
 ponge man: and entred in to her  
 bre and founde her allone in her bedde  
 wythout shame / sprange in to her  
 and enbraied her: and wolde haue  
 done wyth her / And whan she  
 this she knewe well / that it was a  
 ked spyrite. and blessed her: as she  
 done to fore: And he made awaye  
 waye: & thenne by the suffraunce of  
 she was vexed with apesses and feues  
 And the deuyll slewe many men  
 beestes / and made to be sayd by the  
 were demonyakes / that a ryght  
 mortalyte shold be thorough all antyph



of Justyne wold consente vnto wed  
 e: And haue cyprane/wherfore all  
 that were seke and languysshynge  
 aladys laye at the gate of Justy  
 fader and frendes cryenge/that they  
 marpe her. and despyner the cyte of  
 grete peryll/ Justyne thenne wol  
 d consente in noo wyse. and therefore  
 p body menaced her/ And in the spy  
 re of that mortalite / she prayed for  
 m/and chased and droof thens alle  
 pestylence: and whan the deuyll sa  
 hat he prouffyted noo thyng/he tra  
 ed and transfigured hym in the for  
 of Justyne: for to defoule the same  
 Justyne And in mockyng Cypri  
 He auanced him. that he had brou  
 to hym Justyne/And came to him  
 kenes of her. And wold haue kys  
 hym/as yf she had ben languysshed  
 is loue / And whan Cypriane sa  
 hym and supposed that it had be Ju  
 e/He was all replenyshed wyth io  
 nd sayd/ thou art welcome Justyne  
 aprest of all wymmyn/ And anone  
 Cypriane named Justyne: the deuyll  
 ht not suffre the name/ But as soo  
 s he herde it/he danysshed alwaye as  
 mee or smoke/ And whan Cypri  
 albe hym deceyued/ he was all fey  
 a sorrowful/ and was thene more bren  
 n g and despyous in the loue of Justy  
 n and woke longe at the dore of the  
 byn and as hym semed/he chaunged  
 h somtyme in to a byrde by his arte  
 n. yke: and somtyme in a woman: but  
 an he came to the dore of the Virgyn /  
 Was neyther lyke woman ne byrde  
 b appered Cypriane lyke as he was  
 Gladys by the deuyll is craft/ was a  
 ne touned in to a sparowe: And  
 an he came to the wyndowe of Justy  
 n as one as the Virgyn behelde hym / he  
 is not a sparowe: but shewed hym sel  
 f as a cladyen/ and began to haue an

guysshe and drede for he myght neyther  
 flee ne lepe: And Justyne drede lest he  
 shold falle/and breke hym self/ dyde doo  
 sette a lader/by whiche he wente doune:  
 Warnyng hym to feare of his woodnes  
 lest he shold be punysshed as a malefa  
 tour by the lawe thenne the deuill beyng  
 danysshed in all thynges returned  
 to Cypriane/and held hym all confused  
 to fore hym: And Cypriane sayd to  
 him/and how art thou ouercomen? What  
 vnhappy is your vertue/that ye maye  
 not ouercomen a mayde: haue ye no my  
 ght ouer her/but she ouercometh you: &  
 breketh you all to pteces: Telle me I  
 praye the/in whom she hath all this gre  
 te myghte and strengthe And the deuyll  
 sayd: yf thou wylt swere to me / that y  
 wylt not departe fro me ne forsake me/  
 I shall shewe to the her strengthe and her  
 victorie to whom Cypriane sayde: Wi  
 what othe shall I swere/And the deuyll  
 sayde/swere by my grete vertues that y  
 shalt neuer departe fro me/and Cypri  
 ne sayd: I swere to the/by the grete vertu  
 es that I neuer shall departe fro the: then  
 ne the deuyll sayd to hym wenyng to be  
 sure of hym/this mayde maketh the spy  
 ne of the crosse. And thenne anone he  
 wepe feble and lose all our myghte  
 and vertue. And flee  
 from her lyke as wape fleeth fro the fa  
 ce of fyre/ And Cypriane sayd thenne  
 to hym. the crucified god is than gretter  
 than thou/And the deuyll sayde ye cer  
 teynly he is gretter than all other/ And  
 alle theym that we here deceyue / He  
 jugeth theym to be tourmentyd wyth fi  
 re inextynguyble: and Cypriane sayde  
 thenne ought I to be made frende of hym  
 that was crucified. lest I shall falle her  
 after in to such paynes: To whom the  
 deuyll sayd/Thou hast sworen by the my  
 ght & vertues of my strengthes f whyche  
 R in



## The lyf of saint Justine

no man may forswere that thou shalt ne  
uer departe from me/ To whom Cypria  
ne sayd. I despyse the. and forsake the. &  
all thy power/ And renounce the and all  
thy deuyllis. and garnysse/ and marke  
me wyth the syne of the crosse: And a  
none the deuyll departed all confused:  
Thenne Cypriane wente to the bysshop  
And whan the bysshop sawe hym he  
wende that he were come to put the Cyp  
rien men in errour: And sayd: late it  
suffyce vnto the Cypriane them that be  
wythout forthe/ For thou mayst no thin  
ge preuayle agaynst the chyrche of god/  
For the vertue of Ihesu cryst is ioynd  
thereto/ and is not ouercomen/ and cypri  
ane sayd I am certayne: that the vertu  
of our lord Ihesu cryst is not ouercomē  
And thenne he recounted alle that was  
happyd/ and dyd hym to be baptysed of  
hym/ And after he prouffyted moche: as  
well in science/ as in lyf/ And whan the  
bysshop was deed/ Cyprian was ordey  
ned bysshop/ And prouffyted the blessed  
virgyn Justyne wyth many virgyns  
in a monastery: and made her abbesse o  
uer many holy virgyns: Saint Cypria  
ne sente thenne epistles to martirs/ and  
comforted them in theyr martyrdome /  
The erle of that contree herde of the fame  
me and renomme of Cypriane and Ju  
styne/ he made them to be presented to fo  
re hym / And demaunded them yf they  
wold doo sacrefyse/ And whan he sawe  
that they abode stedfastely in the faith of  
Ihesu cryst he commaunded/ that he shol  
de be put in a Caldron ful of wape. pit  
che: and grete brennyng and boylling  
And all this gaf to theym merueylous  
refresshyng. and dyd to theym no grief  
ne payne/ And the prest of theydolis  
sayd to the prouost of that place/ Com  
maunde me syre to stande/ and to be to fo  
re the caldron/ and I shal anone ouer

come all theyr vertue: And then  
me to fore the caldron. and sayd  
is the god Hercules. And Jupp  
fader of goddes. And anone the  
re yssued from vnder the caldron  
anone consumed and brente hym

Thenne Cyprian and Justyne were  
taken out of the caldron And se  
was gyuen agaynst them and the  
re bothe byshed to gyder/ And the  
dyes were throwen to houndes: &  
there seuen dayes/ And after they  
taken by/ and translated to Rome  
as it is sayd/ Now they resten at  
ce/ And they suffred deathe in the seynt  
kalendes of Octobre/ Aboute the yere of  
our lord CC lxxx vnder dyoclesye

Here folowen the liues of  
me and Damiane / And first of  
theyr names/

**O**f mas is sayde of  
mos. which is to se a  
fourme. sharpe or or  
on/ Or after yfodore  
mos in greke / is  
cleue in latyn / He was

a fourme to other in example/ He was  
ornate in good vertues/ and cleue ful  
byces/ Dampian is sayd of dama  
che is a best humble and meke: Or  
mpanus is sayd of dogma: which  
doctryne/ And Ana that is aboue/ o  
daminum that is sacrefyse: Or damir  
is sayd/ as it were the hond of our lord  
he hadde mekenes in conuersacion/ sur  
nall doctryne in predeacion his sacre  
se was in mortyfyacion of his fless/  
And he was the hond of our lord in  
dycinall curacion and helyng.

**O**f me and dampane  
brethern germanes. He  
is of one fader and of  
moder/ and were of the  
Egee/ and born of a



us moder named theodora/They we  
ned in the arte of medycyne / And  
the crafte/and receyued so grete gra/  
god/that they helyd all maladyes &  
guours: not only of men, but also cu  
and heled brestes/And dyd all for  
of god wythout takyng of ony re  
de: Ther was a lady whych had  
te all her goodes in medycyns: and  
e to thysse sayntes: and anone was  
of her sekenesse: And thenne she of  
a lypyll yeste to saint Dampayn/ but  
old not receyue it: And she sware &  
cured hym by horryble othes that he  
ganted to receyue it: And not for co  
pse of the yeste/ but for to obeye to  
cion of her/ that offred it/ And that  
holde not be sene to despyse the name  
of our lord of whiche he hadde ben coniu/  
And whan saint Cosme knewe it/  
commaunded that his body sholde not  
be yd after his dethe wyth hys broderes  
And the nyght folowynge our lord ap  
pyd to saint Cosme/ and excused his  
brether/ And whan lypyas herd theyr re  
me: he made the to be callid to fore  
: and demaunded theyr names/ and  
the countree/ And thenne the holy mar  
tyr sayd. Our names been Cosme and  
Dampayne: and we haue thre other bre  
thre: whiche be named Antyne: Leon:  
and Euprepye/ Our countree is ara  
bia/ But crysten men knowe not fortu  
ne/ Thenne the preconsull or Juge com  
maunded theym/ that they sholde brynge  
fith theyr bretheren/ & that they shold al  
to ynder doo sacrefyse to the ydolis.  
And whan in noo wyse they wolde doo  
sacrefyse. but despyed thydollis/ he com  
maunded they shold be fore tourmentyd  
in the bondes and feet/ And whan they  
despyed his tourmentis: He commaun  
ded theym to be bounden wyth a chayne  
and throwen in to the see. But they we

re anone delpyerd by thangellis of oure  
lord/ And taken out of the see/ And ca  
me agayne to fore the Juge/ And whā  
the Juge sawe them: he sayd/ Ye ouerco  
me our grete goddes by your enchaunte  
mentis ye despyse the tourmentys: and  
make the see peaslyble/ Teche ye me your  
wytchecraft/ And in the name of the  
god Adryen I shall folowe you: And  
anone as he had sayd this/ two deuyls  
came / And bete hym grete in the by  
sage: And he cryeng sayd. O ye good  
men I praye you that ye praye for me  
to our lord: And they thenne prayed for  
hym/ and anone the deuyls departed/  
Thenne the Juge sayd/ Zoo ye maye see  
how the goddes had indygnacion again  
ste me/ by cause I thought to haue for  
saken theym: but I shall not suffre my  
goddes to be blasphemed/ And thenne he  
commaunded theym to be cast in to a gre  
te fyre/ But anone the flamme sprange  
fette from them/ & slewe many of theym  
that stode by/ And thenne they were com  
maunded to be putte on a tourment na  
med Eculee/ but they were kepte by the  
angel of our lord: and the tormentours  
tormentyd theym aboute all men/ And  
yet were they taken of wythout hurt or  
gryef/ and so came al hool to fore the ju  
ge: Thenne the Juge commaunded the thre  
to be put in pryson / and made Cosme &  
Dampayne to be crucifyed/ and to be sto  
ned of the peple/ but þ stones retourned  
to theym that throwe theym/ and hurted  
and wounded many of theym: Thenne  
the Juge replenysshed wyth woodnes  
made the thre bretheren to stande by the  
Crosse. And commaunded that foure  
knyghtes sholde shote arrowes to Cosme  
and Dampayne / But the arrowe retour  
ned and hurted many/ and dyd no har  
me to the martyrs: And whan the Ju  
ge saw þ he was confused in al thynges  
R iij



## The lyf of saint Cosme and dampane

he was anguysshous vnto the deth/and dyd do byhede all fyue brethern to gyder  
Thenne the Crysten men doubted of the word/that saint Cosme hadde sayd: that his broder shold not be buryed wyth him and as they thoughte thereon/there came a boye: whiche cryed and sayd/they beyn all of one substaunce/berye theym alle to gydre in one place/and they suffred deth vnder Dyocelespan/aboute the yere of our lord two hundred four score and seuen.

**I**t happed that an husbond man after that he had laboured in the felde aboute reppynge of hys corn he slepte wyth open mouth in the felde/ And a serpent entryd in by his mouth in to his body/ Thenne he awoke/and felte noo thyng and after retourned in to his hous And at enen he began to be tourmentyd and cryed pytously. and called vnto his helpe: the holy sayntes of god/ Cosme and Dampane/and whan the payne & anguyssh encroced/he wente to the chyrche of the sayntes/and fyll sodenly a slepe/ And thenne the serpent ysued out of his mouth lyke as it had entryd /

**T**here was a man that sholde haue gone a longe wyage / And recomended his wyf to Cosme and dampane: & lefte a token wyth her/that yf he sent for her by that token/the shold come to hym And the deuyl knewe wel the token / And transfigured hym self in the fourme of a man and brought to the womā the sygne of her husbond and sayd: thy husbond hath sente me fro that cyte to þe for to lede the to hym/ And yet the doubted for to goo wyth him/and said I knowe well the token. but by cause he lefte me in the kepyng of the sayntes Cosme and dampane/Swete to me vpon theyr aulter that thou shalt bryng me surely And thenue I shall goo wyth the/ And

he sware lyke as she hadde sayd/ And she folowed hym/ & whā she came to the crite place/the deuyl wolde haue taken her doune of her hors for to haue syned her/ And whan she felte that: she cryed to god and to the sayntes: Cosme and Dampane for helpe/ And anon they se sayntes were there wyth a grette multitude clothed in whyte/and deliuered her And the deuyl danysshed awaye And they sayd to her/We be Cosme and Dampane/To whos othe thou byleuedest Therefore we haue hyed vs to com to thy helpe / Felpe the viij pope saint gregory dyd do make a noble chyrche at Rome of saint Cosme and Dampane:

**A**nd there was a man whiche serued deuoutly the holy martirs in that chyrche whom a Cancre hadde consumed abowthe thye/ And as he slepte the holy martirs Cosme and Dampane appiered to him theyr deuoute seruaunt/bryngyng with theym an Instrument and oynement/ of whom that one sayd to that other/ Where shall we haue fleshe whan we shal cutte awaye the rotten fleshe to alle the woyde place/ Thenne that other sayd to hym: There is an ethyoppyen at this daye is buryed in the chyrche of saint Peter ad Vincula / whiche is called fleshe late vs bere this thyder: and take we out that morpans flesshe/ And fyle this place wyth all/ And soo they fyle the thye of this dede man / And cutte of the thye of the seke man: And soo they chaunged that one for that other/ And whan the seke man awoke/and felte no payne. He put forth his honde and felte hys legge wythout hurte / And thenne toke a candell and sawe wel that it was not hys thye/but that it was nother/ And whan he was re come to hym self / He sprange out of



bedde for joye; and recounted to alle  
people how it was happed to him/and  
of which he had seen in his slepe/And  
so he was helpe/and they sent hastely  
to the tombe of the dede man/ and fon  
the thye of him cutte of: and that othe  
in the tombe in stede of his/ Thenne  
he pray vnto thys holy martirs to  
our socour and helpe in al our hurtes:  
hours & fores/ And that by their me  
re after this lyf we may come to euer  
long blisse in heuen/ Amen

Here foloweth the lyffe of saynte  
forsin/ And fyrst of his name /

**F**orsin is sayd of for  
ma that is the rule of ver  
tu to othe by ensample  
Or he may be sayd forsin  
like as sittynge out of pa  
radys / as longe as the  
baple of angellis and of deuyllis du  
for hym/ Or he is sayd of fors: why  
is clarte, and of sedeo sedis to sitte/  
he sitteth in the cleines perdurable:

**F**orsin was a bissshop/and  
wede wytnesseth thystory  
of him/ And like as he sho  
ne in al boue & vertue/ soo  
at his last ende he yelde vp  
his pryete: And when he passed he saw  
the angelles comynge to him/ which bar  
his soule vp to heuen/ and the thirde an  
gell came wyth a white sheelde shynynge  
and he went before/ and after he sawe de  
uylls crienge: and herde how they sayd.  
Be goo tofore & make a bataylle to  
for him/ And when they were gone to  
for him/ they returned against hym: and  
thre to him brennyng dartes/ but tha  
that went before receyuid them with  
his helde: & thenne the deuylls set them a  
pe & thangelos said/ that he had alway  
sa yde wordes: & therefore he ought not  
to bout payn vnto the blessed lyf/ And

the angel sayd to them. yf ye purpoos  
not agaynst him the pryncipall byces he  
shall not peryshe for the smale/ And then  
ne the deuyll sayd/ yf god be rightwys /  
this man shall not be sauid For it is wro  
ton/ yf ye be not conuerted/ and made ly  
ke as one of my lytyll children/ ye shall  
not entre in to the kyngdom of heuen

To whom thangel expusung him said he  
had indulgence in his hert. but he obtey  
nyd the custome & vsage. And the deuyll  
sayd lyke as he hath taken euyl custome  
soo let him receyue vengauce by the so  
uerayn iuge: And the holy angel sayd  
we shall be iuged before god/ Thenne the  
deuyll was styll: yet he aroos agayne &  
said: vnto now we trowed that god had  
be true: For all thooos synes that be not  
purged in erth. he promysed that they shol  
de euerlastynge be punysshid. This ma  
receyued a besture of an vsurer / & was  
not therof punysshid/ Where is thenne the  
rightwysnes of god. To whom thangel  
sayd: holde your peas/ for ye knowe not  
the secrete Iugementes of god: as long  
as a man hopeth to doo his penaunce. so  
long the mercy of god is redy to the man  
The deuyll answerde: here is noo place of  
penaunce. To whom the aungel sayd: ye  
knowe not the profoundnesse of the Ju  
gementes of god/ Thenne the deuyll smo  
te hym soo greuously. that after when he  
was restablysshed to lyff the token and  
trace of the stroke abode euer after:

Thenne the deuylls took one that was  
tourmented in the fyre: and threwe hym  
on Forsyn/ soo that he brent his sholder:  
And thenne forsyn sawe well/ that it  
was the vsurer: of whom he had receiuid  
the bestymment And the aungell sa  
yd to hym. By cause thou receyuedest it  
he hath brent the: yf thou haddest not re  
ceyued the gyfte of hym: that is deed in  
synnes. thy payne sholde



## The lyf of saynt Ioslin

not haue brent the/ and thou hast this pain of brennyng by cause thou receyuedest the Desiment of him/ And that other deuyll thenne sayd: yet must he passe by the strait gate where as he maye surmount & ouercome him/ and sayd to thangel God commaunded to loue his neyghbours as hymself: And thangel sayd/ this mā hath done good werkes to his neyghbours: And thaduersarie sayd: It suffiseth not/ but yf he hath louyd theym as hymself: To whom the angel sayd. the fruyt of loue is to doo well. For god shall rewarde euery man after his werkes/ and thenne sayd by cause he hath not fulfilled the worde of loue he shalbe dampned/ Thenne the deuilles fightyng were ouercomen of thangels / And yet the deuyl sayd/ yf god be not wyckyd this mā shal not escape without payne/ For he promysed to renounce and forsake the worlde - and he hath not doon it/ Thenne thangel answered/ he louyd not thooos thynges þen of the worlde / But he louyd well to dispende theym vnto them that had nede/ And the deuyl answered In what someuer maner he louyd them it was against the commaundement of god/ And this aduersarye thus baynquyssthid/ yet the deuyl began agayn malicious accusaciōs sayeng. It is wroton yf thou shewe not to the wycked man his wyckidnes/ I shall requyre his blode of thyne honde/ And this man hath not shewed worthyly penaunce/ to the synners/ And thangel sayd: Whan the synners despyse the worde that they here/ thenne the tongue of the doctour is lettyd to speke/ Whan he seeth that his predycacion is herde and dyspyssed/ thenne it aperteyneth well to a wise man to be styll/ Whan it is noo tyme to speke / And this bataylle was right stronge / soo moche that they came tofore the angel of god/ And that the good had

ouercome thaduersarye/ Thenne this man was enuyronned wyth greynes/ And as bede sayth. one of theis sayd to him beholde the worlde/ he touned him/ and sawe a valeye and tenebrouse/ and four fyres in the re aboute/ which were ferre that one other/ And thangel sayd to him/ these four fyres that brenne/ that one is the re of lesynges/ For in baptym is promysed to renounce the deuyl and all his werkes. and they accomplysh it not/ The seconde is of couetyse/ that is the rythes of the worlde is sette toforuently thynges. The thyrde is of dyscicion: that whan men dare not offend their neyghbours for vilanous and viciouus thynges / The fourth is of wickednes and felony: whan they dyspoile ym that ben feble and pour by fraud & decept: as by extorcion and tyranny for nought: And after these fyres assembled togider in one - and he approchyd to it: and doubted/ and was aferde/ and sayd to thangel/ Speke this fyre approchyd to me/ And thangel answered: this is that thou hast not sette a fyre shall not brent the/ For this fyre here examyneth the people after their merytes: And lyke as the bodies brenne by wyll not couenable: right soo brenneth the fyre by payne/ And at the last: the soule was brought agayn to his proper body/ and his neyghbours wept: which had supposed that he had be dede / And after this he lyued a certayn tyme and synysthyd his lyf laudably in good werkes/

Here beigineth the fest of saint Michael Tharchaungel/ And fyrst the Interpretacion of his name/





**M**ichel is expolned Som  
tyme as god: And ofte  
tymes as saynt Gregori  
sayth/ Whan a thyng of  
merueillous Vertue is do  
ne Mychel is sent forth: soo that by the  
name be giuen to vnderston  
de it none may doo that god may doo  
therefore ben attribued to hym ma  
ny thynges of merueillous Vertu: For  
as danyell wytnessyth/ he shall ary  
ue and addresse in the tyme of antecrist a  
gainst hym/ and shall stonde as a defendo  
ur and keper for theym that ben chosen  
He also faughte wyth the dragon & his  
angelles and castynge theym oute of he  
uyn had a grete victorie / He also had a  
grete plee and altercacyon wyth the de  
uyl for the body of moyses/ by cause he  
wol not shewe it. For the chylterne of  
Israell shold haue adoured & worshiped  
it: receyued the sowles of sayntes &  
brought them in to the paradys of exul

tacion & Joye/ He was pryncce of the Se  
nagoge of the Jewes: but now he is esta  
blyshid of our lorde pryncce of the church  
of Ihesu crist/ & as it is sayd he made the  
plagues of egypte/ He departed & deuy  
ded the red see: he ladde the peple of Isra  
hell by the desert/ and sette them in the lo  
de of promysion/ He is had amonge the  
compane of holy angellis/ as banerier/  
and beryng the signe of our lorde/ he shal  
slee by the comaundement of god right  
puissantly antecrist / that shal be in the  
mout of olyuete: And dede men shall ari  
se at Vois of this same archaungell/ and  
he shall shewe at the day of Jugement the  
crosse, the spere, the nailes and the crow  
ne of the thornes of Ihesu crist/

**H**e solempnyte of Sain  
te Mychel/ is sayd appe  
ryng dedycacion/ victori  
and memorie/ Thappa  
ricyon of this angell is  
manysfolde: The fyrst is

Whan he appered in the mouit of gargan:  
this mountayne is in naples: Whiche is  
named gargan. And is by the cyte na  
med Syponce. And in the yere of our lor  
de thre hundred four score & ten was in  
the same cyte of syponce a man / Whiche  
was namid Garganus/ Whiche after so  
me tokes had take that name of the mo  
untayne: or elles the mountayne toke the  
name of the man, and he was right riche  
and had a grete multytude of shepe & bes  
tes/ And as they pastured abowte the si  
des of the mountayne/ It happed that a  
bulle lefte the other bestes/ and went vp  
on hygge on the mountayne/ and rebour  
ned not home agayn wyth the other bes  
tes. Thenne this ryche man the owner to  
ok a grete multytude of seruauntes and  
dyde doo seche this bulle all abowte/  
And at the last he was founden on hye  
on the mountayne, by the Entree



## The lyf of saynt Michel

of an hole or a caue/ And theune the ma  
pster was wroth: bi cause he had strayed  
alone from other bestes/ and made one of  
his seruantes to shoot an arrow at hym  
And anone tharowe retournyd wyth þ  
wynde: and smoot him that had shotte it  
wherwyth they of the cyte were troblid  
wyth this thyng: and went to the byss  
hop/ and enquired of him what was to be  
doon in this thyng that was soo wonder  
full/ And thenne he commaunded theym  
to fast thre dayes. and to pray vnto god  
And whan this was doon/ saynt Myc  
hell appered to the bysshop sayeng/ know  
ye that the plke man is soo hurte by my  
wyll/ I am mychell the archangell why  
che wyll that this place be worshypped  
in erthe: and wyll haue it surely kepte/  
And therefore I haue prouyd that I am  
keeper of this place by the demonstraun  
ce and shewing of this thyng/ And then  
ne anone the bysshop/ and they of the cy  
te went wyth procession vnto that place  
And durst not entre in to it: But made  
theyr prayers wythout forth/  
¶ The seconde apparicion was in the  
yere of our lorde vij C x in a place/ why  
che was named Tubaby by the see syde  
fye myle fro the cyte Dauarances/  
Saynt mychell apered to the bysshop of  
that cite. and comaunded him to do make  
a churche in the forsayd place: lyke as it  
was made in the moūt of gargan/ And  
in lyke wyse sholde halow the memorye  
of saynt mychel there / And the bysshop  
doubted in what place it sholde be made/  
And saynt mychell sayd to him: in the  
place where he sholde fynde a bulle hydde  
of theues: and yet he doubted the largnes  
se of the place/ And saynt mychell appe  
ryd to him and sayd that he sholde make  
it of the brede that he sholde fynde that the  
bulle had troden and tracid wyth his fe  
te: And there were two rockes: whiche no

mannes power myght remeue ¶ The  
saynt mychell appered to a man: and  
maunded him that he shold goo to the  
me place and take away the two rockes  
And whan he came he remeuyd the  
rockes as lyghtly as they had been  
thyng: And whan the churche was  
ed/ there mychell sette a pece of a stone  
of marbyle / therupon the altar / a  
part of the palle that he had layd  
aulter of that other churche he brought  
der to this churche. And by cause  
had grete penurpe & nede of water/  
made by thadmonestment of thange  
hole in a stone of marbyle: and anon  
re flowed out soo moche water that  
this day they ben susteyned by the  
saynt therof/ And this apparicion  
lempny halowed the xviij Realend of  
Nouember in that place.

¶ And there happed in the same yere  
a myracle worthy to be put in remem  
brance / This mountayne is enuyroued  
aboute wyth the see ocean/ but on saynt  
mychellis day it auoydeth thynges: as  
ueth way to the people. And as a  
companye of peple went to the churche  
happed that a woman grete wyth chylde  
nyghe her tyme of deliuerance was in  
the companye/ And whan they retored  
the walues & water came with grete  
ce/ soo that the companie for drede fled  
to the ryuage: and the womā grete wyth  
chylde myght not flee/ But was taken  
and wrapped in the floodes of the see.  
But saynt mychell kepte the wyf a  
le. And she was deliuerde and chyld  
amonge the walues in the mydle of the  
see / And she took the chylde between her  
armes and gaaf it sowke/ And  
whan the see was wythdrawen she  
ente a londe all hole with her childe. This  
de apparicion happed in the tyme of  
gory the pope / For whan the saynt



establyssed the letanges for the p  
nce that was that tyme. and prayed  
outly for the peple / he saide vpon the  
ell/whiche was said somtyme the me  
pe of adryan: the angell of god why  
byped and maad clene a bloody swer  
and put it in to a sheith: And therby  
nderstode/that his prayers were herd  
anne he dyde doo make there a churche  
honour of saynt mychell. And that  
ell is yet named the castell angell

And yet a nother apparicion was  
the mount of Gargan: whan he appe  
and gaaf victorie to theim of Siron  
whiche is halowed the viij ydus of Ju  
The fourth apparicion is that why  
s in the Jerarchie of the same angel  
For the fyrst apparicion is sayd E  
hanie: that is the apparicion of foue  
es/ The seconde is sayd yperphange  
is the meane apparicion / And  
other is sayd ypophange/ that is p  
st low apparicion/ And Gerarchie  
yd of geror: that is holy: and of ar  
that is a prynce And soo gerarchie  
say an holy pryncipate/ and euey  
archie conteynith thre orders of aun  
es/ For the souerain gerarchie after  
signacion of saynt denis conteyneth  
rubby. Seraphin/ and the thrones/  
myde conteynith the domynacions  
vertues/ and the potestates: The last  
eynith the pryncipates/ angels and  
aungels/ And thordynaunce & dys  
tion of theim may be sene by sembla  
and lyke in ertly pryncipates For  
of mynisters that ben abowt a kyn  
ome werk immediatly abowt the per  
of the kyng: as cubylers/ counseyl  
s/ and thassistentes/ And thei ben li  
nto thorder of the fyrst Jerarchie.  
ne there ben that haue the rule of the  
re: some in one prouynce/ and some  
in nother. as ben lyeutenautes. capy

tainys of chivalrye and juges/ and they  
ben lyk vnto the seconde Jerarchie/ And  
other ben assygnid to pertyculer officis in  
the dyuerse parties of the reame/ as may  
res shewes: bayllis/ and such other las  
se offyces/ And thise ben lyke to thorder  
of the thirde gerarchie: The thre orders  
of the fyrst gerarchie ben take in as moche  
as they assyst god/ and ben conuerted to  
him/ And ther to ben thre thyngis necessa  
ry/ that is to wyte souerayn loue / And  
that is as touchyng thorder of Seraphin  
whiche ben sayd fery/ persyght knowle  
ge/ that is to wyte cherubin. whiche is  
as moche to say as plentitude of scyence  
and perpetuell fruytepon or vsaunce as  
to wyte the thrones/ whiche ben sayd  
sittynge/ for god sytteth and resteth in the  
ym/ The thre orders of the myddell Gerar  
chie ben take and had in as moche as thei  
domyne: and gouern thynquersite of the  
peple in comyn. This seynoury & thys  
gouernynge is in thre thynges: The fyrst  
in seynoury and comaundyng/ and p  
apperteynith to thorder of domynacion  
whiche seynouryeth aboue other that be  
lower. and adresse th: ym in alle the my  
nisters diuine/ and comaundeth to theim  
all thyng. And that sayth zacharye in p  
fyrst chapitre/ that one angell saith to a  
nother. renne and speke to the childe/  
Secondly in doyng/ And this appertey  
neth to thorder of vertues To whom no  
thyng ne is impossible to execute/ whi  
che that is commaunded to theim.

For to theim is gyuen power to doo alle  
thynges dyfficile/ whiche ben perteyny  
ge to dyuine mysterye:  
And therefore it is attribued to theim to  
doo myracles: Thirdly in constray  
nyng: for to constrayne the Impedime  
tes and dystroubles/ And this appertei  
nith to thorder of the potestates: & this is  
signified in Thobye/ where Raphaell



## The lyf of saynt Michel

bonde the deupll in the ouerest desert/ The  
thre orders of the laste Serarchie ben tas-  
ken after that they haue gouernement &  
limyted. Some of theym seynnorpe and  
gouerne in one prouynce/ And that ben  
they of the order of the pryncipales/like  
as the prynces seynnorpeth vpon the per-  
sians/ Lyke as is redde in daniel in the  
tenth chapyter: And some ben deputed  
to the gouernaunce of a myltitude of a  
citty/ And they ben sayd archaungellis  
And the other ben commysed to the go-  
ueruaunce of one persone/ And they ben  
sayd angelles/ and ben sayd to shewe the  
smalle thynges and lityll: by cause that  
theyr seruice and mynysterie is lymyted  
vnto one man/ Archaungelles ben sayd  
more and gretter. For the wele of a mul-  
titude is better: and more worthy than  
the wele of one man: In the assignacy-  
on of the orders of the fyrst Serarchie/ gre-  
gorie accordeth wyth dyonysie/ and ber-  
narde also: whiche is taken aboute theyr  
syrupcion/ whiche in breynng loue/ as tou-  
chyng to seraphyn/ In profounde cog-  
nycion/ as to Cherubin/ and in perpetuel  
retencyon: as to behing the thrones: but  
they dyscorde in the assignacion of the my-  
dle and last two orders: that is principa-  
les: and vertues: Gregorie and bernard  
de haue a nother consideracion/ that is to  
wyte that the mydle Serarchie is in his  
seynnourpe or prelacye: And the last is  
taken in his pyte or mynysteracyon. the  
prelacye in angelles is treble/ for angels  
dompne ouer spirytis agelyk/ And they  
ben sayd dompnations. And they domp-  
ne also ouer good werkes/ and they be  
sayd pryncipales. And they dompne o-  
uer deuilles. and they ben sayd potestates  
and the order and the degrees of their dig-  
nyte appereth in thys thynges/ The my-  
nysterie of theym is threfolde: some ston-  
deth in werkynge/ some in techyng: and

in techyng some more/ and some la-  
The fyrst apperteyneth to vertues/ e fe  
conde to archangelles/ and the thye e to

**T**he fyfth apparicyon is it whi e is  
reede in the hystorie tryperyte/ The is  
a place beside Constantynople whi as  
somytyme the goddes Vesta was wo hip  
ped/ But now there is buylde a c the  
in the honour of saynt michell/ and na  
med mychellis place/ For a mar bat  
was nampd aquylne was taken eth  
a ryght grette feuer mowd of rede our  
And the phisiciens gaaf to him soo en  
nyng in a agne a drynke/ whiche a me  
he vomyted out at his mouth, and hat  
he ete or dranke/ alway he vomyte d  
casted out: Soo that he was nyght e  
de: And dide hym to be borne to that la  
ce: and supposed there to be soone de or  
helyd/ And thenne saynt michell ap- ed  
to hym: and sayd to him/ that he sho  
make a confeccyon of hony and wy e  
pper. And what someruer he ete he sh de  
weke therin/ And soo sholde he haue ay  
ne helthe/ whiche thyng he dyde/ and a os  
ne he was delpyuerde fro his maladye  
How wel that after the iugement of he  
phisiciens that drynke or medecin is  
contrarye to theym that ben colerye  
This is had in thystory tryperyte/

**S**econdly this solempnyte of say e  
michell is sayd victorie/ And the vi or  
ry of saynt michell is manyfolde: And  
also of other angels/ The fyrst is tha  
ynt michel gaaf to theim of Syppont  
this maner: After a certayn tyme th  
place was founde/ they of Naples we  
pet paynemes. and ordeyned theyr or  
for to fyght agens theym of Syppont  
of bonquent/ And by the counseille of  
bysshop the crysten men took triew  
thre dayes/ that they myghte faste in  
os thre dayes: And requyre the



one saynt mychell vnto their ayde &  
 In the thyrde nyght the holy saynt  
 mychell apperyd to the sayd bysshop/and  
 shewyd that theyr prayers were herd/and  
 promysed them to haue victorpe And co  
 mended them to winne on their enemies  
 at ourth hour of the day: wythout more  
 tounge/And whan they ranne agayn  
 theym the mountayn of gargan begā  
 shakely to tremble/and a grete tempest  
 aroose/soo that lyghtnyng slepygh abowte  
 a derke clowde couerde the mountayn  
 soo that syxe hundred of theyr aduers  
 aries dreyed of their fyre arowes/whiche  
 came fro the ayre: And all the residue of  
 theym that were not slayn lestē their ydo  
 latrie/and submytted them anone to  
 the saynt sayth/  
 The seconde victorpe of saynt mychell  
 is whan he put out of heuen the dragō  
 wyth all his folowers/Of whiche  
 is sayd in thapocalyps/ Factum est pre  
 sūm magnū/ Apocalipsis duodecimo.  
 Whā lucifer coueited to be lyke god  
 the archangell whiche bare the baner of  
 the celestyall host came and chaced lucy  
 fer out of heuen wyth all them that folow  
 ed hym/ and hath enclosed them in derke  
 vnto the day of dome: For they ben  
 suffred to dwelle in heuen:  
 wher in the vpper part of thair: bi cau  
 se that place is clere & delectable/ Ne yet  
 they ben in erth wyth vs/ to thende that they  
 be not ouermochē temptē ne torment  
 But they ben in thayer betwene heuē  
 & h: soo that whan they loke vnderwarde  
 they may beholde the joye that they haue  
 and haue therof grete sorow/ & whā  
 they loke vnderwarde. they maye see the men  
 that ben vnto heuen fro whens they fylle  
 wyth stondyng by the diuine dispen  
 sation they descende ofte vnto vs in erth  
 as pke it hath be shewyd to somme holy  
 men they flee abowte vs. as flyes/they

fylle the ayre wythout number/wherof sa  
 yth hamo: as the philosophers sayden &  
 doctours haue oppinyon/ This ayre is  
 also full of deuyles. and of wycked spiri  
 tes/as the sone keme is full of smalle mo  
 tes whiche is smalle dust or poulder. and  
 how well y thei be y so many neuer theles  
 after the sentence of orygene: they powder  
 ne strength is but right litill/and that we  
 may ouercome them here And yf ony of  
 them be ouercomen of ony holy man/ he  
 maye neuer after temptē a man of that  
 vice/Of whiche he is ouercomen/

The thyrde victorpe is: that angelles  
 haue euery day of the deuyles whan they  
 syght for vs agaynst theym: and deliuer  
 vs fro their temptacyons: and they deli  
 uer vs in thre maners / First in refrey  
 nyng the powder of the deuyll lyke as it  
 is sayd appocalipsis vifecimo/of the an  
 gell that bounde the deuyll/ and sent hym  
 in to the abyssme/that is the pytte of helle  
 And thobye whiche sayth that the angel  
 bounde the deuyll in the ouerest deserte/and  
 this bindyng is none other thyng but y  
 refrayning of his puissaunce and might  
 Secondly he deliuereth vs in refrayning  
 our couetyse: the whiche thinge is in ge  
 nesis the two & thirty chapitre/there whe  
 re he sayth: that thangel tookē the synew  
 of Jacob: and anone it dreyed vp Thyr  
 dely in empressyng in our hartes the me  
 morie of the passion of our lorde/this is  
 signefyed appocalipsis vii/ where it is  
 sayd/

Ne wylle ye not greue ne  
 noye in the erthe/Ne in the see/Ne the tre  
 es tyll we haue marked theym.  
 Ezechiell sayth: The sygne of Chau be in  
 the foreheades of the people Chau is  
 made lyke an heedles Crosse  
 And they that ben marked therwyth dre  
 de not the Rungell smytynge: wher  
 of is sayd/ Upon whom ye see Chau/  
 Slee theym not:



## The lyf of saynt Michel

The fourth victory is that/that tharchan  
gell mychell shall haue of antecrist whan  
he shall slee him: thenne mychell the grete  
prynce shal aryse, as it is said. danielis  
vii: He shal aryse for them that ben cho-  
sen as an helper & a protectour and shal  
strongly stonde aghens antecrist: And af-  
ter as the glose saith/antecrist shall fayne  
him to be deed/& shall hyde him thre day-  
es and after he shal appere sayeng that  
he is ryfen fro deth to lyf/And the deuyl  
shall bere him by arte magyk: and shalle  
mount vp in to thayer/ and all the peple  
shall merueyle & worship him/and at the  
last he shall mount vpon the mount of o-  
lyuete: And whan he shall be in a paup-  
lon in his siege etred in to that place whe-  
re our lord ascended mychell shall come &  
shall slee him, of whiche victorye is En-  
derstonen after saynt gregory that why-  
che is sayd in thapocalipsis: the bataylle  
is made in heuen/ This worde of the tre-  
ble bataylle in heuen is expounded of the  
bataylle that he had wyth lucyfer/whan  
he expulsid him oute of heuen/ and of the  
bataille that he had with the deuilles that  
torment vs/And of this last solempni-  
te is said dedicacō/by cause on this day  
the sayd place in the moūt gargan was  
dedycate/& halowed of him by reuelacy-  
on: For whan they of sixon were retour-  
ned fro thoccyssion of their aduersaries/  
and had soo noble victorye/ yet doubted  
they to etre in to the sayd place & halow  
it to tharchangell/Thenne the bysshoppe  
went and axed counseyle of pope pelagi-  
en/and he answered/ys the churche oughte  
to be dedycate/ that ought to be on that  
daye that the victorye was done: And  
ys it plesse otherwyse to saynt mychaell  
men ought to requyre his wyll therof  
And thenne the pope the bysshop & men  
of the cyte fasted thre dayes, and saynte  
mychel appered to the bysshop/ and sayd

it is noo nede to you to dedye & ha-  
that I haue halowed / And commaund-  
that he sholde entere in to the place the  
te day wyth the peple/and sholde fre-  
it with prayers/and they sholde sele-  
he sholde be a specyall patrone to thei-  
And he gaaf to them a signe of con-  
eyon/that was that they sholde goo  
ther to by a postern towarde the east/and  
they sholden fynde there the steppes  
man impressid in a marbyll stone The  
the bysshop on the morn & moche gre-  
ple cam to the place & entred in/and  
de a grete caue & thre aulters: of whi-  
were sette towarde the south/and the  
de towarde the east moche honourable  
was couerde al aboute wyth a red  
fell/ And whan the solempnytes of  
masses were done: and the peple had  
ken holy comunyon/ all returned to thei-  
proper places And the bysshop lefte  
re prestes & clerkes for to syng and  
goodly the dyuine offyce. And wyth  
the said churche soursyth cleere water of  
te: whiche the comyn peple drynken/ and  
ben helpe therby of many dyuers man-  
dyes/ And whan the pope herd this ty-  
ges: he establysshed to halow this day  
thouour of saynt mychel & of all the by-  
angellis, and to be kept holily throughe  
the world.

**T** Fourthly this solempnyte is sayd  
memorie of saynt mychell/ how wel that  
we all solempnyse this feest in thono-  
of al tharchangels of our lorde: we do  
the memoyre & the honours generally  
And it apperteyneth: and is besouel-  
to vs to gyue to them lolwe & prayse  
and honour by manifolde reasons exp-  
that is to wyte for they ben our keep-  
our mynysters/our brethern/our ney-  
bours/the berars of our soules in to he-  
and representers of our prayers to god  
Right noble knyghtes of the kynge of



And perdurable comfortours of  
 men that ben in heynnes and tribula  
 tions: And fyrst we ought to honoure  
 hym/ For they ben our keepers/ wherfor  
 we ought to worshyp them. To euery  
 man ben gyuen two angels. One for  
 to kepe hym to ylle: and one good to ke  
 pe hym. The good angels ben deputed to  
 the keepynge of men in theyr byrthe, and  
 after the natyvyte also/ and ben alwaye  
 with them whan they ben full growen.  
 And this thre estates is an angel neces  
 sary to a man: For whan he is yet ly  
 yng in the wombe/ He maye be dede and  
 dampned/ whan he is out of the wom  
 be/ for he be growen/ he may be lette fro  
 his felme: And whan he is growen, he  
 may be drawen to dyuerse synnes/ The  
 devyll deceyved them, that ben growen  
 by flattery and herkenyng: he flattered the  
 by helpees and blandyses: And oppres  
 sed vertu by vyolence/ therefore it is ne  
 cessary that a good angell bee deputed to the  
 keepynge of a man: to thende that he a  
 void and endure may agaynst the fal  
 lacy that he exhortet and somone to the  
 good agaynst flaterynge and blaundyng.  
 And that he defende hym from op  
 pressyon agaynst vyolence/ And the  
 poffyte of the keepynge of the aungell  
 to man may be assignet in foure ma  
 ners: The fyrste that the soule may  
 poffyte in the wele and good of grace.  
 And this doth the angell to the soule in  
 thre maners/ And the fyrst is in to reme  
 dyng all lettynges to doo well and good.  
 And that is sygnefyed in Exodi duode  
 cim where the angell smote all the fyrste  
 born of egypte/ Secondly in a way  
 ke or exchyng from slouth: And  
 this is sygnefyed/ Zachary quarto.  
 The angell of our lord hath aryfed me  
 as a man that is waked oute of his sle  
 pyng, wherby in ledyng a man in the wa

ye of penaunce: and bryngynge agayn.  
 And this is sygnefyed in Thoby in the  
 fyrst the chapytre in the angell that ladde  
 hym and brought hym agayne: The se  
 conde prouffyt that angell doth: is that he  
 falle not in to synne. And this doth the  
 angell in thre maners/ Fyrst in lettynge  
 the euyl to be done/ that it be not done/  
 And this is sygnefyed in the booke of  
 nombres in the xxij chapytre: For Ba  
 lam whiche wente for to curse Israell/  
 was lette of thangel. Secondly in blas  
 myng the synne passed: that man depar  
 te fro it. And that is sygnefyed in the  
 booke of Judges in the seconde chapytre/  
 How thangels blamed the chylde of  
 Israell for brekyng of the lawe: wherfor  
 they wepte: Thyrde in brekyng streng  
 the for to take alwaye the synne present.  
 And this is sygnefyed in bothe, whan  
 he was ladde out by force: he his wyf &  
 his doughters fro the Cyte of sodome/ &  
 is to wete fro the custommaunce of syn  
 ne/ Ther thyrde effect and prouffyte is/  
 yf that yf he falle/ that he aryse anone a  
 gayne: And this doo the angels in thre  
 maners/ Fyrst in meuyng a man to co  
 rreccion/ and this is sygnefyed in thoby  
 in the xij Chapytre. Where as he taught  
 Thoby to enoynte the eyen of his fader  
 wyth galle/ that is to vnderstonde contri  
 cion of the herte enoynted the eyen of the  
 herte/ Secondly in purgynge lypes by  
 confessyon/ And that is sygnefyed in  
 Isaye the v/ Chapytre where the angell  
 purged the lypes of Isaye/  
 Thyrde in enoyntynge to satisfaccion/  
 And that is sygnefyed in Luke the xv  
 Chapytre. that sayth that gretter Joye  
 is in heuen of a synnar doyng penaunce  
 than of lxxxix ryghtfull men/ whiche  
 nede no penaunce:

The forth prouffyt is that man falle not  
 so ofte in to synne as the deuyl encyeth



## The lyf of saint Mychel

hym thereto: And this doth he in thre maners: that is to wete in refraynyng the pupssaunce and myght of the deuyll in affeblunge the couetyse and desyre of synne/and enpryntyng in oure myndes the passyon of our lord Ihesu cryst/of whiche thynges it is sayd to fore/ we ought to honoure them secondly/ for they been our admynystratours / Lyke as thapostle sayth ad hebreos x/ They been spyrytes of admynystracion: alle spyrytes ben lent for vs. The superpours ben sente to the moyens/ The moyens ben sent to the lowest/ And the lowest ben sente to vs/ And this sendyng cometh of the dyuine bounte/ And in this sendyng apperpyrd how moche the bounte dyuine apperteyneth to the loue of our helthe.

Secondly of the charyte of the angell / For this sendyng apperteyneth that it be of ardaunt charyte/ Sperryally to desyre the helthe of other/ Wherefore Psalme sayth/ Loo I am here lord sende me for the! And the angels maye helpe vs by cause they see that we haue nede of them and maye well ouercome the euyle spyrytes and angels: And therefore the lawe of charyte angelyck requyret: that they be sente to vs/ Thyrde this sendyng is nedefull to the nede of man: For they be sente to enflamme our affection to loue/ Wherof in sygne herof it is redde y they were sente in a fyre chare. Secondly they ben sente to enlumyne to vnderstandyng vnto knowlege/ And this is sygnifyed appocalyps y: in the angell, Whiche had a book opene in his honde / Thirde they be sente for to strengethe in vs alle our perfection vnto the ende/ and that is sygnifyed in Regun xix / Where the angell brought to helpe a loof of brede baken vnder ashen/ and a vessell of water/ and he etc: And walked in the strengthe of that mete vnto the mount of

god/ Oreb: Thyrde they ought to be honoured/ For they ben our brethren / our neyghbours / For all they that ben chosen ben taken to the ordres of angels the somme vnto the ouerest and some to the lowest. and somme to the myddel / For the dyuersyte of her merites/ And how be it/ that the blessed vyrgyn be chosen all/ Lyke as saint Gregore sayth wed in his Omelye. For he sayth there ben somme that take the smale thynges/ but yet they leue not to shewe it to the brethren: And they renne in the nobyltye of angels/ And thise ben they: that maye take the souerayntes of the secret celestyall/ and shewe it to other/ and these ben tharchangels celestyalle/ and shewe it to other/ and thise ben tharchangels/ and ben they that make merueylous thynges/ and werke pupssauntly/ And yf se be that wyth vertues werke/ And so me there be that chace away the wyld spyrytes/ by the vertu of prayer/ and by the strengthe of theyr powere receyued of god/ And thise hane theyr merites wyth the potestates/ And there be somme that by theyr vertues mount aboue the merites of theym that ben chosen: And domyne ouer the brethren/ and forte theyr meite wyth the pryncypales/ And ther be some that ouercome and domyne ouer all vyces in hym self / And they by right ben callid of the world goddes among men/ Lyke as god sayd to moyses/ I haue establysshed the god of Pharaon/ And thise ben wyth the domynacyon/ And there been somme that syt in the Throne lyke presydenes / and examyne the werke and dedes of other: by whiche whanne holy chyrche is gouerned: And they that ben chosen ben Iuged/ and they ben wyth the trones/ And ben they that wyth the charyte and loue of god/ And theyr neyghbour before other ben fully



by theyr merytes haue taken theyr  
for in theyr nombre of cherubyn: For  
byn is sayd the plenytude of scien:  
ce and as paule sayth / the plenytude  
of latwe is loue and charyte: And  
ben they / that been enbraced in the  
beuyng loue of supernall contempla:  
cyon / wyssh the oonly to be in the desyre of  
the maker: They desyre noo thyng of  
this world / but only ben fedde in the lo:  
ue of the lord perdurable / they eschewe al  
other thynges / and ouer passe by the  
vayne alle temporall thynges they loue.  
they brenne and reste in that bren nyng  
for they brenne in lounge and ben en  
flamed in spekyng And all that euer  
they touche in ony maner by worde: they  
mike theym anone to brenne in the loue  
of god / And where shal theyse take theyr  
foode: but amonge the nombre of Sera:  
phim: Hec gregorius / This sayth saint  
gregory. Fourthly they ought to be ho:  
noured: by cause that they be berars of  
our sowles in to paradyse. and this do:  
they in thre maners. The fyrst in ma:  
kinge redy the waye as malachiel saith  
in the thyrde chapytre / Too here I sende  
an angell whiche shalle make redy thy  
waye to fore thy face. Secondly in be:  
ryng theym to heuen by the waye made  
re / lyke as it is sayd in exodo 14 four  
and twenty chapytre / I sende to the  
my angell whiche shalle kepe the in thy  
waye / and shall bryng the to the londe  
whiche I haue promysed to thy faders /  
Therdy in settynge theym in heuen / and  
he sayth Lucas luce 9 / It was do:  
when the beggar deyed his soule was  
by of angels in to abrahams bosome /  
Fifthly they ought to be honoured by cau:  
se they ben representers of our sowles to  
the god / And this representacion is in  
thre maners: fyrste they present our pra:  
yers to fore god / and this sayth thobye.

the xij chapytre / When thou praydest  
wyth trees; and burydest dede men / I of:  
fer thy prayer to our lord. Secondly they  
alledge for vs to reue our lord / and herof  
sayth Jobe the xxxij chapytre / If there  
were an angell spekyng for hym / e sayd  
one of lyke thynges / that he shewe the e:  
quyte of the man: oure lord sholde haue  
mercy and pyte of hym. Also zachae:  
primo. and thangel of our lord answered  
and sayd O lord of all strengthes: shalt  
not thou haue pyte of Iherusalem: and  
of the Cytyes of juda: To whom thou  
art wrotte / This is the lxxvii chapytre  
ly: they shewe the sentence of god / as it is  
sayd in danyell: Syth the begynnynge  
of the prayers / the word yssued out that  
is to wete the sentence of god / and I am  
comen for to shewe it to the: For thou  
art a man of desyres. Of these thre thyng:  
es sayth bernard wypon the cantyques  
The angell seeked moen bytwene the lo:  
ue and the louer in offryng the desyre.  
And bryngyng yestes: and meuethe her  
and plesyd hym / Sythely they ought  
to be honoured / For they ben the ryght  
noble knyghtes of the kynge perdura:  
ble: After that Job sayth in the xvij  
chapytre: Is not this the noble nombre  
of his knyghtes. For as we see in the  
knyghtes of somme kynge / that somme  
of theym dwelle allwaye in the halle of  
the kynge: and accompanye the kynge /  
and coueyte honour e solace to the kyng  
and some other kepe the cytyes and cast:  
les of the kyng and other fight against  
the ennynes of the kynge: Thus is it of  
the knyghtes of Crist: Somme be in the  
halle ryall that is to saye in the heuen im:  
peryal / and accompanye allwaye the kin:  
ge of kynges / And syngge allwaye son:  
ges e gladnesse to his honour e glory:  
sayeng Sanctus / sanctus / sanctus / bles:  
syng and clerenes and wysdome. And



## The lyf of sain t Mychel

the other kepe the cyties/townes the castellis and the fawbourghes/they ben depu-  
ted to the kepyng of vs. kepyng the sta-  
te of byrgynes/of contynentes: of mary-  
ed peple/and the castellis of Relygyon:  
Wherof Vlage sayth: Upon the walles of  
Iherusalem I haue establysshed keparis  
Other ther ben that fyght and baynquys  
se the enemyes of god / Of whom it  
is sayd in thapocalypses: There is a ba-  
taylle made in heuen/ that is after some  
exposycon/ In the chyrche mylstaunt/  
Mychel and his angels foughten wyth  
the dragon/ The seuenth: and the laste  
they ought to be honoured/by cause they  
ben confortours of theym that ben in try-  
bulacion/ And herof sayth zacharye in f  
fyrst chapytre: Changel that spake to  
me good wordes of comfort/and this do  
ne they in thre maners/ First in comfor-  
tyng and strengthnyng / Danielis deci-  
mo: For wher as danyell fyll the angell  
of our lord touched hym and said: be not  
afred/ne drede noo thyng/pees bee to the  
Comforte thy self and be boytous/  
Secondly in kepyng fro Inpacience/ &  
this sayth dauid: He hath commaunded  
his angels to kepe the in all thy wayes  
Thyrde in refresshyng & mynysshynge  
that trybulacyon/ And that is segnesy-  
ed in danyel the thyrde chapytre / There  
wher as the angell of our lorde descen-  
ded in the fornays wyth the chyldeyn &  
made the myddell of the fornays as it  
hadde ben a wynde blowyng wyth a sof-  
te dewe: By thys ensamples we maye  
Vnderstode that we ought to gyue hon-  
our to the holy companye of angels. &  
to praye theym to kepe vs in the wret-  
chyd lyf/ from our enemyes the deuil/ the  
world/ And the flesche/ that after whan  
we shall departe. thei presente our soules  
Vnto almyghty god in heuen/ There to  
dwelle: and abyde sempytternally/ wyth

theym/ **Q**uod ipse prestatur/ quod  
fine diuit et regnat in secul a seculo  
Amen.

**H**ere foloweth the lyf of saint  
Iheromme and first of thyn-  
tation of hys name/



**I**heromme is sayd of Ju-  
ra that is holy/and of ro-  
mus/that is to saye a  
de/and so Iheromme is  
moche to saye os an hood  
wood/Or it is sayd of

ma: that is to saye lawe wherof is sa-  
in this legende/that Ihero mme is in-  
preted an holy lawe: He was ferfor  
holy/that is to saye ferme or clene/ or  
ed of blood/or deputed to holy Vlage:  
ke as Vessels of the temple ben said ho  
For they ben ordeyned to holy Vlage.  
was holy that is to saye stedfast in ho  
werke by longe perseueraunce / he wa



in mynde by purpse / he was dyed  
ood by thynkynge of the passyon  
e lord Ihesu cryst he was deputed  
ly vsage / by the expoyson of hooly  
ture / he was sayd an hooly wood. bi  
nuersacyon that he somtyme dyde  
abode in the wode: And he was sa  
alwe for the rules of his discipline  
he taught to his monkes / Or by  
he expounded and interpreted the  
lawe and scripture / Iheromme is  
interpreted the byspon of beaulte / or  
yng wordes: ther is beaulte many  
First in spirytuell / whiche is in the  
e / Second morale / whiche is in ho  
of maners / The thyrde is intellectu  
hiche is in the angels / The fourth is  
anciall / whaiche is dygune: The  
e is heuenly / whiche is in the countre  
yntes / This fyue fold beaulte had  
Iheromme in hym self / For he had  
ptuell in dyuersyte of vertues / The  
ll he had in thoneke of his lyf / He  
ntectuall in the excellence of purete  
hadde the substauncie n brennyng  
te He had the celestyall in the per  
ble and excellent cleynes or clary  
e iuged the speches and wordes.  
wne well examyned in clerly pro  
sunge / The other beyng trewe in co  
ng e the doubtfull in expounding

**I**heromme was the sone  
of a noble man named eu  
se be born of the towyn stry  
done / whiche is in the viter  
ende of dalmase and of po  
e he beyng yet a chylde went to rome  
e there taught in letters of grece: la  
nd hebrewe: he had for hys teacher in  
gr. Donate: In retorica. Byeto  
hora tour: and he was daye e night  
oyed and exercysed hym self in dy  
scryptures / whiche he drewe couer

tously And after shedde it out habun  
dauntly / And as he wyrteth in an epist  
le to Eustochium / that on a tyme as he  
redde in a day plato / and in the nyght  
tulpe despyrouly by cause that the booke  
of the prophetes plesyd him not: he was  
aboute mydolente taken wyth a sodays  
ne and brennyng feuer. that all his  
body was cold / In suche wyse that ther  
was no bytall hee sauf a lytyl: whiche  
he felte in his breste / And as the reques  
for his deth was makynge redy /  
he was sodently brought to the Iugemēt  
of god. And there he was demaunded  
of what condycion he was / and he ans  
werd boldly that he was a crysten man  
And the Juge sayd thou lvest / thou art  
a Exceuyon / And not crysten man  
where as thy tresour is: ther is thy bert  
Thenne saynt Iheromme was styll / e  
sayd no thyng. And anone thenne the  
Juge commaunded that he sholde be fore  
be beten: thenne he cryed e he sayd haue  
mercy on me lord / haue mercy on me /  
Thenne they that were assystynge oure  
lord: prayed hym that he wolde foryeue  
this yonge man his trespass: And he  
thynne began to swere and sayd lord / yf  
euer I rede or here more secular booke  
I shall forsake the / And wyth the wordes  
of this promesse e othe he was late goo  
And anone he requed: e thenne he saw  
hym self all beweped: And of the strokes  
of the betynges that he receyued to fore  
Trone of our lord the tokenes of the stro  
kes and lasses were sene on his shol  
dres ryght honyble and grete / e fro tha  
forthon he became good / and redde dyg  
ne booke wyth a grete studye as euer he  
hadde redde the booke of poetry and of  
paynems: And whan he was nyne e  
twenty yere olde he was ordeyned Car  
dynall prest in the chirche of rome: e tha  
lyberius was deed: all the peple cryed to  
E ij



## The lyf of saint Iheromme

haue saint Iheromme fouerayne preest/  
 And whan he began to blame the Josite  
 & lauares lyf of some clerkis & monkes  
 they had indignacion & despyte of hym/  
 and laye in a wayte to hurte and slaun-  
 dre hym/ And as John beleth sayth: they  
 scorned and mocked him by the clothin-  
 ge of a woman/ For on a nyghte whan  
 he arose to matyns: as he was acustom-  
 med and fonde a womans clothynge lien-  
 ge bi his hedde: Whiche his enemyes had  
 leyd there/ And he wentynge that they had  
 ben his owne dyde them on: and soo clo-  
 thed came in to the churche, and this dyd  
 they that had enuye at hym: by cause o-  
 ther shold wene that he had a woman in  
 his chambre/ And whan he saw that, he  
 eschewed theyr woodnes / & wente vnto  
 gregory Nazanzenne bysshop of constan-  
 tynople/ And whā he had lerned of him  
 the holy scripiture and holy lettres he we-  
 te in to deserte: where what/and how mo-  
 che he suffered for crystes sake, he reco-  
 uered to Eustochium/ And sayd that whan he  
 was in that grete deserte & waste wylder-  
 nes/whiche is so brente bi the sonne/that  
 it gaf to the monkes a ryght drye haby-  
 tacle: I supposed me thenne to be at Ro-  
 me amonge the delices/ & my membres  
 scalded brente made drye and blacke ly-  
 ke to the skynne of a morayn or one ethy-  
 ope/ And I was allwaye in tere & we-  
 pynges/ And whan the very slepe cam  
 and oppressed me/ agaynst whiche I of-  
 te repugned/thenne I leyd my dryed bo-  
 nes on the bare erthe, of metes and drin-  
 ke I speke not/ For they that were seke  
 used only cold water/ And for to take o-  
 ny thyng boyled or rosted it was to the  
 lecherie/and yet neuertheles I was of-  
 te felaw vnto scorpions & wyld beasts  
 and yet the carallis of maydens and the  
 bracementis of lechery grewe in my col-  
 de body and in my flesshe / wherefore I

wepte continually: & for to adau-  
 subdue my proude flesshe I rose at  
 nyght alle the weke longe iopnyng  
 the nyght wyth the daye: and I  
 not to be my breste prayeng oure  
 to render to me the peasible pees o-  
 flesshe: And I also doubted my pro-  
 celle as serpyng my consaytes and  
 hies / wherefore I wente and dep-  
 wrothe and reuengynge my self pa-  
 allone through the sharpe and thyke  
 tes/ And as our lord witnesse asti-  
 ny wyppynge and tere/ It seme-  
 that I was amonge the company o-  
 gels: this durynge four yere/ Thenne  
 penaunce thus done/ He returned o-  
 to wne of Bethlem: where as a wy-  
 a prudent beeste offryd hym self to  
 by the crybbe of our lord / And thenne  
 this holy byble, whiche wyth stud-  
 he had translated and other bookes he  
 de/and laded the daye wyth fastynge  
 to euen/ And there he assembled my  
 dyscyples vnto hym for to labour  
 in his holy purpos: and abode there  
 translatioun of holy scripiture / y-  
 syxe monethes / And remayned a y-  
 byrgyne vnto the ende of his lyf / And  
 how well that it be sayd in his legen-  
 he was euer a Virgyne: Yet neuertheles  
 he wrote of hym self to palmacion/ I  
 byrgynge in to heuen/ Nor for that I  
 ue byrgynge / but for I merueyle  
 that I haue it not, thenne at the last  
 byng wery for to trauaylle/ laye do-  
 in his hedde: whereouer henge a corde o-  
 bene: whereon he leyed and helde his  
 des for to lyfte vp hym self that he m-  
 te doo the seruyce of god / as moche  
 he myght/ On a daye toward euen  
 romme satte wyth his brethern for to  
 re the holi lesson/ & a Lyon cam hal-  
 sodenly in to the monasterie/ and whā  
 the brethern sawe hym anone they fle-



And Iheromme came agaynst hym as  
 shold come agaynst his ghest/ And  
 when the lyon shewed to hym his foote  
 being hurt heene he called his brethern  
 and commaunded them to weeste his feet  
 and dyligently to seeke and serche for  
 the wounde. And that done the plante  
 of the foote of the lyon was sore hurt &  
 pricked wyth a thorne/ Thenne this ho-  
 man put thereto diligent cure & helid hi  
 he abode euer after as a tame best wyth  
 hym. Thenne saynt Iheromme saw that  
 he hadde sente hym to them. not oonly  
 for the helth of his foot/ but also for their  
 suffyr/ and ioynded to the lyon an of-  
 fice by that corde of hys brethern: And  
 it was that he sholde conduyte and le-  
 d an asse to hys pasture whiche brough  
 some woode/ and sholde kepe hym go-  
 yng & comyng. & so he dyd/ for he did p-  
 lyche was comaunded & lad thasse thus  
 as an herdman / and kepte hym wyself  
 goyng and comyng and was to hym  
 a ghyt sure kepar and defendour/ & al-  
 weye at houre accustomed he and thasse  
 went for to haue theyr refection/ and for  
 to make thasse to doo the werke acusto-  
 med. On a tyme it happed that the asse  
 was in his pasture/ & the lyon slepte fast  
 & certeyne Marchauntes passed by  
 with camellys/ and sawe the asse allone  
 & stole hym and ladde hym awaye: &  
 when after the lyon awoke: & when he  
 fonde not his felawe: he ranne growyn  
 ghyder and thyder/ and when he sawe  
 that he coude not fynde hym he was mo-  
 re dowdfull/ and durst not come in/ but  
 stode at the yate of the chyrche of the mo-  
 nastery/ and was ashamed that he came  
 without the asse / & when the brethern  
 sawe that he was comen more late than  
 he as wont/ & without the asse / they  
 suspected that by constraynt of hunger he  
 had eten the asse: and wold not gyue to  
 hym hys porcyon accustomed:

and sayd to hym/ goo and ete that other  
 parte of the asse/ that thou hast deuoured  
 and fylle thy gloomye / And by cause  
 they doubted/ they wolde wyte yf he had  
 soo eten. they went to the pastures of the  
 colone to see/ yf they coude haue any de-  
 monstraunce of the deth of the asse/ and  
 they fonde noo thyng & returned & tolde  
 it to Iherom: and thenne he comaunded the  
 to enioyne him to doo the office of thasse. the-  
 ne they shewed downe busshes & bowes &  
 layed them vpon him: And he suffred it  
 peassible/ And on a day when he had do-  
 ne his offyce/ he went oute to the felde/ &  
 began to renne hyder and thyder de-  
 siring to knowe what was done to his  
 felaw. And sawe two ferre marchauntes  
 that came with camellis charged & lade  
 and the asse gooing before them/  
 It was the maner of that region that  
 when the peple went ferre wyth camelles  
 they had an asse or an hors goyng tofore  
 wyth a corde aboute his necke for to co-  
 duyt the better the camellis: And when  
 the lyon knewe thasse/ wyth a grette woi-  
 ge he ranne on them soo terribly: that all  
 the marchauntes fledde/ And he soo ferre  
 the camellis with betyng theyr with his  
 taylle: that he constrayned them to goo  
 strayte vnto the celle wyth all their char-  
 ge & lading/ And when the brethern saw  
 this they tolde it to Iheromme: And he  
 sayd brethern wash the fete of our ghestis  
 and gyue them mete: And abyde ye the  
 wyll of our lorde herupon / And thenne  
 the lyon began to renne Joyously thorow  
 oute at the monastery. as he was wont  
 to doo/ and knelyd downe to euery bro-  
 der. and salued them wyth his taylle/  
 lyke as he had demaunded pardon of the  
 trespassse that he had done. And saynt  
 Iheromme / whiche knewe well what  
 was to come sayde to hys brethern/

Goo and make ye redy all thynges



## The lyf of saint Iheromme

necessary for ghestes that he commynge to be. And as he thus sayd / Ther came to hym a messenger / sayeng to hym that there were ghestes at the gate : that wold speke wyth thabbot / And assone as they were come they knelyd to thabbot. And requyred of him pardon: And he refsed and made theym to stonde by goodly: And commaunded theym to take theyr olde good : And not to take of ther mennes / And thenne they prayde the holy saint that he wold take the half of their oyle: and herufused it. And at the laste he commaunded to take the mesure of oyle / And thenne they promysed that they sholde brynge euery yere a mesure of oyle to that chyrche and theyr heires after theym /

It was aunciently the customme that who someuer wold myght synge in the chyrche / Soo that theodosyan the Emperour / as Johan beleth sayth requyred and prayd damase the pope / that he wolde comysse to somme wyse man of the chyrche to ordeyne the offyce and ordynall of the chyrche: And thenne he knewe well that Iheromme was a man that knewe the langages of greke, latyn and hebrewe / And in all science and commysed to hym the sayd souerayne offyce / Ther Iheromme deuoyded the psalter by ferye / And to euery ferye a nocturne propre he assygnd and establysshe in the ende of euery psalme to be sayde Gloria patri / And after he ordeyned resonably to be songen the epystles and gospel. And alle other thynges apperteynauit sauf the songe / whiche he sente fro bethelhem vnto the pope : whiche all was approued and ratyfied of hym, and of the cardynals for to be vsed perpetuelly and soo confermed : After this in the mouth of the spelunke or caue in whiche our lord laye he dyd do make his monu

ment or sepulture / And whan he hadde accomplyssed lxxxviij yere and xiiij monethes, he was there buryed. In what reuerence saint Austyn hadde hym / It appierd in his epystles that he wrote to hym / In one of the whiche he wrote in this maner To his ryght dere frend / moost best belouyd / And moost cleyn obseruyng and enbrachynge of Christ vnto Iheromme Austyn et cetera /

And in another place he wyrteth of hym saynt Iheromme preste leued in lettres of greke, latyn, and hebrewe / in holy wyrttynges approued vnto his last age / Of whom the noblesse of his fayr eloquence / that resplendyd from his eeste vnto the weste lyke vnto the clarynes of the sonne / Prosper sayth also of hym in his croniques: Iheromme lest was in Bethelhem somtyme clere to all the world of noble engeyne / and lyed in translatynge and wyrtynge of holy scripture / And wyth hygh and noble studeye secued the vnyuersall chyrche / He sayd also of hym self to Ambrose: I neuer enforced me soo moche fro my enfancye / as for toeschelwe a swelling rage / and enhaunced heed / and callid agaynst hym the hate of god. And ever haue drede the sure thynges / And I haue entred wyth all my herte to the monasterye: and to hospytalyte, and haue receyued gladly al comers sauf heretics / And haue wesshyn theyr feet:

Isydore sayth thus in the booke of Ethymologye / Iheromme was wyse in thre langages: / whos Interpretacion is taken to fore other / For it is more holdynge and cleyn by wordes / And it is Interpreted of a very Cryng

It is wroton also of Iheromme in the dyalogue of seuer dyssyples of saint



erty. Whiche was in his tyme / He  
me wythout the meryte of the faythe  
dowayre of Vertues. is not only in  
fect in letres of latyn / but in greke &  
e: soo that none ought be compa:  
to him in eueri science / the whiche had  
perpetuell apenst the wycked men  
heretikes hated him: for he leste ne:  
to impugne apenst theym: The cler:  
hated him: for he reprevd theyr sin  
and their lif / But playnly gode me  
him / and merueyled of him / For  
that demed him a heretyk were mad  
was all in lessons / all in booke / He  
restid day ne nyght but alway redde  
brode: Her Seuerus / And lyke as it  
yth by thise wordes / and also he wot  
hymself / he suffred many persecu:  
: & detractours / whiche persecutons  
suffred pacely and goodly / as it ape  
in an epyssle that he sent to asselle / I  
e thankynges to our lorde god / that  
in worthy that the worlde hate me / &  
it wycked men and janglers holde  
for euyl / For I know wel that men  
me to heuen by the desfame of wycked  
ny: more than by good renomme / And  
holde that the compagne of mescreant  
shold pursue and persecute me for the  
me and right of our lorde / My wyll  
that the reprev of the worlde aryse mo  
eruently apenst me: soo that I myght  
me to be prayfed of our lorde / & that  
maye hope the rewarde of his promise  
emptacyon is despyous and agreable:  
hoos meryte in resistyng is to be hope  
warde of cryst in heuen / He the cursinge  
maledictyon is not greuous whiche is  
auged in to dyuine laude & prayfing  
e deyed about the pere of our lorde thre  
hundred four score and eyght

Here foloweth the lyf of saynte

Remyge / And first of his name



Remyge is sayd of Re:  
mige / that is a boteman /  
or a Rowler: Or it is sa:  
yd Remis: whiche ben in  
strumentes by whiche s  
shippe is rowed & condu  
ted / and of Syon / that is to saye wraste:  
lyng. He gouerned the chyrche and kepte  
it fro pryll of wrake / and broughte it to  
the porte of heuen / And for the chyrche / he  
wrastled agaynst the assautes of the de:  
uyl:



Saynt Remyge conuerted  
to the fayth the kyng and  
the peple of fraunce. The  
kyng had a wyf namyd  
Rotylde whiche was cry  
st And she enforced her moche to conue  
te her husbonde to the crysten fayth / But  
she might not. And whan she had a chil  
de she wolde haue crystned hym / But  
the kyng desfended it to her / and she wstid  
not: tyll at the last the kyng graunted y  
it shold be cristen. And after that it was  
crystned it deyed anone / Thenne sayd the  
kyng. nowe it appereth well that cryst is  
a vile god / for by cause he may not kepe  
him whiche in his faythe sholde haue ben  
enhaunced in my kyngdom after me:  
And she sayd to hym / now fele I well  
that I am louyd of my god: by cause he  
hath receyuid the fyrst fruyte of my wo:  
be: he hath enhaunced to a better kyngdo  
me my sone: and to regne perpetuelly  
wythouten ende / whiche is moche better  
than thy kyngdom is And sone after she  
conceyuid ayen & had a fayr sone / who  
wyth grete praiers she baptised as she di  
the first: but anone after he was seke: soo  
y they had noo hope of his lyf: & thenne  
the kyng sayd to his wyf: certainly this  
is a feble god whiche may not conserue  
ne kepe none that is baptised



## The lyf of saynt Logier

in his name/and yf thou haddest a thou  
sande/ and dydest them to be baptyfed  
all sholde peryshe. Yet neuertheles the chil  
de reuyed and was hool/so þ he repned  
after his fader/And the saythfull quene  
enforfed her to bryng her husbonde to the  
sayth. but he refused it in all maners /

It is sayd in that other feest whiche is  
after the piphanye/ howe the kynge was  
conuerted to the sayth. And the forsayd  
kynge Clouys whan he was cristened sa  
yd that he wolde gyue to saynt Remyge  
for tendor his chyrche/as moche lond as  
he myghte goo aboute whyles he slepte a  
mydday/And soo it was doon/ But  
there was a man: whych had a mylne  
wythin the circuite/whiche saynt remyge  
had closed. And as saynt remyge went  
aboute it/the mylnar put him oute wyth  
indignacion and grete despyte: And sa  
ynt remyge said to him: Frende haue no  
desdayn/and lete it not be to hard yf we  
haue also this mylne wyth that other  
Neuertheles the mylnar put him oute: &  
anone the whele of the mylne began to  
torne contrarpe/And thenne the mylner  
cryed after saynt remyge and sayd/Ser  
uaunt of god come/ and lete vs haue the  
mylne togyder. And saynt remyge said  
naye it shall neyther be myne ne thyne  
And anone therthe opened/and swolou  
ed in al the mylne/ And saynt remyge  
knewe by the spyryte of prophete/ and  
by the wyll of god/ that a grete samyne  
sholde come/ And assembled in a towne  
grete plente of whete/And the dronke vi  
layns of the towne mocked and scorned  
hym of his prouydence/and sette the gar  
ners a fyre/And whan he knewe it he ca  
me thyder/and by cause he was colde for  
age/and his last tyme approached fast: he  
sate down by the fyre/and warmed him  
and sayd with a pesyble herte: the fyre is  
alwaye good: Neuertheles they that ma

de that fyre and all the men of the  
nage were broken in theyr membra:  
the wymmen golwy/And this en  
in the same towne vnto the tyme of  
les/whiche chaced and made they  
theyr waye/and soo dysperplyd the  
And it is to be knowen/that the fe  
saynt Remyge that is halowed in  
uer is the feest of his blessid deeth/and  
posicion / And this is the feest of the  
Translacyon of his blessid body/  
whan after his deeth the holy body sholde  
haue be broughte to the chyrche of sa  
thymothee and apollynare wyth the  
ne/and came nygh vnto the chyrche of a  
int Cristofre/it began to wape soo m  
that they myghte not meue it frothen in  
noo maner.

At the  
laste they prayed our lorde: that he wolde  
vouchsaf to shewbe them yf it was  
his wyll that the body sholde be beried in  
that chyrche: where as noo relyques were  
And thene anone they took vp the body  
lightly ynough. and beried hym there  
nourably/ And many myracles were  
shewed: soo that they enlarged/and made  
the chyrche more ample and large/ And  
thenne they made an oratorye behynd  
altre: and wolde haue doluen for to  
ue layd the body in that oratory / But  
they wolde not meue it in noo maner/  
Thenne they watched and prayed  
our lorde. and at mydnyght they fell  
a slepe/And on the morne they fonde  
sepulchre wyth the body in the place/ wh  
che angels had borne thyder/ whyle the  
slepte: And this was the kalendes  
October. whiche afterwarde by longe t  
me on the same day it was traslated  
to a ferete or thyrne of syluer/He flow  
red aboute the yeres of our lorde four  
hundred: four score and ten/



**O**gier is sayd of leos þ  
 is to saye people. and of  
 ganos that is to say an  
 gell Logier was angel  
 of the peple/ For an aun  
 gel is properly lichte/ &  
 messenger for to shewe the peple go  
 derkes/ And soo he shewed to the pe  
 ple before the dede/ how he and ebronien  
 shuld fynish theyr lyues.

**S**aynt Logier whan he  
 shone and resplended in  
 all vertue: he deserued to  
 be bysshop of Aduense  
 Elosayre was dede / He  
 was moche grieved for þ  
 and charged of the reame: And by  
 the byll of god and counseyle of the pri  
 er crownded Childerick yet yonge to be  
 kyng/ But ebronien wolde haue made  
 Theodorick broder of chylderick kyng/  
 for the prouffyte of the reame: but vi  
 ce he was put oute of his pouer: and  
 was hated of all the peple: and doubted  
 of the kyng/ and of the pryncis:  
 And therfore he required of the kyng ly  
 ce for tentyr in to religyon And the  
 kyng graunted it to him: Thene the kyn  
 ge holde his broder theodorick in gar  
 de at he shold machyne noo thyng agayn  
 the reame/ And by the holynes & pro  
 uence of the good bysshop logier all þ  
 pe were in Joye and in peas: And so  
 after the kyng beynge enpayred by e  
 counseyle was mouyd in wrath agayn  
 this holy bysshop seruaunt of god.  
 And sought meanes ententfully how he  
 shuld couenably put him to deth. But  
 Logier suffered all goodly/ And reputed  
 his enemyes lyke as his frendes / And  
 did soo moche towarde the kyng/ þ  
 ower day he shold sing masse in þ cyrche  
 wher he was bysshop/ & þ dayer it was  
 to him that the kyng shold perform

that nighte all that he had twid for his  
 deth: but he ne doubted nothyng/ but de  
 ned that dayer wyth the kyng at hys  
 owne table / And thenne he fledde hys  
 persecutour in such maner that he wente  
 to the monasterye of Lucon ther seruyng  
 ge our lord: In which Ebronien there  
 was hyd in thabpyte of a monke/ And  
 also seruyd hym in grete charyte/ And a  
 while after the kyng deyd/ And theod  
 deryke was enhaunted in to the regne:  
 For which thyng the blessed saynt sa  
 ynt Logier moued by the wepynges &  
 teares of the peple/ and constrayned by þ  
 commaundement of hys Abbot/ retour  
 ned vnto his see in his cyrche: But Ebro  
 nien anone renounced his Relygion/  
 And was ordeyned steward of the kyn  
 ge/ And how be it that he was euill tofo  
 re yet he was werse after: And studyeth  
 how he myght brynge Logier to deth /  
 And sente knyghtes for to take hym /  
 And whan the blessed Logier knele  
 it. he wold haue escaped fro theyr wood  
 nes: and malpce: And as he yssued out  
 of the towne in thabpyte of a Bysshop/  
 He was taken of the knyghtes/ which  
 anone put out hys eyen. And thenne  
 two yere after saynt Logier wyth guy  
 ryng hys broder whom Ebronien hadde  
 epyled were brought vnto the palais of  
 the kyng/ And as Ebronien mocked  
 the bysshop. they answered wysly & peas  
 ble/ notwithstanding that wycked man  
 ebronien sent gueris for to be stoned to de  
 the with stones/ & made the bysshop to be  
 lead all the nyght bare foot vpon sharpe  
 stones/ on which the water ranne faster:  
 And whan he herde that he prayd god.  
 in his tormentes. he made to crite out the  
 tongue of his hede/ & after to kepe in pry  
 son: for to make him suffer new tormen  
 tes/ But for all that he lost neuer his spe  
 che. but entended to preche & to exhortaciō  
 as wel as he might: & said tofore how he

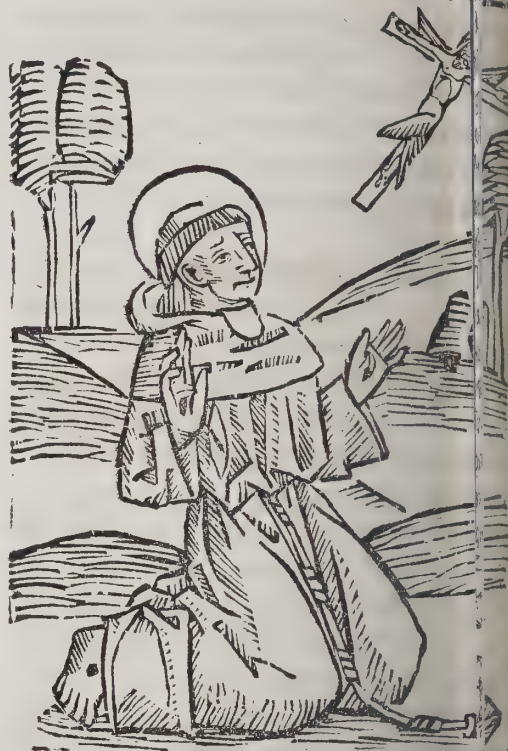


## The lyf of saynt fraunceis

Ebronien sholde deye/and vban/Then  
 ne a grete lyght in maner of a crowne en  
 upronned his hede. Whiche moche peple sa  
 ew: And some demaunded him what thin  
 ge it was/ And he knelyd downe & ma  
 de his prayers: yeldyng graces to god.  
 And admonestred all theim that were the  
 re that they sholde chaunge theyr lyf in to  
 a better/ And whan Ebronien herde that  
 he had grete enuye at him: And sent fou  
 re men for to smyte of his hede/ And  
 whan they ledde hym forth he sayd to the  
 ym: It is noo nede to you to labour any  
 more/ but fulfille ye here the desyre of him  
 that sent you. And thenne thre of theym  
 had soo grete pyte of him that they kne  
 led downe and requyred pardon/ And þ  
 fourth smote of his hede/ Whiche anone  
 was rauysshed of the deuyll/ and throwe  
 in the fyre & ended his lyf myserably/  
 Thenne two yere after Ebronien herde þ  
 god shewed many myracles for his bles  
 syd saint/ and the renomme of it shone o  
 uer al: and was tormentid wyth cursid  
 enuye: and sent thyder a knyghte to we  
 te the trowth/ and to retorne & telle to him  
 And whan the knyghte came thyder. he  
 proudly smote the tombe wyth his foot/  
 and sayd: an euill deth myght he haue/ þ  
 sayth & bilewith: that this dede body may  
 doo myracles/ And anone he was rauis  
 shed of the deuyll/ and deyed sodenly/ and  
 the saynt was the more worshypped by  
 his deth/ And whan ebronien herde this  
 he was thenne more tormented with ma  
 lyce of enuye and enforced to quench the  
 fame of the holy saint: But after the sai  
 eng tofore of the saint he felonously slew  
 hymself wyth a swerde: And this holy  
 bysshop saynt Logyer suffred deth abowt  
 the yere of our lord sixe hundred lxxx  
 In the tyme of Constantyn the fourth

**H**ere foloweth the lyffe of saynte

Fraunceis fyrst begynner of the  
 res mynours/ And fyrst of his sta  
 me /



**F**raunceis was fyrst  
 named John: but after  
 his name was chaunged  
 and was callid Fran  
 ceys/ The cause of cha  
 ngynge of his name was  
 manyfolde: First for the reason of  
 merueyllous chaungynge. for it is kno  
 en that he receyued of god by myracle  
 frensh tongue/ And it is sayd in his  
 gend that whan he was replenysshed  
 the grace of god & of thardour of the  
 goost he pronounced out brennyng  
 des in frensh/ Secondly by the reason  
 publysh his office/ wherof is sayd in  
 legende. that the diuine prouidence g  
 to him & name bi cause of him siguler  
 is acustomed name/ thopinyo of this  
 steri was knowe thurgh out al þ wor



only by reason of his offyce in effecte  
 upon was gyuen to vnderstande that  
 him, and by his sone he shoulde make  
 y seruantes of the deuyl & bounde  
 none free.

fourthly by reason of grete courage &  
 manymite of hert: For frenshmen  
 ayd of fynes: For in them is na  
 spersnes and grete courage of herte  
 ly bi reason of the Vertuositie in spe  
 cyal: For his worde rekenyd alwaye  
 ices lyke an aye. Syxthly by reason  
 he chased alwaye comunely the deuyl  
 Seuenthly by reason of honeste in  
 conuersacyon & of perfection of wer  
 and it is said that some signes that  
 brought to come, tofore the consuls  
 were in terroure of the people and  
 worship were callid Franciscas:

**F**raunceis seruauant and  
 frende of almyghty god  
 was borne in the cite of as  
 sise: and was made a mar  
 chaunt vnto the xxv yeris  
 age and wasted his time by liuin  
 gely: Whom our lorde corrected by  
 rage of siknes and sodenly chaüged  
 in to a nother man/so that he began  
 ne by the spyrite of prophecy/  
 on a tyme he wyth other men of pe  
 was taken prysoner and were put  
 in cruell prison/where all the other wai  
 ted forwolded/and he oonly was gladd  
 & rejoyced/And whan they had repreuid  
 herof. He answerde/knowe ye sa  
 that I am Joyful/for I shall be wor  
 as a saynt throug out al the worl

On a tyme he went to rome  
 use of deuorpon: And he took of  
 a clothis/and cladde him wyth the  
 clothes of a beggar/and satte amonge the  
 pouer men tofore the chyrche of saint peter  
 as one of theym begged wyth hem  
 couously/& moche oftener wold haue

done/but shame of knowe peple letted hi  
 The olde enmye the deuyl enforced him  
 to lette him of his holy purpoos/& shew  
 ed to hym a woman monstrous & horri  
 ble dysfigured: croke backe and lame  
 which was in that cyte: And he sayd to  
 hym/that he left not that he had enterpry  
 sed/he wolde make him semblable and ly  
 ke vnto her. But he was confortid of ou  
 re lorde. which herde a boys sayenge to  
 him / Fraunceis take thise bytter thyng  
 ges for the swete, and despyse thyself: yf  
 thou desire to knowe me/

**O**n a tyme he mette a lepre: Whom na  
 turally men abhorre/but he remembred him  
 of the worde that was sayd of god/ and  
 ranne to him and kyssed him/And ano  
 ne the lazare banysht alway: Wherefore  
 he went to thabylacyon of the lazares &  
 kyssed deuoutly thair bondes/ and gaaff  
 to theym money / And lete theym haue  
 noo nede of suche as he myght doo.

**O**n a tyme he entred in to the chyrche  
 of saynt damyan for to make his pray  
 ers: And thymage of Ihesu cryst spake  
 vnto hym and sayd/ Fraunceis goo and  
 repayre my hous. which is all destroyed  
 as thou seest: And fro that hour the sou  
 le of hym lyquesped/ and the passion of  
 Ihesu cryst was meueynously inspyed  
 in his herte/And thenne he dyde grete pa  
 yn/and was besye in repayryng the chyr  
 che/ And solde all that he had/and gaaf  
 the mony therof to a prest: And he durst  
 not receyue it/for fere of his parentes &  
 kynne: Thenne he castyng hit alwa ye to  
 fore the prest as dust settyng nought ther  
 by/wherefore he was taken of his fader &  
 bounden/and restored to hym his money  
 And respygned also his clothes/and soo  
 nakyd he fledde to our lorde/ and cladde  
 hym wyth hayre: And thenne the bles  
 syd Fraunceys went to a symple man/  
 Whom he took in stede of his fader/



## The lyf of saynt fraunceis

and prayed him that lyke as his fader  
doublid on him his curses/that in contra-  
ry he sholde blesse him: His owne broder  
germayn saw him in a wynter tyme ha-  
ue but fowle & fewe clothes/ and that he  
trembled for cold: and was entending  
to his prayers sayd to his felawe/ Goo  
to fraunceys and saye to him that he selle  
to the a penyworth of his swote/ & whā  
he herde it. he answerde wyth a glad chere  
I wyll selle it vnto my lorde god

**I**n a daye he herde in the churche that  
whiche our lorde sayd to his discyples.  
whan he sent theym to preche: And anoz-  
ne he adressed him wyth all his myghte  
to doo and kepe all thooos thynges: He  
dyde of his hosen & shone fro his fete/ &  
clad him wyth a fowle cote: and took a  
corde for his gyrdell. He went on a time  
in a snowe by a wode: and was take bi  
theues. and they demaunded him what  
he was/ And he said that he was the me-  
ssager of god/ and anone they took him  
& cast him in the snowe: sayenge to hym  
lye thou there vilayn messenger of god:  
Many noble & vnnoble clerkes & laie  
men had despised the worlde/ and had be-  
gon to folow him/ And the holy fader en-  
seygned & taught theym to perfection of  
the gospel/ which was for to be in pouer-  
te/ and that they sholde goo by the waye  
of symplenesse. He wrote thenne a rule  
after the gospel to hymself: and his bre-  
dern had and to be had/ which pope In-  
nocent conformed And fro than forthon  
he began to sprede more ardauntly the se-  
des of the worde of god: and went abou-  
te cyttees & castles/ by a feruent & merue-  
yllous desire:

**T**here was a frer which semed out/  
warde of merueyllous holynes & kepte  
silence soo straitly/ that he wolde not be  
shryuen by wordes. but by signes: and  
tuery man praysed him as a saynt/ thys

holy man fraunceys came thider/ and  
sayd: leue brethern to prayse him: I  
shall not yet prayse him/ leest it be by an  
tasie of the deuyll. lette him be warme to  
be shryuen twyes in the weke by wordes  
& spekyng. And yf he doo it not/ it is  
but temptacyon of the deuyll/ and full of  
delous deceyte. And thene the frer war-  
ned hym soo to doo. and he put his tong-  
ge to his mouth & shoke his hede & shew-  
ed that in no wyse he wolde confesse him  
And anone after he returned agayn to  
the worldly lyf/ as a hōde to his synne  
te/ And went out of his order/ and mys-  
shyd his lyf in synfull actes & werkes

**I**n a tyme saynt fraunceis was be-  
ry of going/ and rode vpon an ass/ and  
his felow one leonarde of assise was al-  
so wery of goyng/ and saynt/ fraunceys  
began to thynke thus/ and say in his sel-  
fe/ his kynne & my kynne were not like  
And incontynent he a tyght dowlene and  
said to the frer/ It aperteyneth not tyme  
to ryde/ and the to goo on foot: for thou  
arte more noble than I am/ And the frer  
was abasshed/ and knelyd dowlene &  
requyred pardon/

**I**n a tyme as he passed by a place/  
a noble lady ranne soo hastily agens hym  
that she myghte not speke for veryne/ &  
he ayed of her what she wolde/ and she sa-  
yd: praye for me fader/ For I maye not  
perfourme the purposos of helthe/ whiche  
I haue begon/ For my husbonde whiche  
letteth me/ dooth to me many aduersite-  
es in the seruyce of god/. And he fled  
to her/ Goo thy waye doughter/ for thou  
shalte haue anone comforte of hym.  
And saye to hym: husbonde in goddes  
name and myn: that now is the tyme  
of helthe/ And hereafter shall be tyme of re-  
quyte and ryght/

And whan she had sayd soo to her hus-  
bonde/ the man was sodenly chaun-  
d



anowbed to god contynence & chasti

On a tyme a pour labourer was  
lost in a wood for thurst/ & thys  
saynt impetred a fontayne by hys  
prayers. He sayd on a tyme to a freer:  
thys was samplier wyth him. this secret  
was shewed to hym by the holy  
gost: There is a seruaut of god lyuynge  
in the world on this day: for whose sake  
as longe as he shall lyue our lorde shall  
be noo samyne amonge the peple/  
It wythout doubt it is sayd/ Whan  
he dede all that condycion was chaun-  
ged to the contrarie/ For after his bles-  
sedyth/ he appered to the same freer: and  
sayd to him loo now is the famine come  
as longe as I lyued vpon earth our  
lord wolde not suffre to come /

On an ester daye the freers grekes þ  
in desert had layd theyr table more  
curiously than in a nother tyme & hadde  
redy the glasses: and sette them on  
the table. And whan saynt fraunceys  
saw that: he anone wythdrew him/ and  
lay on his hede the hatte of a pour man  
whiche he was there/ and bare his staff on  
his honde/ and went out and abode at the  
gate/ And whan the freers etc at dyner  
tyme were at the door that they shoulde geue  
to the loue of god an almes to a pourse-  
ner/ Thenne the pour man was cal-  
led: and entred and satte downe allone  
vpon the erth: and set his dysch in the dust  
whiche whan the freers sawe/ they we-  
re assayed/ and were sore agast And he  
sayd to them. I see the table arayed &  
served/ And I knowe well that it is  
not for pour men that seke their mete fro  
door to door He louyd pouerte in hymself  
further in all other: soo that he callyd al-  
wey his lady/ But whan he sawe  
he was more pour than hymself: he had  
a feneuyl/ and doubted to be ouercom-  
of hym.

On a daye he sawe a pour woman &  
he shewed her to his felawe/ and sayd the  
pouerte of this woman dooth to be sha-  
me/ and repleyth strongly our pouerte  
For for my ryches I haue chosen my la-  
dy pouerte and she thyneth more in thys  
woman than in me :

Whan on a tyme a pour man passed  
tofore him: & the holy man was mouyd  
wyth compassion. his felawe sayd to him  
though this man be pour/ perauenture the-  
re is not a ryche of his will in al the pro-  
uynce/ Thenne saynt fraunceis sayd to  
hym/ anone dispoyle the of thy cotte/ & ge-  
ue it to the pour man: and knowlege thi  
selfe culpable/ and knele downe to hys  
fete/ To whom anone he obeyed & dyde so

On a tyme the wyemen lyke of dysa-  
ge & all thynges and of habyte entred &  
mette him & salued in this maner. Welco-  
me my lady pouerte/ and anone thei ba-  
nysshed away & were nomore seen/

On a tyme as he came to the cyte of  
aret & a mortall bataylle was meuid in  
the cyte/ this holy mā saw vpon the burch  
on the grounde the deuylls makynge ioy  
and were gladder: Thenne he callid his fe-  
lawe nampd siluester/ and sayd to hym  
goo to the gate of the cyte/ and commaū-  
de to thys deuylls in the goddes name þ  
is almyghty/ that they goo oute of the cy-  
te: Thenne he went hastily and cryed stro-  
gly/ All the deuylls departe fro heus in  
the name of god and by the commaūdemē-  
te of fraunceys our fader/ and they wen-  
te all away. And thenne the cytezens a-  
none becam to accorde: The forsayd syl-  
uester whan he was yet a seculer prest he  
saw in his slepe a golden crosse yssu ou-  
te of the mouth of saynt fraunceys / Of  
the whiche thouer ende touched heuen and  
tharmes of the crosse stratched fro that os-  
ne to that other part of the worlde: Then  
this prest hadde compunction/ and lefte



## The lyf of saynt fraunceis

the worlde/and folowed perfightly this  
holy man saynt fraunceys

**A**nd on a tyme as this holy man  
was in prayer/the deuyll callyd him thri  
es bi his owne name/And whan the ho  
ly man had answered hym/he sayd/ no  
ne in this worlde is soo grette a synnar  
but yf he conuert hym / our lorde wolde  
perdonne him: But who that sleeth hym  
self by harde penaunce shall neuer synde  
mercy/And anone this holy man knew  
by the reuelayon the fallace & decept of  
the fende/how he wolde haue wythdrawn  
him for to doo well/And whan the deuill  
saw that he myghte not preuayle agen  
ste him. he tempted him bi greuous temp  
tacions of the flesh. And whan this holi  
seruaunt of god felte that/he despoyled of  
his clothes. and bet hymself right hard  
wyth an harde corde sayeng/thus broder  
asse/it behoueth the to remaine & to be be  
ten: And whan the temptacō departed  
not/he went oute & plunged hymselfe in  
the snolwe all naked/And made vij gre  
te balles of snolwe and purposed to haue  
taken theim in to his body: & sayd thys  
grettest is thy wis/and of thysse four two  
ben thy daughters/and two thy sones/ &  
thoother tweyne that one thy chamberer/ &  
that other thy varlet or yeman/haste the  
& clothe theym. for they all deye for colde  
And yf thy besynes that thou hast abou  
te theym greue the sore: thenne serue oure  
lorde perfightly/And anone the deuill de  
parted from hym all confused/and saynt  
fraunceis is returned agayn in to his cel  
le glorifyeng god /

**A**nd as he dwellyd on a tyme wyth  
Leon the cardinall of saynt Crosse the de  
uilles on a nyght came to him & bete him  
right greuously/Thenne he callyd his se  
lawe & sayd to him/thysse ben deuylles ia  
yllers of our lord/whom he sendeth to pu  
nysh the excesses/ but I can remembre me

of none offences that I haue done: but bi  
the mercy of god I haue washed theym  
awaye by satysfactyon: But perauenture  
he hath sent me theym/by cause he wil  
not suffre me to fall by cause I dwelle in  
the courtres of grette lordes/whiche thing  
perauenture engendreth not good spee  
cō to my right pour brederen/whiche sup  
pose I habounde in delices/ And en in  
the moynng he arose & departed thys/

**O**n a tyme as he was in his prayers  
he saw vpon the coueryng of the house  
semblees & compaignes of deuylles. whiche  
he ranne hyder & thider wyth grette  
fear/And he went out & signed him wyth  
the signe of the crosse and sayd/I se to  
you in the name of almyghty god/that  
ye deuilles doo to my body all that I su  
ffred you to doo/ and shall suffre it per  
ently. For I haue noo gretter enemy than  
my body/and ye shall auenge me on my  
aduersarye: whiles ye take on it. Vnto  
the by my lyfe/Thenne they vanysht  
away all confused/

**T**here was a freer whiche was se  
nt of saynt fraunceis was on a tyme  
sick/ & sawe in spiryte the gloriouse  
ce in heuen: wherin he sawe amonge oer  
seetes a right noble seet shynng of more  
noble glory than thoother/And as he  
ueyled for whom this noble sieg  
te was kept/he herde/that it was saynt  
this seet longed somtyme to one of the  
pryncis that fylle/ and is now made  
dy to the meke and humble fraunceys  
And whan saynt fraunceys yssued  
his prayers. that freer demaunded hym  
fader what wenest thou of thyself/And  
he sayd/I wene that I am grettest of the  
synnars: And anone the spiryte ca  
me in to the hert of the freer: and sayd: be  
hold what was the vpsion that thou sawest  
For humylyte shall lyft vp the most me  
ke man vnto the seet lost by pryde/Th



man saynt franuceys salve in a by  
fyn aboute hym Seraphyn crucyfied /  
the which emprynted in hym the sygne  
of his crucyfing / that hym semed that  
he was Crucyfied / and that in his hon-  
or his feet and his syde hym semed we  
the sygne of the woundes of the crucy-  
fing / but he dyd hyde thys tokenes : as  
much as he myght that noman shold see  
them. And yet neuertheles somme sa-  
de them in hys lyf / And at his deth :  
they were sene of many. And were they  
by many myracles that the syg-  
nes were twelve Of whiche miracles twei  
shall suffyse for to be set here :

¶ There was a man named Rogyer &  
was in pupple to fore thymage of saynt  
fraunceys : And began to thynke and  
faymaye this be twelve that thys man  
was soo ennoblyd by suche myracle /

¶ Was this an illusyon. or an Inuen-  
tyon dysmyled of his brethern the Jwe-  
es. And as he thought this / he herde  
suddenly a sowne lyke as a quarell had  
be botte out of arbarlaster / or a Crosse  
bole / and he felte hym greuoufly hurte /  
in his lyfte honde / But there appieryd  
no hurte in his gloue. And thenne he  
toke of his gloue : and salve in the pal-  
me of his honde a wounde as it had ben  
of an arrowe : out of whiche wounde ther  
flowed soo grete payne of ache and bren-  
nyng : that almoost he deyde for sorow  
and payne / And thenne he repented him  
and sayd. that he byleued ryght verily  
the sygnes and tokenes of saint fraun-  
ceys : and whan he hadde prayed by wo-  
rdes saint fraunceys by his holy syg-  
nes and stygmates he was anone dely-  
vered of his payne and made all hooll /

¶ In the Royame of Castyle ther was  
a man deuoute to saint fraunceys / whi-  
che wente on a tyme to complayne to the  
church of saint fraunceys : And men

laye in a wayte for to see hym / and in  
steede of another man / he was taken by  
errour and ignorance / and was woun-  
ded. and left as half deed / And after  
that cruel morderer stycked his swerd in  
his throte / and left it therin / and myght  
not drawe it oute / but wente his waye /  
And thenne men cryed and ranne hy-  
der and thyder / & the man was beway-  
led. lyke as he hadde ben deed : & whan  
they wonge to matyns at mydnyght at  
the church of the frenes / the wyf of the  
man began to crye / Aryse vp syre / and  
goe to matyns / For the belle calleth the /  
And anone he lyfte vp his honde to see  
we. that some man shold take the swerd  
fro his throte : And anone in the syght  
of them all the swerd sprange out a fer-  
re as it had be throwen of a stronge cha-  
ppon / And anone the man arose par-  
fyghtely hooll : And said that saint fraun-  
ceys came to hym / and ioynded his styg-  
mates to my woundes / And enoynted  
them wyth the sweteness of his sygnes  
and seluyd them to gyder merueylous /  
ly by his towchynge. And whan he  
wold haue gone. I shewed hym / that he  
shold take awaye the swerd / For ellis I  
shold not conne speke / and anone he to-  
ke it out / And therwe it awaye ferre fro  
hym. And heled me wyth touchyng my  
throte wyth his sygnes :

¶ The two clerkes grete lymynayres  
of the world. that is to saye saint domy-  
nyk / and saint fraunceis were in the Cy-  
ty of rome to fore the lord hospence : whi-  
che afterwarde was pope of Rome / and  
this bysshop sayd to them : wherfore ma-  
ke ye not of your frenes Bysshops and  
prelates : whiche shold prouyle more by  
techyng and example guyng and ther  
was longe contencion bytwene them /  
who shold fyrst answer / And humbly  
he ouercame fraunceis that he wold not



## The lyf of saint Fraunces

speke to fore that other / And thenne  
 saynt Domyngk humbly obeyed: & said  
 Syre oure brethern ben lyfte vp in good  
 degre yf they knewe it: and I shall ne-  
 uer suffice to my power þe euer they shalle  
 hope to haue any hyer dygnite / After  
 that answerd saint Fraunceys / Syre  
 my brethern ben callyd mynours / By  
 cause they wold not be made gretter .  
 And the blessyd saynt Fraunceys full  
 of ryght grette symplecyte admonesteed &  
 warned alle creatures to loue theyr crea-  
 ture: he prechyd to byrdes and was herd  
 of theym: they suffred him to touche them  
 And wythout lycence they wolde not re-  
 tourne ne flee fro hym / And on a tyme  
 whan he prechyd the swalowes chyterid  
 and songe: and anone by hys commaū-  
 dement they were stille /  
 ¶ Ther was also on a tyme a byrde on  
 a fygge tree besyde his celle which songe  
 ofte full swete / and saint Fraunceys  
 put forth his honde / And called that byr-  
 de. And anone the byrde obeyed: and ca-  
 me vpon his honde / and he sayd to her /  
 syngge my suster / and prepe the lord . &  
 thenne anone she songe / and departed  
 not tyll she hadde lycence / He spared to  
 touche lyghts / lampes and candelis by  
 cause he wold not defoule theym wyth  
 his hondes / He wente honourably vpon  
 the stones for the worshyp of hym that  
 was callyd stone . He gadryd the smale  
 wormes oute of the waye / by cause they  
 shold not be troden wyth the feet of them  
 that passed by / He commaunded in win-  
 ter to gyue hony vnto bees that thei shol-  
 de not peryshe for hongre / He called alle  
 bestes his brethern . He was replens-  
 shed of merueylous Joye for the loue of  
 his creature . He beheld the sonne the mo-  
 ne / and the sterres / And somoned them  
 to the loue of theyr maker / He defendyd  
 for to make hym a grette crowne / sayeng

I wyll that my symple Brethern haue  
 parte in my hede /  
 ¶ Ther was a seculer man which was  
 saint Fraunceys the seruant of god  
 prechng at saint Seueryns . And by reuelacion of god: that saynt Fran-  
 ceys was stratched on a Crosse made of  
 two cleve swerdes . Of which the one  
 came fro his hede to the feet: and the other  
 ther stratched from that one honde to that  
 other soo that he neuer hadde sene sue a  
 demounstraunce . Thene he was moored  
 in his herte / And entryd in to the ouer  
 and synnyshed goodly hys lyf /  
 ¶ On a tyme saynt Fraunceys was  
 seke on his eyen for contynuell wepyng  
 His brethern sayd to hym: that he shold  
 refreyne hym fro wepyng / And he ans-  
 werd . The dysytacion of the lyght pou-  
 rable: is not to be put awaye for the sy-  
 ght that we haue here wyth the fleshe  
 And whan his Brethern consyred  
 hym to take a medecyne for his eyen  
 And the surgyon helde a brennyngg  
 iron in hys honde / And the blessyd Fran-  
 ceys sayd / My Brother syre be tho to  
 me in this houre debonayre and curable  
 I praye to oure lord that made the  
 thou attempre my herte . And thenne he  
 made the sygne of the Crosse agaynste  
 the fyre . And the fyry yron was put in  
 his tendre flesche from his eye vnto his  
 eyelides: and he felte noo payne . He  
 was strongly seke in the deserte of saint  
 Erban / And whan he felte that nature  
 fayled in hym / he ayed for to drinke wyne  
 and ther was none / And they brought  
 to hym water / and he blessyd it and made  
 the sygne of the Crosse thereon / and it  
 was conuertyd and tourned in to ryght  
 good wyne / And the holy man gaue  
 our lord that the pouerte of the deserte  
 ght not gete / and as sone as he had tes-  
 ted it: he became stronge / and was a



le. he hadde leuer here blame of hym  
than prayse/ and for by cause þ  
peple praysed in hym ony thyng of  
prync of holynes/ he commaunded to so  
broder to saye to hym in his ere s  
bylonnye in blamyng hym and de  
prync. And whan suche a broder so  
strayned agaynst his wyll / callyd  
bylayne/ Marchaunt and vnprouf  
table foole/ thenne was he gladd / e  
lyssyd hym and sayd/ god blesse the/  
thou sayest ryght very trewe wor  
and this thyng apperteyneth to me  
to here/ And this holy saynt Fraun  
wolde neuer be more mayster ne go  
mour but he wolde be more subgette.  
soo commaunde as obeye/ and therfo  
left for to be generall: And demaū  
to be vnder the wardeyne: to whos  
he alwaye submytted hym self in  
a thynges He promysed allwaye obe  
dience to the freere wyth whom he wente  
and kepte it: Whan a freere hadde done  
a thyng agaynst the Rule of obedy  
and hadde sygne of penaunce / Yet  
the holy saynt Fraunceis for to fere o  
the commaunded to cast the hode of hym  
in the fyre/ And whan it hadde been a  
while in the fyre/ he commaunded to ta  
ket out and gyue it agayne to the freere  
And the hode was taken out of the fyre  
without hurte:

He wente on a tyme by the more of  
byse/ and founde there a grete multy  
tude of byrdes/ syngyng/ and he sayd to  
his felawes our susters thys byrde gy  
ueth to theyr maker/ late be goo in  
the myde of theym: and syng we oure  
ours canonicals to oure lord/ and they  
enoyd in amonge theym/ And they me  
not but by cause they myght not be  
in other for the chytheryng and noy  
se byrdes/ he sayd my susters byrdes/  
ce your songe: tyll we haue golden Sn

to our lord due prayse/ and thenne  
they helde theym styll/ And whan they  
hadde synystred theyr lawdes. He gaf  
to theym lycence for to syng agayne e  
anone they reprayed theyr songe after  
theyr custome/

He was on a tyme herberowbed wyth  
a knyght/ And saynt Fraunceis said  
to hym Brother sayr hooste. Agree to  
that I shalle saye to the / Confesse thy  
synnes/ For thou shalt soone ete in an  
other place: And anone he graunted þ  
to hym: And ordeyned for his meyny:  
and toke penaunce of helthe/ And also  
soone as they wente to the table: the hos  
te deyde sodenly/

On a tyme he founde a grete multy  
tude of byrdes/ And thenne he sayde to  
theym: My brethern: ye oughte strongeli  
to prayse. and gyue laude to your ma  
ker: whiche hath clad yow wyth fethers  
And hath gyuen to yow penes for to  
flee/ And hath graunted to yow the pu  
rtye of the ayer. And gouerned yow  
wythout charge or besynesse / And the  
byrdes touned theyr bekes or bylles to  
hym/ and spradde theyr wynghes / and  
stratched their neckes and adressyd their  
hedes: and behelde hym ententfly/ And  
he passed forth by the myde of theym so  
nygh that he touched theym wyth his  
coke. and none of theym awoos oute fro  
his place. tyll he gaf to theym leue/ that  
they fletwe to gyder/

On a tyme whanne he prechyd at the  
Castelle almarpe. And he myghte not  
be herde for the Swallowes/ whiche made  
theyr nestys/ To whom he sayd/ My sus  
ters Swallowes: it is tyme/ that I spe  
ke For ye haue sayd ynough be ye now  
styll/ tyll the worde of god be accomplis  
shed: And they obeyed and were styll a  
none. And this holy man saint Fraun  
ceis: passed thorugh purtle: he founde in  
m ij



## The lyf of saint Fraunces

his waye a purs full of moneye. And whan his felaw saw it he wold haue taken it for to haue gyuen it to the poure peple but he wold not suffre hym in noo maner and sayde to hym/ Sone it apperfeyneth not to the to take the goodes of other. And whan his felawe hasted to taken it/ saint Fraunceys prayed a lytyll/ and after commaunded him to take the purs: whiche thei fonde therein a grete addre in thende of money. And whan the freer sawe that he beganne to doubt but he wolde obeye/ and toke the purs in his hondes/ And there sprange out anon a serpent venemous/ And thenne saint Fraunceys sayd to hym: money is none other thyng to the seruauntes/ of god but the deuyll/ whiche is a serpent venemous/

**T**here was a freer greuously tempted and he began to thynke. that yf he hadde ony thyng wroton wyth the honde of theyr fader saynt Fraunceys that that temptacion shold be chaunged awaye anon: But he durst not in noo wyse dyscouere this thyng: On a tyme saint fraunceis called hym and sayd / Sone brynge to me perchemyn and ynke/ For I wyll wryte somme praysonge to god And whan he hadde wroton he sayd take this chartre/ and kepe it vnto the day of thy deth dyligently/ And anon alle this temptation wente a waye And the same freer whan saint fraunceys laye seke: beganne to thynke/ Our fader approched the deth: and yf I myght haue after his deth his cothe I shold be gretly comforted/ And after this the saynt callyd hym/ and sayd: I gyue to the this my cothe yf thou haue thereto after my dethe playne right. He was lodged on a tyme in Alexandrye in lombardy wyth an honest man/ whiche demaunded hym/ yf for thobseruaunce of the gospelle/ he shold

ete of alle that whiche was sette to re hym and he consentyd to the deuotion of the hooste: And thenne the hooste dedoo make redy a capon of viij yere old and as they ete/ there came an vntowman. whiche demaunded almesse for the loue of god. And anon whan this blessed man herd that blessed name/ he shewd to hym a membre of the capon / and the cursyd man kepte it/ And on the morrow whan this holy man preched / he shewd that pyece of the capon and sayd: who see here/ what fleshe this freer ete/ whom ye honoure as a saynt. For he saue it to me yester euen/ but this pyece of the capon was sene of all the peple as it were fleshe: And that man was benimed of all y peple: and sayd that he was madde/ And whan he vnderstode this was a shamed/ and demaunded parly And whan this man came agayne to his good thought/ the fleshe recourid agayne to his owne kynde/ and foure

**O**n a tyme as he satte at the table and collacion was made of the poure of the blessed byrgyne our lady and saint fraunceys arose/ and began to wepe and sobbe sorrowfully: soo that his sage was all wepte of teares/ And he to ete the remynant of his brede vnto the grownd/ He wold also that ryght reuerence shold be done to the bones of prestes To whom was gyuen power to sacre the blessed sacrament of our rede And thenne he said ofte/ yf it happed me to mete ony saint comynge fro heuyn and also a poure prest: I wold fyrst kysse the prestes hondes. and wold shew to the saint / howly saynt abyde a while. For the hondes of this prest haue ben dede the sone of xpy/ And hadde perfected a thyng aboue humanyte/ He was ennobled in this lyf by many myracles: For the bred y was brought



from the blesse gaf helthe to many seke  
men: he conuerted the water in to wyne /  
of whiche a seke man tasted: & reupued  
his helthe / And also dyde many other  
miracles / And when his last daye ap-  
proched and was greuyd by longe infir-  
myte thenne he made hym self to be layd  
vpon the bare ground / and dyd doo cal-  
le the freeres that were there: And  
when they were all present: he blessed  
them / And lyke as our lord fedde hys  
disciples at soper in sherturday / he ga-  
ue eche of them a morsel of breede /  
And warned them, as he was wonted  
to doo / to gyue lorde to theyr maker:  
And the very deeth whiche is to alle men  
so horrible and hateful: admonested them  
to prayse it: And also he warned and  
admonested deeth to come to hym / And  
said / Deeth my suster welcome be thou  
to me / When he came at the last houre: he  
sate in oure lorde / Of whom a freere sa-  
id he folde in maner of a sterre lyke to  
the sonne in quantyte / and the sonne in  
clerkes /

There was a freere named Augustin  
whiche was mynyster and seruaunt in  
the house of lombardy of the erthe / and  
was in his last ende / and hadde loste  
his wytte he escheped sodenly and sayde  
abowte my fader / abyde I shall goo wyth  
thee / Thenne the freeres demaunded hym  
what he sayd: And he sayd / See ye not  
our fader fraunceis that goth vnto he-  
uene / And anone he slepte in peas / And  
folowed his holy fader:

There was a lady whiche hadde be de-  
uoted to the blessed fraunceys deye /  
and his clerkes and prestes were at the  
bysshop for to synge theyrequyes of her: she  
was so sodenly of the bysshe. And cal-  
led one of the prestes: that were there / &  
said / fader I wold confesse me: I was  
deceyved and shold haue be putte in a cruell

pryson / by cause I had not shryuen me  
of a synne that I shal saye / But saynt  
fraunceys preyed for me / that this con-  
fessyng and shewyng I shall haue for-  
yeuenesse: And anone as I shall haue  
sayd and confessyd it to thee. I shalle re-  
ste in peas to fore godd all / And thenne  
he was confessyd and asswylle d: And  
rested anone in our lord /

The freeres of viterbe wold haue bor-  
rowed a carte of a man / And he answerde  
in the despyte: I haue leuer see two of  
you slain with saint fraunceis than I shol-  
de lene you my carte / but he cam agayn  
to hym self: & reupued hym of the bla-  
me that he had sayd, and doubted the ire  
of god: And anone his sone was seke  
and deye / and when he sawe his sone  
deed: he slepte on the erthe wepyng / and  
called saynt fraunceys / and sayde I  
am he that synned, thou sholdest haue be-  
teuyn me gyue agayne to me: holy saynt  
prayinge deuoutly to thee. Whome thou  
hast taken a waye fro me blamyng the  
& blasphemynge wickedly / & anone hys  
sone reupued and sayd: When I was  
deed / saint fraunceys ladde me by a lo-  
ge waye and derke: and at laste he brou-  
ghte me vnto a ryght fayre grene / And  
after sayd to me: Retourne to thy fader  
I wyll noo lenger holde the /

There was a poure man whiche ought  
vnto a certayne ryche man a quantyte  
of moneye / And prayed hym for the lo-  
ue of saynt fraunceys he wolde prolonge  
the terme of payment / to whom he answerd  
proudly / I shall sette the in suche a place  
that neyther fraunceys ne none other  
shall helpe the / And anone he toke and  
bounde hym / and sette hym in a derke  
pryson. And anone after saynt fraun-  
ceys came thider and brake vpon the pry-  
son and losed hys bondes / and broughte  
the man all sauely to his owne hous /



## The lyf of saint Fraunces

**T**her was a knyght whiche detracted the workers and myracles of saint fraunces/ & on a time as he played at þ dyes he beynge alle araged: and full of woode-nes and cruelnes sayd to theym that shoode by hym/ yf saint fraunces be a saint Late come ybiij on the dyes. & anone came in thre dyes in ech of them vii/ and so it appierd nyne tymes at euery tyme the vii/ at ech case/ and thenne he adious-tyng woodnes to woodnes sayd yf it be trewe that fraunces be a saynt late a swerd ryue me thorugh my body this daye: And yf he be noo saynt: that it escape saufly/ and whan the playenge att dyes was ended. by cause he hadde made þ prayer in spile said iniurie to his newe we. and he toke his swerde/ and stroke it thurgh his helpe and slewe hym a- none.

**T**her was a man that hadde lost his thye that he coude not mooue it/ And cryed to saint fraunces thus saynge: helpe me saint fraunces remembre the of the deuocion and of the seruyse that I haue done to the/ For I carped the vpon myn asse and kyssed thy feet / and thy bondes/ And now I deye for payne of this ryght harde tourmente/ Thenne the hooly man appierd to hym wyth a ly-tyll staf that he helde: whiche had the sygne of thail/ and touched therwith the place of his payne: and the postume brake And receyued anone full helthe. But the sygne of the thail abode alwaye in þ same place wyth that sygne saint fraunces was wonte alwaye to sygne his letters/

**T**here was a mayde whiche dwellyd in the mountaynes of pupple in a castell And her fader and moder ne hadde but only this doughter: and she deyde/ And her moder was moche deuoute towarde saint fraunces: But thenne she was

full of heuyntes/ And saint fraunces appierd to her/ and sayd/ wepe no more for the lyght of thy lanterne is quenched And it apperteyneth not that I yeild agayne to the by the prayer. But the moder hadde affyaunce and trust in the saynt. And wold not suffer to see alwaye the body: but in callinge saint fraunceis she toke her doughter that was deed/ and weped her vpon alpye and helle/

**T**here was a lytyll chyld in Kene fallen out of a wyndowe to the ground: And deyde forthwyth/ And they caryed to saint fraunces for helpe/ and he was anone restored to lyf:

**I**n a cyte of Swesse it happed that an hous fylle/ and slewe a chyld And whan they hadde put the corps in a cofyn for to berie: the moder called on saint fraunces wyth all her deuocion: And aboute mydnyght the chyld couthyd/ and amos alle hoolle: and began to prayse god/

**F**oure James of reaten had passed a flood in a vessel wyth other fowre whiche were sette a londe. and he had soo sore after to go oute/ by cause he was laste/ and the shyppe recupeled backward in to the water/ soo that he fylle in to the deepest of the flood/ And thenne alle the fowre prayde saint fraunces for helpe/ And he hym self as he myght wyth his deuocion caled the hooly saynt vnto his ayde and helpe in his herte: And the same fowre began to goo in to the bottom of the water as drye as he hadde bene on the erthe/ and caught the boote whiche was drowned/ and brought it to the banke/ And came vp wythout wetting of his clothes/ that he ware ne neuer droppe of water touched his cothe ne wette thyng on hym. Thenne late he deuoutly praye this hooly fader saynt fraunces to be our socoure/ And ayde in our



perylles and perylls/and helpe that  
hys mercyes we may after this short  
come in to euerlastyng lyf in heuen/  
men/

Here foloweth the lyf of saynt  
lagyen a first of thinterpretaci  
of her name/

**P**elagien is sayde of pe  
lagus: which is as mo  
che to saye as the see/for  
in the see all waters ha  
bounde: In lyke wyse  
habounded she in the see  
his world/of alle rycheffes/ & of dely  
She was the see of Inyquyte. And  
flood of synnes/But she plunged af  
in the see of tress. And wesse her in  
flood of baptysme.

**P**elagienne was the for  
most & noblest of the wym  
men of antychoke full of ri  
cheffes in all thynges She  
was ryght fayr of body/  
Noble of habyte/ Bayne &  
reparable of courage and not chaste of  
y/On a tyme as she wente thorough  
Cyte wyth grete pryde and ambycy  
that ther was no thyng sene on her/  
ut gold and syluer and precious sto  
res/and ouerall where as she wente: she  
ed thayer wyth dyuerse odours/ and  
ete smellys/and to fore and after her  
wente a grete multytude of yonge men/  
and maydens: which were also cladd  
th ryght noble besture and ryche  
And an holy fader: which was named  
Annon bysshop of Leopoleos / which  
is called daunete. passyd thorough p  
te. and sawe her/ thenne he began to  
pe ryght bytterly/ by cause she hadde  
re cure to plesse the world/ tha she had  
to plesse god/ And thenne fyl doune vpon

the pameete/and smote therthe wyth hys  
vysage/and wette it wyth his tress / &  
sayd/ O most hygge god: haue pryde on  
me synnar/ the adournement and araye  
of one comyn woman hath surmounted  
in one daye all the wysedome of all my  
lyf/ O lord late not tharaye of one wo  
man of folye confounde me to fore the si  
ghete of thy dredefull mageste/ She hath  
arayed her self wyth hygge stude/ And  
alle her myght for erthely thynges: and  
I hadde purposed lord to haue plesed p  
But I haue not accomplyssed it: by  
cause of my necligence: Thenne he sayd  
to theym that were wyth hym/ In trou  
the I saye to yow: that god shalle sette  
this woman in wytnes agaynst vs in  
the dome by cause that she so besely pain  
teth her for to plesse wordly frendes and  
louers/ And whan we been necligent  
for to please the heuenly spouse oure lord  
god: And whan he hadde sayd thys or  
semblable wordes/ he fylle sodenly a sle  
pe. and hym semed that a foule doune or  
black coluer flewe aboute hym: whyles  
he was at masse at aulter/ and whan he  
commaunded that they that were not  
baptysed shold departe and go theyr wa  
ye/ this doune departed anone/ and cam  
agayne after the masse/ and was plun  
gyd in a vessell full of water/ and wente  
out all clene and whyte/ and flewe vp so  
hygge/ that she myght not be sene And  
thenne he awoke/

**O**n a tyme whanne he preched in a  
chyrche pelagien was present/ She thenne  
became so repentaunt that she sente hym  
a lettre by a messenger thus sayenge  
To the holy bysshop of Ihesu cryst: Pe  
lagien dyscyppe of the deuyll/ & cetera/  
Vf thou art verely the dyscyppe of Ihesu  
cryst: the which as I haue herd saye des  
cended from heuen for the synners. Vou  
chesauf to receyue me repentaunt synfull



## The lyf of saint Pelagyen

Woman. To whom the bysshop sente a gayne: I praye the not to tempte my humylty: For I am a synfull man: yf I desyre to be saued: thou mayst not see me allone / but amonge other men thou shalt see me / thenne she came to hym to fore many / and toke his feet / and most bitterly wepyng she sayd I am pelagyen the see of Inquyte / flood of synnes. the Swalowe of perdycon. And the deuourer of sowles / I haue deceyued many by deceptes / whych noli alle I abhorre:

Thenne the Bysshop demaunded her sayenge / what is thy name / She sayd / I haue be callyd fro my byrthe. Pelagyen but for þe pope of my clothynge / me calle me margaryte. Thenne þe bysshop receyued her benygnyly: and enioyned to her helthfull penaunce / & enformed her in the drede of god dyligently. And regenerated her by holy baptysme / The deuyl thenne cryed there / sayenge. O what vyolence I suffre of this old seruaunt of god: O vyolence. O euyl old age / acursed be the daye: in whiche thou were born contrary to me: For thou hast taken awaye my greetest hope

**O**n a nyght whyles Pelagyen slepte. the deuyl came to her / and awoke her and sayd / Lady margaryte. what haue me doyd I euer to the / haue I not aoured the in all rycheesses. And in all glorye / I praye the / telle me: wherein I haue angred the: and I shall amende it anon. I requyre the leue me not / leste I be made reproche vnto the crysten people and thenne she blessed her and blew on hym / and the deuyl vanysshed awaye / And the thyrde daye after she assembled alle the goodes that she had and gaf it to the poure peple for the loue of god / And a lytyll whyle after she fledde awaye by nyght wythout knowlege of any persone / And toke thabyte of an hermyte

and set her self in a lytyll celle / And there serued our lord in moche grete abstinence / And was of moche grete and good renomme vnto alle the peple: and lauded as a ryght holy lyf / and good / And was called broder Pelagyen. After a while of the same Bysshop: that hadde baptised her wente to Iherusalem for to visite there the holy places. Thenne that Bysshop sayd to hym. that after the visitacion of the holy places / he shold seeke and ke that was named pelagyen / and that he shold bysyte hym / For he shold fynde there the trewe seruaunt of our lord: so he doyd / And anone she knelwe before him / But he knelwe her not for the grete lesse that she hadde: And pelagyen demaunded hym haue ye a bysshop. And he sayde ye syre / And she sayd to hym: the praye for me / For truly he is thapostle of Ihesu Cryst. And thenne the prest departed. and came agayne the thyrde daye. But whan he came he knockyd at the dore of the celle: and she answered / he opened the wyndow and sawe that she was deed / Thenne he came and tolde it to the bysshop. Thenne the bysshop and the clergy / and all the monks assembled forth to do exequies for this holy man / And whan they hadde taken the body out of the celle / they founde that she was a woman: And thenne they merueyled greatly And gaf thankynge vnto god / and buryed the body moche honourably the eyght daye of octobre / the yere of Our lord two hondred and fourescore:

**H**ere foloweth the lyf of saynt Margaryte sayd pelagyen / And first of her name /



**H**is Virgyn Margarite had two names she was callid Margarite and pelagien/ In somoch as she was nampd margaryte/she is alway likned flour: For she had in her flour of her virginyte/ And in that she was callid pelagien: she myght be sayd of pena payne and legio legis to gader/ For she gadred paine in many maners in the religyon/ And she put herself as a man for to kepe god her Virginyte/

**M**argaryte otherwyse callid pelagienne/ was a right noble Virgyn/ righte ryche. and ryght fayre And was moche nobly kept by the diligeuce of her handes/ for she was Instruct in gode maners. And she was ententys to kepe chastyte & honest/ in such wyse. that she was to be seen of all men in ony maner And at the last she was requyred to marrye of a noble yonge man: And by the coorde of one and other of eche other forres: all thinges necessary to the weddinges were made redy. and had wythyn the grete glory of rycheffes/ and delyce And whan the day of wedding came that the yonglynges & maydens were emblyd in right grete noblesse tofores chamber/ and the faders & moders made grete fest for the mariage with grete pe/ the Virgine inspired of god/ that the image of her Virgynite was brought so grete harmfull eniopenge and sickered her to therth fore wepyng/ & bewga to thynke in her herte the recompence of Virginyte: and the sorowes that folow of maryage/ And reputed al thynges of the worlde as ordure & fylth And that nyght she kept her fro the companye of her husbonde And at mydnight

she commaunded her to god / and cut of her here. and cladde her in the habyte of a may. And fledde frothens to a monastery of monkes/ and dyde doo calle her brother pelagien/ and there was receyuid of thabbot and diligently instruct & taughte/ And she helde herself there holily and religyously. And whan the pryour whiche was therby of nonnes was dede/ by consent of thabbot and of thauient men she was sette to be mayster of thabbe of nonnes/ How be it that she refused it strongly/ And as she mynistered not oonly theyr necessaryes/ but also fode to the foule contynuelly without blame: The deuill had enuy of her/ and thought he myght occupye her good tyme by some obiection of synne And as a Virgyn whiche was dwellyng without the gates had synned in lechery by thynstymacion of the deuill And whan her bely aroos. soo that she myght not hyde it/ all the Virgyns were soo aferde/ and soo shamfast and also the monkes of eyther monastery/ that they wylt not what to doo And supposed verily that pelagien: whiche was prouoost and also samplier with the woman had doon this dede/ And so condemned him without iugement And thenne he was put out and wylt not why/ and was clofed in a pytte wythin a rocke: And thenne he that was moost cruell of all the monkes was ordened for to mynister hym/ whiche scrupd hym wyth barley brade and water/ and that in right litell quantyte:

And whan the monkes had enclosed hym: they departed/ and lefte pelagien there allone: And was not troubled in ony maner: But euer thanked god/ And comforted herselfe in her contynence: by the ensample of holy sayntes / And at last whanne she knew that her tyme approached/ she wrote



## The lyf of saynt Chaylis

lettres vnto the abbot/ and to the mon-  
kes in this wise: I of noble linage was  
callid margarete in the world: But for  
Ieschewe the temptacions of the worl-  
de I callid myself pelagienne/ I am a  
man/ I haue not lyed for to dysceyue  
But I haue shewed that I haue the ver-  
tue of a man: and haue vertue of the sin-  
ne/ which was put on men/ And I In-  
nocent therof haue done the penaunce ther-  
fore I require you for as moche as I am  
not knowen for a woman/ that the holy  
susters may berpe me/ soo that the demo-  
straunce of my deieng may be the clensin-  
ge of my liuyng: And that the wyemen  
may knowe: that I am a virgyn/ whom  
they Iuged for aduoultresser/ And whan  
they herde herof/ the monkes and the non-  
nes ranne vnto the pytte/ in which she  
was enclosed and the wyemen theie had  
knowledge that she was a woman virgi-  
ne wythout touchyng of man/ And the-  
re they were penitent/ and had grete re-  
penaunce of that which they had doon/  
And berped her in the chyrche amonge the  
virgyns honourably/

Here foloweth of saynt Chais or  
Chaisis/ And first of her name

**C**hais is said of taphos  
that is to say deth for she  
was cause of the deth of  
many that deyed for her  
in synne/ Or she is sayd  
of thalos: that is to saye  
delyte/ for she was delicyous to men/ and  
accomplyshyd all worldly delytes/ or she  
is sayd of thalamo/ that is wyllie or affec-  
cion of maryage. For at the last she had  
wyllie to be maryed to god by grete pena-  
unce/

**C**haylis as it is redde in Vitas  
patrum was a comyn woman  
and of so grete belvte/ that many  
folowed her/ and solde all theyr substaun-

ces: that they cam vnto the vtterest  
te. And they that were her louers  
ten faughte for her: and swoof for  
sye: soo that they other whyle slew  
other. And therof her hous was of  
of blood of yonge men that dwelle  
which thyng came to the knowlege  
of an holy abbot named pasuncius: And  
he took on hym secular habyte/ and  
lyng in his purs/ and went to her  
te of Egypte: and gaaf to her a sheling  
that is to saye twelue pens/ as it shal  
cause for to synne wyth her: And whan  
she had take this money/ she said to  
lete vs entre in to the chamber her  
in: And whan they were bothe entred  
to the chamber/ she sayd to hym/ thou  
sholde goo in to the bedde which was  
crounly aourned wyth clothes: Then  
sayd he to her/ yf there be ony more secrete  
place here. lete vs goo thereto And then  
she ledde him in to dyuerse secrete places  
And he sayd alway he doubted to liue  
en And she sayd to hym: there is wynn-  
a place where noo man entreteth: and  
re shal noo man see vs but god: any  
thou drede him. there is noo place that  
maye be hidde from hym/ And whan he  
olde man herde that/ he sayd to her And  
knowest thou that there is a god/ and he  
answerde I know that there is a god  
a reame of a to comyng worlde: for  
that shal be sauypd/ and also tourmentes  
in helle for synners. And he sayd to  
yf thou knowest this: wherfore hast thou  
lost soo many folowes/ and thou shal not  
oonly gyue accomptes for thyne olde  
synnes: but thou must reken theym  
by the haue synned/ And whan she had  
this/ she knelyd down to the fete of  
bot pasuncius. and sore weping she  
ed him to receyue her to penaunce/  
Sapenge fader I knowlege me  
nygent and contryte. And truste



by prayer that I shall haue remys-  
sion and forgyuenes of my synnes/ I age  
e but the space of thre houres. And  
e that I shall goo whither someuer  
th wilt: and shall doo that/ which thou  
th commaunde me: And whan he had  
gyn to her that terme: and assigned her  
nder she sholde come: Thenne she took  
all hoos goodes that she had wonne with  
syne/ and brought theym in to the my-  
dyl of the cyte tofore the peple: and brent  
th in the fyre sayeng Come ye forth  
all that haue syned with me & see ye how  
I renne that which ye haue gyuen me  
And the valewe of the goodes that  
th brent was of fyue hūdred pounce of  
golde/ And whan she had all brent it: she  
went to the place whych the thabbot had as-  
signed to her And there was a monaste-  
ry of virgynes/ and there he closed her in a  
cell/ and cealed the door wyth lede And  
the celle was lityll and strait/ And but  
only tyll windowe open: by which was  
myghty stired of her pour lyuing/  
The thabbot commaunded/ that they shold  
gyfte to her a lityll brede & water/ And  
whan the thabbot sholde departe: Thayspe  
said to hym: fader where shall I shede the  
water/ and that which shall come fro the  
conynges of nature/ And he sayd to her  
in thy selle/ as thou arte worthy/ And  
therfore she demaūded how she shold praye  
And he answerde/ thou arte not worthy  
to name god/ ne that the name of the try-  
nyte be in thy mouth: ne stratche thy hon-  
der with heuen. by cause thy lyppes ben ful  
of syniquities/ And thyne bondes ful of  
euyl atowlschynges/ & folwe ordures  
Looke oonly towarde theeste and say  
of thynges wordes Qui plasmasi me  
miserere mei: Lorde that hast formed me  
haue mercy on me/ And whan she had  
beene thre yeres closed/ the thabbot Pasun-  
cin remembryd/ and sorowed: and wen

te to the abbot Anthonye for to requyre  
of hym yf god had forguuen her her syn-  
nes:/ And the cause tolde/saynt antho-  
nye calld all his dysciples/and commaun-  
ded them that they sholde all wake that  
nyghte. and be in prayer / soo that god  
sholde declare to some of them the cause  
why thabbot pasuncus was come/and  
thenne as they prayed wythout ceasynge  
thabbot paul the grettest dyscypyle of sa-  
ynt anstony/sawe sodenly in heuyn a be-  
arayed wyth precyous vestmentes whi-  
che thre Virgynes arrayed wyth clere by-  
sages And thyse thre Virgines were na-  
med: the fyrste was drede. Whiche drewe  
thaysis fro euyll: and the soconde shame  
of the synnes: that she commysed/and the  
thyrde was loue of rightwysnesse/why-  
che broughte her to hys souerayn place  
And whan poule had sayd to them/ yf  
the grace of this Vision was oonly by  
the meryte of saynt anthony: A goodly  
Boys answerde: that it was not by the  
meryte of anthonye his fader:/but by the  
meryte of thaysis the synnar. And on y  
morne whan thabbot paul recounted this  
Vision: and they had knowen the wyll  
of god//the abbot pasuncus departed  
wyth grette Joye. And went anone to y  
monastery/where she was/and opened y  
door of the celle. And she prayed hym: yf  
she myghte yet abyde there closed in:  
And thabbot sayd to her/ yssue and goo  
oute/ For god hath forguuen to the thy  
synnes/ And she answerde I take god  
to wytnesse that yfth I entred herin: I  
haue made of all myne synnes a somme  
And haue sette them tofore myne eyen

**A**nd lyke as the brethe departed not  
from the mouth/ ne nosethelless / Soo  
the synnes. departed neuer from myne  
eyen/ but alwaye haue kepte them;



## The lyf of saynt Denys

To whom the abbot Pasunsius sayd  
God hath not pardonned the thy synes  
for thy penaunce/ but by cause that thou  
hast had allwape drede in thy courage  
And he took her oute frothens/ and she li  
uyd after y<sup>e</sup> dayes/ And theie she res  
ted in our lorde/ Thabbot Effrem conuer  
ted in lyke wyse a nother comyn womā  
For whan that comyn woman wolde  
haue drawen saynt Effrem for to haue  
synnid dishonestly/ He said to her/ folow  
me. and she folowed And whan they ca  
me in a place: where a grette multitude of  
men were/ he sayd to her/ sytte downe here  
that I may haue to doo with the: and she  
sayd/ how may I this doo among so gre  
te multytude of peple here stondyng And  
he sayd. yf thou be ashampd of the peple/  
thou oughdest haue gretter shame of god  
whiche seeth all thynges hydde. And she  
wente alway all ashampd

Here foloweth the lyf of saynte  
Denys/ And first of his name

**D**enys is asmoche to say  
as hastely slepyng: or de  
nys is sayd of dya/ whi  
che is asmoche to say as  
two/ and nysus: whych  
is to saye plyste bp/ for  
he was lyfte bp after two thynges/ that  
is/ after the body and the soule: Or denys  
may be sayd of dyane. that is Venus/  
the goddesse of belite: and of spos/ that  
is to say god. as who sayth / he is fayre  
to god: Or as some saye he is sayd of di  
onyfia/ that is after yfodore a precious  
stone blacke /whiche is gode against dro  
kenesse He was hasty in slepyng the  
worlde by perfight renuncyacion: he was  
lyfte bp by contemplacyon by thynges  
wythin forth/ He was fayr to god by be  
aulte of vertues: He prouffyd to syn  
ners agensl drunkenesse of byces/ And  
he had many names tofore his conuersy

on: For he was callyd arpopogita/ he  
stret that he dwellyd in/ He was callyd  
theosophus/ that is to saye wyse to god/  
Also of the wyse men of grece he is  
Dnto this day persstera branos: that is  
to say/ the wynghe of heuen/ For he was  
merueyllously wyth the wynghe of  
tuell vnderstondyng in to heuen.

Also he was sayd Macharius that  
blessid. also he was sayd of his country  
Jonicus. Jonica as sayth pappe i  
ne of the langages of grekes: or Jonis  
ben sayd a maner of rounde pyllers. Or  
Jonicum is sayd a foot of versiferye/  
whiche hath two sillables short. and we  
yn longe: By whiche he is shewd that  
he was wyse. and knowyng god.

by Inquysicyon of thynges pruy e  
wynghe of heuen by loue of thynges  
lestyall: and blessed by possessyon of  
uerlastyng goodes: By other thynges  
is shewd that he was a merueyllous  
thour by eloquence/ a susteinour e a  
bp of the chyrche by doctryne. Shorten  
hymself by humylite/ and longe to othe  
by charyte. Saynt austyn saythe in  
eyshe book of the cyte of god/ that Jony  
que is a kynde of phylosophers ytalpe  
whiche ben towarde ytalpe. And Jony  
ques ben of the parte of grece / And  
cause that denys was a fouerayn phy  
pher/ he was namyd Jonyque/ And  
Methodyus of Constantynople endyd  
his lyf and his passion in grekesh ton  
gue

And Anastasius in latyn/ whiche was  
wyter of the byble of the chyrche of rom  
as ygnarus bysshop of Raynes sayth

**S**aynt denys ariopagite  
was conuerted to the fa  
the of ihu crist of saint  
ul thapostle/ e he was  
lyd ariopagite of y  
te y he dwellyd in/ e in  
stret of ariopage was



ple of mars/for they of athenes na-  
ed every strete of the goddes that they  
orshipped in the same/And that strete  
they they worshipped in the god mars  
y called arpopage. For arios is to  
ge mars/and pagus is a strete: And  
ere they worshipped pan: they named  
nopage: and soo of all other stretes  
riopage was the moost excellent stre-  
by cause that the noble men haunted  
/And therein were the scoles of thar/  
liberalles: and denys dwellyd in that  
ete/ which was a right grete philoso-  
ter/And for as moche as the plant of  
of doom of the deyte was in him: he was  
allyd theosophus/that is to saye/know-  
g god/And one appollophanus was  
his felowe in philosophie/  
ere were also epycurij/ which sayd/þ  
felicitye of man/ was in oonly delyte  
the body/And thoye which helde opi-  
on/ that it was in the oonly vertue of  
urage And thenne on the day of the  
ssion of our lord/whan derknes was  
on the vniuersall worlde/the philoso-  
fers that were at athenes coude not fin-  
causes naturall the cause of that derk-  
s. and it was noo naturall eclypse/  
or the mone was thenne fro the sonne  
d was yb dayes olde. and so was in  
erfpyght dystaunce fro the sonne/  
nd neuertheles an Eclipse taketh not  
ay the lyght in the vniuersall party  
of the worlde/and it maye not endure  
e houres longe: And it appereth that  
is eclypse took away all the lyght: by  
t which saynt luke saith: that our lor-  
suffered in all his membres: And by  
use that the eclypse was in Elyopolim  
egypte/in Rome/and in grece And  
ose sayth: that it was in giece/ and in  
ende of asye the lasse and sayth: that  
an our lorde was nayled to the crosse  
ere was a right grete tremblyng and

erthquake in the worlde: Roches were cut  
a sonder/and the montaynes cloue/ri-  
te grete flodes fylle in many partyes mo-  
re than they were wonte to doo. And þ  
daye fro the syfte hour vnto the nyngth  
hour the sonne lost his sighte thorough ou-  
te all the londes of the vniuersal worlde  
And in that nyght there was none ster-  
re seen in all egypte/And this remebred  
denys to Appollophanes sayeng in his  
eppistle: The worlde was derke commu-  
nely of obscurite of derkenes And after  
the oonly dyametre returned purged/  
And whan he had founden that the son-  
ne myghte not suffre suche heynenes/ and  
we ne may not haue knoulege in our co-  
rage/ yet the mystere of thys thyng/by  
our connyng and wysdom: And O ap-  
pollophanes myrrour of doctryne: what  
thane I saye of thysse secrettes and hyde  
thynges / I attribute and putte them  
to the/as to mouth dyugne /  
and not as to vnderstondynge ne speche  
humayne/To whom he sayd: O good de-  
nys thise ben the mutacyons of dyuine  
thynges/ And in the ende it is signyfy-  
all along the daye and the yere of thanū  
cyation. that ponr our doctour sayd to ou-  
re deef eeres/And by the signes that alle  
men cryed which I remembred/  
I haue fouden the very trowth: and am  
delyuerde fro the laas of falsenes: Thise  
ben the wordes of denys that he wrote in  
his eppistle to polycarpe/ and to appolly-  
phanes sayeng/we were we twayne at  
elyopolym: And we salve the mone of  
heuen goo dysfordenatly: And the ty-  
me was not couenable: And yet agayn  
from the nyntth hour vnto euenfonge ty-  
me at dyametre of the sonne establysshed  
about all naturall ordenaūce. That eclip-  
se we salve begynne in the East/And co-  
mynge vnto the terme of the sonne  
After that retournyng agayne and not



## The lyf of saynt Denys

purged of that defawte/ But was made contrary after the dyametre/ Thenne denys and appollophanes went to Helysopolim in Egypt by desire to lerne astronomye/ And after denys retorned agayn: that the sayd Eclypse took away the lyghte fro the Dynuers all parties of the worlde.

It apereth that eusebe wytnesseth in his Cronycles/ which sayth that he hath rede in the dyctes of Ethyncpens. that there was in Bithynna: which is a prouynce of aspe the lasse a grete erth shakynge and also the greetest derkenes that myghte be./ And also sayth that in Nycene which is a cyte of Bytynne/ that therethy tremblyng threwe downe howses:

And it is redde in scolastica historia that the philosophers were broughte to this: þ they said/ that god of nature suffred deeth/ Or elles the ordinaunce of nature in thys worlde was dyssoluyd/ Or that the elementes lyeden: or god of nature suffred. & the elementes had pyte on hym/ And it is said in a nother place that denys sayth: this nyghte signified that the newe very lyghte shoulde come/ And they of athenes made vnto this god an altar/ & sette this title therupon/ This is thalwater of the god vnkno wen. and on euery altar of their goddes the title was sette aboue. in shewyng to whom thalwater was deuycate/ And whan that helyens wolde make their sacrefyce vnto this vnkno wen god/ the philosophers sayden/ this god hath none nede of none of our goddes.

But lette vs knele downe tofore hym & praye vnto him deuoutly. For he requyret not thoblacpous of bestes: but the deuocions of our courages: And after whan the blessid saynt poul came to athenes/ the philosophers/ Epicuri & stocien disputed wyth him. Some of theim sayd what wyllle this folwer of wordes say: &

other sayd. that he semyd a shewer new goddes. that ben deupples. And they brought him in to þ strete of the philosophers. for to examyne their newe tryne: And they sayd to hym/ by what thou only new tidinges/ we wold know what thou hast brought to vs /

For thatenpens entended to none other thyng/ but to here some new thynges/ And thenne whan saynt poul had shewden all theyr aulters/ he saue among theim thalwater of god vnkno wen/ and oule sayd/ Whom honour ye that ye knowe not: Hym shew I to you to be very god/ that made heuen and erth: And also he sayd to denys/ whom he saue best leand in diuine thynges: Denys what is þ vnkno wen god/ And denys sayd/ this is verely a god: which amonge goddes is not shewd/ but to vs he is not knowen and to come in to the worlde: and to lyue wythout ende/ And poul sayd/ Is he a man oonly or spiryte/ and denys shewd he is god and man: but he is vnkno wen by cause his conuersacion is in heuen/ Thenne sayd saynt poul / this is he that preche/ which descended from heuen/ and took our nature humayne/ and suffred deeth. and arose agayne the thyrde day/ And as saynt denys dysputed yet with saynt poul there passed by aduenture a that wape a blynde man tofore theim/ And anone denys sayd to poul: yf thou saye to this blynde man in the name of thy god/ see/ and thenne seeth. I shall none byleue in him/ but thou shalt vse no wordes of enchaillment/ For thou mayst happeli knowe some wordes that shal geue suche myghte: and vertue/

And poul sayd/ I shall wyte before the the fourme of the wordes: which he ben thynges.

In the name of ihu cryst born of the vrgyn crucified & dede: which arose agayne



ded in to heuen/and from thens shall  
 be for to Juge the worlde: See and bi  
 se that all suspexyon be taken away  
 pul sayd to denys: that he hymself shol  
 pronounce thooos wordes And whan  
 ys had sayd thooos wordes in the say  
 maner to the blynde man/ And none the  
 nde man recourde his sighte / And  
 me denys was baptyfed: & Dama  
 is wif: and all his meyny: and was  
 a true cristen man/ and was Instructe &  
 taught by saynt poull the yeres/ & was  
 chyned bysshop of athenes / and there  
 was in predycaciō: And conuerted that  
 part: and grete parte of the regyon to cri  
 stian sayth. And it is sayd that saynt po  
 ll was shewed to him that he saw whan he  
 was rauysshed in to the thyrde heuen/  
 as saynt Denys saythe and shew  
 yn dyuers places/ wherof he speketh so  
 chly of the gerarchyes of angels/ of the  
 thunders/ and of the dysposicions/ and of  
 thes of theym: so that it is not supposed  
 that he lerned of ony other / but oonly of  
 god that was rauysshed vnto the thyrde  
 heuen/ and had seen all thynges.  
 As flowred by the spyrite of prophecy:  
 as it apereth in an epysele that he se  
 tte John theuangelyst in thyle of path  
 mos/ to which he was sent in exyle/ where  
 he prophesied that he sholde come aga  
 yn agens thus/ Enioye thou bevely be  
 loved: Very wonderfull: and to be desired  
 right welbelouyd/ thou shalt be leten out  
 of the kepig that thou hast in pathmos/  
 and shalt retorne vnto the londe of asye.  
 And thou there make there the folowyn  
 g of thy good god/ and the gode werkis  
 of hym/ And shalt delpyer them to them  
 that shall come after the/ And as it is se  
 en shewed in the book of the names dy  
 uine/ he was at the diggynge of the bles  
 se diergen mary: And whan he herde p  
 oull and poull were enprysoned at Ro,

me vnder new/ he ordered a bysshop vnder  
 der him/ and came for to vpsite theym.  
 And whan they were martred and pas  
 sed to god and Element was sette in the  
 see of rome/ After a certen tyme he was  
 sent of the sayd clement in to Fraunce/ &  
 he had in his compagne, rustyke and el  
 lentherpe/ And thenne he came wyth the  
 im to parys: & conuerted moche peple to  
 the sayth, and dyde doo make many chir  
 ches/ and sette in theim many clerkes of  
 dyuerse orders. And thenne he shone by  
 soo grete heuenly grace/ that whan the bis  
 shops of thydolles mouyd by stryff the pe  
 ple ayens him: And the peple came for  
 to destroy him anon as thei had seen him  
 they leste all theyr cruelte/ and kneli do  
 un at his fete/ where they had so grete dre  
 de/ that they fledde awaye from him for  
 fere/ But the deuyl/ which had enuye &  
 sawe euery daye his powber mynysshed/  
 and destroyed/ And that the chyrche encre  
 asced: and had bystory of hym and moe  
 upd domycien the Emperour in soo grete  
 cruelte: that he made a commaūdement  
 that who someuer myght fynde ony crys  
 ten man: that he sholde constrayne theym  
 to doo sacrefyse/ or torment theym by dy  
 uerse tourmentes/ And thenne he sent the  
 prouost Syssynnen of rome to parys  
 agaynst the crysten men. And fonde the  
 re the blessed denys prechyng/ and made  
 hym cruelly to be beton: bespyt: and des  
 pyed. And faste to be bounden with rus  
 tyke and Elentherpe:  
 And to be broughte tofore him: And  
 whan he sawe that the sayntes were cons  
 staunt and ferme in the knowlege of ou  
 re lorde/ he was moche heui and sorowful  
 Thenne came thyder a noble matrone  
 whiche sayd that her husbonde was fol  
 ly deceyuid of the enchauntoure/  
 And thenne anone the husbonde was  
 sent fore / And he abydyng in the



## The lyf of saynt Denys

confession of our lorde was anone putte  
 to deeth/ And the sayntes were beten cru-  
 elly of twelue knyghtes and were stra-  
 itly bounden wyth chaynes of yron and  
 were put in pryson: the daye folowynge  
 denys was layed vpon a good yron and  
 stratched al naked vpon the coles of fyre  
 And there he sange to our lorde sayenge  
 Lorde thy worde is vehemently fyre/  
 And thi seruaunt is embraced in the lo-  
 ue therof/ And after that he was put a-  
 monge cruell bestes/ whycher weren ex-  
 cted by grete hungrer: and fampne by lon-  
 ge fastyng: And as soone as they came  
 rennyng vpon hym/ he made the signe of  
 þe crosse agaynst theim/ And anone they  
 were made moost meke and tame/ And  
 after that he was cast in to a fornays of  
 fyre/ and the fyre anone quenched:  
 And he had neyther payne ne harme  
 And after that he was put on the crosse  
 and thereon he was longe tormetted/ and  
 after he was taken downe/ and put into  
 a derke pryson wyth his felawes/ And  
 many other crysten men/ And as he son-  
 ge therethe masse and comuned the peple  
 Our lorde apered to him wyth grete ligh-  
 te: and deliuerde to hym brede sayenge.  
 Take this my dere fronde/ for thy rewar-  
 de is most greetest wyth me/ After this  
 they were presented to the iuge/ and we-  
 re put agayn to newe tormentes. And  
 thenne he dyde do smyte of the hedes of þe  
 thre felowes/ that is to say: denys rusty-  
 ke and elentherpe/ in the name of the ho-  
 ly trynity: And this was done by the  
 temple of mercurye: And they were be-  
 headed wyth thre axes/ And anone the bo-  
 dy of saynt denys reysed hymselfe vp:  
 and bare his hede betwene his armes as  
 thangel's ladde him two legges from the  
 place/ whiche is sayd the hille of the mar-  
 ters/ vnto the place where he now re steth  
 by his election/ and by the purueaunce of  
 god/ And there was herde soo grete and

swete a melody of angels/ that many of  
 theim that herde it byleuid in our lorde/  
 And larsia wyf of the forsayd promys  
 lube sayd: that she was crysten: And a-  
 none she was beheaded of the wycked  
 lons/ and was baptysed in her bloode: a  
 soo deyed/ And lyf bien his sone whiche  
 was a knyght at come vnder thre ex-  
 pous came afterwarde to paris/ and was  
 baptised/ and put hymself in the number  
 of the religyous. And the wycked  
 nems doubted that the good crysten  
 wolde berpe the bodys of rustyke and  
 therpe/ and commaunded that they shoulde  
 be cast in to sayne the ryuer/ And a no-  
 ble woman hadde theim to dyne thabare  
 re theim: And whyles they dyed/ a  
 lady took alwaye the bodys and be-  
 headed theim secretly in a felde of beemes/ And  
 after whan the persecucion was ceased  
 she took theim thens/ and layd theim ho-  
 nourably wyth the body of saynt denys  
 And they suffred deeth about the yere of  
 our lorde four score & sixtene vnder ro-  
 mycian: the yere of the age of saynt denys  
 four score and ten:  
**¶** On a tyme whan Regulus the by-  
 bysshop songe masse at Arelatence/ and  
 rehersed the names of thapostles in the  
 canone/ he added & joyned to the blessed  
 martirs denys: rustyke/ and elentherpe/  
 whiche so sayd/ many supposed that they  
 had yet lyued/ and merueylled why they  
 rehersed their names in the canone/ And  
 they soo wondryng: there appered vnto  
 the crosse of thaulter thre donnes sitting  
 whiche had the name of the sayntes rat-  
 ked and wreten on their brestes with lo-  
 de: whiche dyligently beholding vnder-  
 de well that the sayntes were departed  
 out of this world: And ygnaurus a  
 shop of raynes sayth in a ppsle/ whiche  
 he sent to Charles/ that thys denys/ whiche  
 was sent in to fraunce: was denys a  
 pagita as afore is said And the sa-



And johannes scotus in a pyfyle to char-  
lest by the reason of the contynge of  
tyme shold be said against/as somme  
the obiecte/ Aboute the yere of our lor-  
dys hondered xxxij in the tyme of Ro-  
me kynge of fraunce / the messaggers  
michael emperour of Constantinople  
brought other thynges brought to Ro-  
me sone of charles legraunt the booke  
of saynt denys of the gerarchie of the an-  
gels translated oute of greke in to latin  
and were receyued wyth grete ioye /

And that same nyght were nynten seke-  
n sheld in his chyrche/ Aboute the yere  
of oure lorde vij hondered and thre and  
fifty. lyke as it is conteyned in the cro-  
nicle/ Dagobert kynge of fraunce: whiche  
reigned longe to fore pppyn/ began to ha-  
ue into his chyldehode grete reuerence to  
saynt denys/ For whan he doubted in  
the the tre of his fader Clotaire. He  
fled anone to the chyrche of saynt De-  
nys. And whan this holy kynge was  
died it was shewed in a visyon vnto an  
kyngman: that the soule of hym was ra-  
ieth to iugement/ and that many sa-  
uys accused hym that he hadde despoyle  
the chyrches/ And as the wycked  
angels wold haue had hym to the pay-  
ment/ The blessyd Denys came thider: &  
he hym he was deliuerd at his comyng  
and escaped fro the paynes/ And per-  
adventure the soule returned to the bo-  
dy and dyd penaunce. Clouys kynge  
couered the body of saynt Denys not  
openly/ and brake the bone of his arme  
and rauysched it alwaye couetously/ and  
sone he became oute of his mynde/

Thenne late vs worshyppe almyghty  
god and his sayntes/ that we by the me-  
rites: maye amende our self in this wret-  
ten lyf/ that we maye after this lyf / co-  
me vnto his sempytternall blysse in heu-  
nen/

Here foloweth the lyf of saynt  
Calypte pope & first of thinterpre-  
tation of his name/

**C**alypte is sayd of caleo-  
cales: that is to saye es-  
chauffe or to make war-  
me: For he was hote &  
brennyng. First in the  
loue of god. and after he  
was hote and brennyng in getyng &  
purchacyng sowles: & thyrde he was  
hote in destroyeng the false: ydolis: and  
also in shewyng the paynes for synne/

**C**alypt the pope was mar-  
tyrd the yere of our lorde  
two hondered / and two &  
twenty vnder alyfander  
the Emperour/ and by the  
werktes of the sayd emperour/ the moost  
aparaunt partye of Rome was thenne  
brente/ by vengeance of god/ And the  
lyfte arme of thydolle Jupyter: whiche  
was of fyne gold was molten: And  
thenne alle the prestes of thydolis wen-  
te to the emperour alyfander: and required  
hym. that the goddes that were angry  
myght be appeased by sacrefyses/ And  
as they sacrefysed on a thursdaye by the  
morn: the aper beynge all clere: foure of  
prestes of thydolls: were smiten to deeth  
wyth one stroke of thondre And the an-  
ter of Jupyter was brente. so that all the  
peple fledde out of the walles of rome/ &  
whan Palmachyen Counsell knele p  
Calypte wyth his clerkes hydde hym o-  
uer the water of Tybre. requyred that the  
Crysten men/ by whom this euyl was  
happd and comen sholde be put out for  
to purge and clense the Cyte/ And whā  
he hadde receyued powder for to doo soo: he  
hasted hym incontynent wyth his kny-  
ghtes faccomplyshd it/ & anone they we-  
re all made blynde/ & thenne palmachyen  
was aferd & shewed this vnto alifaudre



## The lyf of saint Edward kynge

And thenne thempetour commaunded that the wednesdage alle the peple sholde assemble and sacrefye to mercurye that they myght haue answer vpon thise thinges/and as they sacrefyed a mayde of p temple whiche was named iuliane was rauysshed of the deuyll/ & began to crye / The god of Calppte is very trewe & ly uing whiche is wrothe/and hath indyg nation of our ordure/and whan palma: cren herd that he went ouer Tybra vnto the Cyte of rauenne vnto saynt Calppte/and was baptysed of hym/He his wyf and all his meyny. & whan thempetour herd that he dyd do calle hym / and delquerd hym to Symplepen senatour for to warne & treate hym by sayr wordes/by cause he was moche prouffitable for the comune. And palmacien perseuerd in fastynges and in prayers/Thenne came to hym a man whiche promysed to hym/that yf he seled his wyf. whiche hadde the palsey: that he wolde byleue in god anone. And whan palmachyen hadde adouryd and prayed. the woman that was seke aroos/and was all hooll And ranne to palmachyen sayeng baptise me in the name of Ihesu Cryste whiche hath taken me by the honde and lyfte me vp: Thenne came calppte/ and baptysed her and her husband/ And symple cren and many other/ And whan thempetour herd therof/ he sente to smyte of p lodes of all theym that were baptysed: And made Calppte to lyue fyue dayes in the pryson wythout mete and drynke And after salve that Calppte was the more comforted and gladd/ And commaunded that he shold euery dage be beaten wyth staues. And after he made a grete stone to be bounden to his necke/ & to be throwen doune from on hyghe oute of a wyndowe in to a pytte/ And after in his prest toke vp the body out of the

pytte: And after buryed the body in Cymptorpe of Celypodgen:

Here foloweth the lyf of saint Edward kinge and confessor



**I**n old tyme the Royame of England was grete troublid wyth the dane so that in many kynges dayes ther coude no pece be made. But contynuel werre/ And the danes preuayled agaynst Englonde: And they brought it vnder their subiection/for theyr cruelte and tyrannye was soo grete: that wythout sparynge of ony thyng brent and destroyed/ But at the last. it plesyd almyghty god/that this tyrannye shold cease/ and sente of his grace vnto this Royame of Englonde a peasyble kyng named Edgar/ In whoos byrthe angels songen: pease shall be in his tyme/ & so in his dayes was no werre in Englonde. Saint



Edward kynge and martyr hys sone  
 ned not longe after him. For his step  
 der dyde do slee hym in his yonge a  
 by cause her sone Ethelrede shold reg  
 and saint dunston baptysed Ethelre  
 and sayde / by cause he defowled the  
 tstone / that he shold lyue in grete trou  
 and so he dyde / for the danes warrid  
 hys tyme / And this Ethelrede wed  
 Erle Goodwyns doughter : On  
 om he gate Edmond ywyspe / And  
 er the deth of that quene he wedded the  
 ghter of Rycharde duke of norman  
 / Whiche hyght Emme / by whome he  
 two sones / Alured and Edward  
 iche was a saynt and confessor. Of  
 me we purpose to speke / Whan kyn  
 Ethelrede was falle in age / he made a  
 lement / Whiche of his two sones shol  
 e kynge after hym : And thenne by  
 prouysyon of god it was concluded /  
 Edward whiche thenne was not  
 .e in his moders hely shold be kynge  
 and excluded Edmond ywyspe and al  
 e. Whiche were the kinges older sones  
 and whan the kynge hadde consented  
 to. A general othe was made to per  
 fume the same in tyme comynge : and  
 ar whan this chylde was born : all the  
 de enioyed in his byrthe : hopynge to  
 be wely releyd by hym / Yet alwaye  
 the cruelte of the danes was soo grete :  
 che the kynge so moche doubted : that  
 nte the quene and his two sones. al  
 e / and Edward in to normandy / e  
 his oldest sone Edmond wyth hym  
 atayle to fyght agaynst the danes /  
 howe was thenne grete in Eng  
 e / for moche peple turned to the Da  
 agaynst theyr owne kynge / e wyth  
 ope dyd brenne and slee theyr owne  
 entre wyth the danes / among whom  
 is slayne saynt Alpheg : Archebys  
 of Caunterbury at grenelwyche / e

many other good men / And some Bys  
 shops / prestes / and men of Relyggyon  
 fledde in to secrete places and desertes .  
 Where they deuoutly prayed vnto almy  
 ghty god for to haue very peas in this  
 lond / but this werre contynued alle the  
 lyf of Ethelrede accordyng to the proph  
 ete of saynt Dunston / And after Ethel  
 drede regned edmond ywyspe his sone  
 in full grete trouble / for in his dayes no  
 man durst trust other. ne open his couna  
 ge to his neyghbour : For that tyme eche  
 man appeched other of treason / to thent  
 te that he myght haue his good / And  
 thei that were not of polwer / to ouercome  
 theyr neyghbour turned vnto þe danes  
 agaynst theyr owne neyghbours / And  
 soo by the helpe of the danes / they fulfyl  
 led theyr cursyd purpoos : e so ther was  
 moche extorcyon. And moche peple slay  
 ne in dyuerse places / in houses / felde / e  
 wayes / that the peple vnnethes durst bu  
 rye them.

**A**lso in that tyme was grete tyranny  
 murdre opressyng of wymmen as wy  
 ues wydowes and maydens agaynst  
 theyr wylls / And in this persecucion :  
 Englysshmen were nigh destroyed : and  
 grete desolacion was in holy chyrche /  
 For monasterpes / chyrches. and howses  
 of relyggyon were brente e destroyed : whi  
 che caused many to flee in to wyldernes  
 se amonge whom the good Bysshop of  
 Wynchestre bryghtwolde fled in to thab  
 baye of glastebury / Where he dayly pra  
 yed vnto almighty god for pees of this  
 Reysame of Englonde / Our blessed lord  
 de sepyenge his mekenes shewed to hym  
 a Byspon / by whiche he was gretly com  
 forted : For in a nyght as he was in his  
 oratorie : he fylle in a swete slombre / and  
 sawe the glorious appostle saynt Peter  
 wyth bryght shynnyng clothes / appie  
 ryng in an hygge place of dygnyte / and



## The lyf of saint Edward kynge

Wyth hym a femely yonge man ryche  
 arrayed in clothynge of a kynge. Whome  
 saynt peter dyde consecrate and enoynte  
 in to a kynge. and commendynge hys  
 chastyte grete: and his clene lyuynge  
 & it was shewyd to this Bysshop ma-  
 ny yeres to fore that this edward sholde  
 regne in the londe. and the bysshop being  
 abasshed of this Byssop despyd of saint  
 peter to knowe the Byssop therof. to who-  
 me saint peter sayd the state of this repa-  
 me. & tolde that the furre and wodenes  
 of the danes sholde cease sone after/ and  
 sayd that al this punysshment was for  
 the synnes of the peple: and god sholde  
 purueye for a peasible kynge whych  
 shall synysse alle the wodenes of hys  
 enemyes the danes: In whos tyme shall  
 be plente of peas/both to the chirke. and  
 to the londe/ & grete haboundaunce of corn  
 and fruyte. And this Reame shall bee  
 prosperous in all thynges / & the people  
 shall be of such condicions. That other  
 londes shall both loue and drede them:  
 The kynges name shall be edward whi-  
 che shall rule all maner thynges to þe ple-  
 syng of god/ And shall ende his lyf in  
 the loue of our lord graciously/ And  
 whan this holy bysshop awoke. he kne-  
 led doune & made his prayers wyth she-  
 dyng of teares/ & thought that peas was  
 not yet reformed/neuertheles he thanked  
 almighty god: that he was certayn/that  
 by goddes grace he shold see it in his da-  
 yes/wherfore he wente aboute and pre-  
 chyd to the peple for to doo penance &  
 our lord shold shewe to vs mercy/ & gy-  
 ue to vs peas & all thynges plentyuous  
 & in this werre was the kynge slayne vi-  
 treson/And he was buryed at glasten-  
 bury. Thenne both his sones were brou-  
 ghte to kynge Canutns the dane to doo  
 wyth them what he wolde/ And whan  
 he sawe them/ he myghte not for pyte flee

them: but sente them ouer the see to  
 slayne there / soo that he myght regn  
 in Englonde peasibly/ Whan the reg-  
 full blood were destroyed / Notwy-  
 dyng they were preserued and kepte  
 ue: And were conueyed to the emper-  
 of rome/ the which kepte them/ tyll sa-  
 edward was made kynge of englonde  
 thenne he maryed tholdest of them to  
 syn of his. by cause of the loue that he  
 had to the kynge Edward/ whiche was  
 vncle to them Thenne had kynge Can-  
 the reble of englonde by stronge hon-  
 alle law and good reble set a spe-  
 in his dayes was fulle moche trouble  
 robbery wyth other grete oppressyon  
 importable charges amonge the com-  
 te: For he dradde no man. except the  
 sones of the kynge: þe were thenne wy-  
 thempour/ wherfor his counseyl wo-  
 that he shold wedde the moder of them  
 med Emme/ to make the more allya-  
 ce bytwene them/ And soone after af-  
 de came in to englonde for to speke to  
 moder/ & anone as he was come ouer  
 see in to this londe/ Erle goodwyn ca-  
 and welcomyd hym. And anone sele-  
 hym by treason er he came to the presen-  
 ce of hys moder/ For whos deeth saint  
 ward made grete sorowe/ & whyles the  
 holy child edward was in normandy/  
 Byd a full good lyf/ haunting of tym-  
 holy chyrche/ And louyd and conuersy-  
 many tymes wyth the compaignie of  
 Relygyous men and specially amonge  
 holy monkes/ And Byd to praye & se-  
 in this maner: O good lord I haue  
 ne helpe but the only: my frendes ben  
 ne fro me/ And they ben become my  
 uersaryes. My fader is deed my breth-  
 ne ben slayne / My moder is wedded  
 my moost ennemy/ And I am left al-  
 ne/ & dayly they seke the moyens to sle-  
 me: but to the lorde I am left pouer:



seche the lord to helpe me that am a fa-  
 cles chylde / for thou somtyme helpedest  
 efrueplously edwyn and of wold / whi-  
 e were exyled and ordeyned for to de-  
 / Thou defendest them only from deth /  
 but also thou good lord restoredest them  
 gayne to theyr owne kyngdomes : O  
 od lord I beseeche the / and praye the to  
 pe me sauf : And brynge me in to the  
 kyngdome of my fader : Thou shalt bee  
 y god. And saynt peter the Appostle  
 y patrone / The relikes / of whom by  
 grace of god : I purpose to vysyte : &  
 honoure in the same place / where they  
 ly reste : yf thou lord sende to me lif hel-  
 oportunitie and space. And whan s-  
 nge Canute had reigned in Englonde  
 y yere / hauing two sones by the sayd  
 mme. that is to witte Harold and har-  
 enoute / he deyde / and whan his fyrste  
 ne had reigned foure yere he exyled hys  
 one moder / and deyde sone after / And  
 ter hym reigned hys broder a lytyll ty-  
 / and deyde also : as our lord hadde or-  
 dynd / theie was engloddelpuerd fro y  
 euous trybute of thraldom of the Da-  
 s : And thenne the lordes & compyns  
 englonde remembred the othe that they  
 ide in the parlement / whiche swaie y  
 dward whiche was thenne in his mo-  
 is wombe sholde be theyr kyuge / And  
 one sente in to normandy for thys ho-  
 chylde Edward : And the lordes and  
 compyns receyved hym wyth greute  
 adnes / And thenne the archebysshop  
 Caunterbury / and thar chebysshop of  
 ke wyth other bysshops dyde conse-  
 te hym enoynted and crownded hym  
 kyng of Englonde. O good lord / what  
 pe and gladnes was thenne in Eng-  
 id / For whan the old felcype of this  
 ide was almoost despayred thenne it  
 as kyndeled agayne by the compynge  
 this blessed kyng saint Edward /

Thenne had the compyns reste and peas :  
 and the lordes & gentyl men reste and ho-  
 nour : & thenne holy chyrche receyved alle  
 lybertees agayn : Thenne was the son /  
 ne lyfte vp and the mone sette in ordre /  
 that is to say. prestes thyned in wysdo-  
 me in holynes the monasterpes flowrid  
 in deuocion by holy Relygyon :

The clerkes gaf lyght and  
 prosperyd in theyr offyces to the plesure  
 of god : the compyn people were content &  
 were joyefull in theyr degre And in this  
 kynges dayes there was noo benym y  
 myght thenne corrupt the erthe wyth pest-  
 ylence / and in the see none outrageous  
 tempestes : and the londe plentuous of  
 all maner of fruytes / And in the clergy  
 nothyng inordynat / & amonge the co-  
 myng peple was no grutchyng : and the  
 renome and fame of this holy kyng saint  
 Edward sprang so merueylously a-  
 bout to other nacions : in suche wyse y  
 all Crysten kinges desyred to haue peas  
 wyth hym / The kyng of fraunce whiche  
 was nyghe of his kyn made wyth hym  
 a generall peas / so that it myght be sayd  
 of hym as it is sayd of Salamon : Alle  
 the kynges of the erthe desyred to see hys  
 face / and to here his wysedome except on-  
 ly denmarke / whiche yet conspyred agai-  
 ste this Reame of Englonde / and what  
 fyl therof : it shal be declared here after mo-  
 re openly / For this holy kyng edward  
 was euer ful of mekeues and of vertue  
 And neuelyft vp by dayne glorie : but  
 euer he remembred the wordes of our lor-  
 de that sayth : I haue sette the Prynce of  
 the peple / but be not therfore lyfte vp in  
 dayne glorie / but be thou amonge them  
 as one of them / He was amonge his  
 hushold men egall and samylper / amon-  
 ge prestes meke and debonayre / To hys  
 peple amiable / and chyerfull / To wret-  
 chys and nedye men. full of compassyon /



## The lyf of saint Edward kynge

And large of almesse geuynge. He was also moche deuoute in the scrupse of god and dyligent to repayre and reede spechyrches that were destroyed by the Danes. And in iugement fulle discrete consyderynge no mans persone but only the weyght of his cause/as wel to the ryche/as to the poure; and he had rycheffe ynough. And his tresour semed comyn to all poure men / his wordes were sadde and dyscrete / and medlyd wyth myrthe / spekynge ofte of Ihesu Cryst the second persone in the trynitye. And of our blesyd lady his moder. And somtyme he spake sharply; and he saue nede correctynge trespassours / gentyll and swete to good men. He was neuer elate ne enhaunced in pryde / noo dyshoneft by glotonye. He wolde not be compellyd by wrothe. ne enclpne for yeste. He despyfed rycheffe and was neuer sorry for losse of worldly goodes and rycheffes. He the more gladd for wyynnynge therof. In suche wyse / that all men merueyled of his sadnes of hym. And aboute the kynge were dyuerse coueytous men / whiche sayde to the kynge how his tresour wasted faste. And yf the Danes come agayne / he hadde not where wyth to defende hym. Wherfor they counseyllled hym to reyse an ayde amonge his comyns / lyke as kynge Canute hadde done dyuerse tymes.

An ayde was thenne cleped the dane gshelte / and they counseyllled to goo in lyke wyse; and he sayd nay. And he wold not agree thereto. Not wythstandynge / they dayly cryed vpon hym; and whan he saue them so importune / and shewed so grette peryles. Thenne at the laste he sayde to them to proue them; Late vs see / how ye wyll doo. And whan they herde that of his owne men / they were ryght gladd; and sent out commissions for to gadre it / and spared no countre but ma

de theym paye in the largest wyse / And whā this money was leueyed & brought in to the kynges tresour. Thenne he brought the kynge thyder for to see it. The kynge thenne standynge a ferre fro it. We the denyll in lykenes of an ape styng vpon the tresour. And sayde what haue ye done / and what money haue ye brought to me / forsoth there shall not a peny be spent to myn vse. But I charge you for to deliuer to eche man his mony agayne / but thereto they were not che looth. And sayd. that they myght dede it in dedes of charyte. Thenne the kynge sayd: god forbode that I sholde spre the goodes of other men. For what messe shold I make with the goodes poure comyns and labourers. See ye not how the deuyll spyteth vpon the hery mony & maketh grette ioye that he hath taken vs in his snare. Wherfore I charge you on payne of deith: that ye deliuer this money agayne. there as ye hadde euery peny. Thenne they obeyed the kynge and repaid it vnto them / of whiche they hadde receyued it. End durst neuer after mooue the kynge to suche matere ne in none other lyke / soo that all the doyes of saint edward was neyther fastyng leueyed amonge his comyns whiche was grette ioye to the reame.

In a tyme the king was seke lyer in his bedde: and ther stode in his chamber a chestre open full of gold and syluer. And a clerke came in supposynge the king had slepte and toke out of it a certeyne somme of money; and wente his wyse. And soone after he came agayne. wold haue taken more: thenne the kynge sayd. forsothe now thou art vniwysely come agayne / for thou haddest suffysently know to fore therfore beware: for the tresourer come / & fynde the / thou art lyke to deye therfore / wherfore yf thou



lyf: flee fast wyth that thou hast.  
 And anon after came the tresorer. and  
 made how of the tresour was torn a wa  
 a grete parte/and sought and enqy  
 dyligently for the theef/ that stole it  
 he kinge seynge the grete trouble & sorow  
 of þe tresorer demaunded him þe cause of  
 heynnes. And whan he had tolde to  
 kyng: the kyng sayd to hym: sorowe  
 more thefor. for peradventure he þe hath  
 ath more nede of it than we. and soo  
 theef escaped and was not pursued  
 er: whan all thynges were quyte in  
 reame the counseill of the londe assem  
 d for to treake for a maryage / for the  
 ng/whych theynge whan it was moe  
 he was grete abasshed dredynge to  
 the tresour of his byrgynne/whych  
 is kepte in a fraple and brutyll bes  
 and what he shold doo or say/he wist  
 e. For yf he shold obstynatly denye it  
 he dradde lest his auolbe of chastyte  
 shold be openly knowen and yf he con  
 tyd thereto / he drede to lese his chaty  
 wherefore he commaunded hym self on  
 to god sayenge thise wordes/O good  
 /thou delyueredest somtyme thre chyl  
 d / fro the flamme of fyre in the chyme  
 and forneys of the clades: And  
 he lorde Joseph escaped with his chas  
 t / fro the wyf of putiphar the holding  
 mantell/And yet by thy mercy he es  
 capid/and good lord by thy Vertu Su  
 sanna was delyuere fro the deth / to the  
 the tolde ynchaste prestes had damp  
 n her to/And by the nyghte lord Ju  
 d escaped whan she hadde slayne ho  
 lones/ And reserued her fro defow  
 l / and escaped wythout hurte/and a  
 ke all other þe hast preseruyd thy bles  
 se moder moost beest and swetest lady  
 seynge bothe wyf and byrgyne/ then  
 n behold on me thy seruaut/ and sone  
 of thy bondmayde that am in grete dre

de. I lyft vp my herte to the beseechynge  
 the that art my lord and thy moder my  
 swetest lady / to helpe me now in this  
 moost nede that I may so receyue the sa  
 crament of wedlok/that I falle not in  
 peryll of my chastyte: and wyth this co  
 dyction in his herte he consentyd to matry  
 mony/Thenne was all the counseyll ry  
 ght gladde/and serchyd for a byrgyne.  
 that were accordyng to his estate/ And  
 amonge all the byrgynes of the londe/Ed  
 dythe daughter of erle goodwin was fou  
 den moost accordyng to hym by her ver  
 tuous condicions/ And her fader made  
 grete meanes to the kynges counseill /  
 for to accomplissh this maryage / By  
 whiche he myght come in the kynges con  
 cepte: And by hys wyf dome for hys  
 grete myght and power he had his entee  
 and whan the maryage was solempny  
 sed and accomplisshed by the holy sacra  
 ment/He and the quene auoxted to liue  
 to gyfte chaste secretly: That noman  
 knewe it but god allone/There was by  
 twene theym a louyng spouseshede wyth  
 out bodely knowyng of dede/ Chaste em  
 bracyng wythout defloracion of byrgy  
 nyte/There was by twene theym verely  
 chaste loue wythout flesshely towechynge  
 and knowyng: Afterward somme of þe  
 reame grutchyd/sayeng/he had taken a  
 wyf by compulssyon agaynst hys wyll  
 of an vnkynde lygnage And wold not  
 knowe his wyf / By cause he wold not  
 bringe forth mo tyrauntes. & this none  
 knewe the very trowth of his chaste lyf  
 whyles he lyued: but the very clenness  
 of his mynde was suffycient wytnes  
 of his chastyte:

¶ It happend on a wythsondaye as þe  
 kyng was crouned att westmestre in  
 his estate/And knelyng made his pray  
 ers deuoutly for the tranquyllyte & peas  
 of the londe/byfore the aulter of the bles



## The lyf of saint Edward

syd Trynnyte: at leuacion of the blessed  
 sacrament: he fell in a softe and demure  
 laboryng / soo that the lordes that were  
 there present awaytynge on hym meruey  
 led greatly: but durst saye noo thyng to  
 hym tyll the seruyse was done / Thenne  
 one that was hardyer than another de  
 maunded of hym the cause of hys la  
 byng. And thenne he tolde to hym / how  
 the danes hadde assemblyd a grete po  
 wer of peple agaynst the reame of Eng  
 lond. And were entrynge in to theyr  
 shippes / And as the kynge of denmark  
 wold haue entryd in to the shyppe / so den  
 ly his strengthe was taken from hym /  
 And so fell in to the see. Bytwene two  
 shippes: and was drownded / By whos  
 deth the people of denmarke and also of  
 Englonde were delpyerd fro synne and  
 paynle / They herynge this merueyled  
 greatly: And sente in to denmark to kno  
 we the trouthe / And whan the messa  
 gers returned / they reported that it was  
 trewe as the kynge had sayd. And that  
 the kynge of denmarke was drownded  
 that same tyme that saint Edward labo  
 red. After this the noble saynt Edward  
 remembryd his auowde and promesse to  
 byschope saint Peter at Rome / whiche he  
 made in Normandy / wherfore he lette cal  
 le his comyns and hys lordes to a coun  
 seyle to fore hym: wherof he comyned  
 wyth them / how and in what maner he  
 myghte departe: and of the gouernaun  
 ce of the reame in his absence what peple  
 sholde bee conuenient for to accompanye  
 hym: And what money sholde suffyse  
 hym and hys meyn. And whan the lor  
 des and comyns herde this they were ful  
 heuy and sorowfull / That he shold depar  
 te from them / And he seyng theyr heuy  
 nesse comforted them. And sayde how  
 that our lord hadde sente to them peas  
 and by his good grace shold contynue

same in his absence: Yet not wythstod  
 dyng the peple requyred him to sende  
 to the pope to be assouled of his auowde /  
 Or elles dylaye it tyll another tyme and  
 the kynge seyng the sorowde and lam  
 tacion of his people / whych wepte and  
 wronge theyr bondes: And as peple  
 mased wythout a defendour and kept  
 comforted them / and graunted tabe  
 styll wyth them / And ordeyned cer  
 ne bysschops for to goo to Rome / and  
 to aske of our holy fader counseyle / how  
 he myght be assouled of this auowde  
 he hadde made to byschope saint Peter / and  
 thenne tharchbysshop of yorke and by  
 shop of wyndchestre and two abbots w  
 dyuerse clerkes / and laye men went  
 to Rome / And whan he came  
 to Rome the pope had made that tyme a  
 grete congregacion of clerkes of diuerse  
 te maysters belongyng to holy chyrche  
 And whan the pope wyst of their com  
 ge: he was right glad and sente for the  
 e the pope had them telle the cause of  
 comynge / and anone seylence was made  
 they exposed the cause of theyr comynge  
 and recited the auowde and the desyre of kyng  
 Edward / the peryll of the reame the tri  
 ble / the drede of the peple / the brekyng of  
 the peas / the clamour of þe poure comyns  
 The ieopardy of the kynge in his absence  
 and the pyteous destruction whiche the da  
 nes had late made by their cruelte and  
 declared the grete deuocion that he hade  
 to byschope the holy appostles Peter and  
 polke. Thenne the pope and the clerge me  
 ueyled greatly / and gaf lawde and prayse  
 vnto almyghty god that he had sente so  
 deuoute and vertuous a pryncce in þe  
 of the world to mayntene by hys wyse  
 dom the crysten fayth / and how drede  
 he was to offende agaynst the holy chyr  
 che: And whan the pope vnderstode  
 how his peple loued him / and how fore  
 fulle they wolde bee of hys departynge



sey merueyllid greet y/and thought he  
y/that he was greetly belouyd of god.  
id was wyth hym in alle his werkes;  
or they salve in him the meknes of da  
id/the chastyte of Ioseph/ and the ry  
s of Salamon And yet he sette noug  
e therby/ Thenne the pope consideryng  
e grete pryelles that myght enslewe bi  
s departyng dispensid wyth hym. and  
forylled him of his auowbe/of whiche he  
it to him a bulle vnder lede: and enioy  
d hym in penaunce to giue the goodes  
at shold haue spent in his pylgrymage  
deces of charite/ and to redeyfe some  
preche of saynt peter/and endow it with  
fufficient lyuelode/ And thenne the mes  
gers receyuid the popes blessing and  
turned in to Englonde/ And cam vñ  
the kyng at Westmestre. And whan  
the kyng vnderstode how he was assoyl  
d of his auowbe: And how they hadde  
redde: he was gladd: and thankid al  
yghth god/and our holy fader: the pope  
The was an holy man a recluse in the  
dyocesse of Worcester: whiche knew no  
yng of the counseyll assemblyd vpon  
gouernaunce of the londe. ne of tha  
we of the kyng/ne of the message sent  
rome/ To whom saynt peter apere in  
nyght/and sayd to him/ how kyng ed  
warde had sent to Rome to be assoylled  
the auowbe that he had made/ whan he  
as beyonde the see / And he hath grete  
conscience by cause his counseyll wyll  
it suffice hym to accomplysh it in goyn  
in his proper persone to come/ wherfo  
thou shalt wyryte to him in my name/  
and giue him knowlege that he is assoy  
d by myne auctorytee fro the bonde of  
s auowbe/ And how he shall haue in co  
aunderment of the pope for his penaun  
to giue such goodes as he hath ordey  
d for his expences to pour me/and to  
ake an new abbey in thonour of saynt

peter: or to repayre an olde one/and to en  
dowe it sufficiently/and write to hym. y  
by the same token that he haas me som  
tyme to his patrone in normandye. that  
he repayre thabbeey callid Thorney in the  
west side of the cyte of London: whiche so  
tyme I halowed myselfe/ And lette hym  
sette therein monkes of good conuersacy  
on/ For fro that place shall be a ladder  
stratching in to heuen. and angellis des  
cendyng and ascendyng/ berpyge vp to  
heuen to our lord the prayers of meke &  
deuoute men/

¶ And to hym that ascendeth by that  
ladder: I shall open the gates of heuin/ly  
ke as our lorde hath enioyned me bi my  
offyce. And I shall lose them that be bo  
unden: and receyue them that ben vnbo  
unde/ All this that thou hast herde of me  
thou shalt wyryte it: and sende it to kyng  
Edward: whiche thenne was many a  
myle thens/ And the messenger that cam  
fro this anker or Recluse: came to the pre  
sence of the kyng the same tyme: that the  
bysshop came fro rome/ And whan the  
kyng had receyuid the lettres that cam  
from rome wyth grete reuerence: and red  
them/ he thanked god/that he was so cle  
rely released of the bonde of his auowbe  
And thenne he commaunded the lettres of  
the Recluse to be redde/ And whan they  
were redde: and salve they were acordin  
ge to the lettres that came fro rome he hu  
bly thanked god/and saynt peter his pa  
trone/and Incontynent dysposed him to  
fulfyll his penaunce/ & began to repayre  
thabbeey that he was assigned to repayre  
by the glorious appostle Saynt Peter  
And gaaf largely almesse to poure peo  
ple/ And fraunchysed alle Englonde of  
the Trybute/ that was vsyd yere to be  
payd to the danes for euermore/

¶ On a tyme whan kyng Edward was  
at Westmestre ther cam to hi a crepil born  
in



## The lyf of saynt Edward

Irelande. Whiche was namyd gilemiche  
 and this crepyll had noo fete/ but wente  
 vpon his hondes & knees/ haupng in ey  
 ther honde a lytill stole to goo wyth/ his  
 legges were bothe bent bakwarde & cle  
 upd to his thyes/ and his toes grew fast  
 to his buttockes/ This crepyll entred bol  
 dly in to the kingis palays/ and came to  
 the kyngis chamber door/ And one Hu  
 lin the kyngis chamberlayn demaunded  
 him sharply what he dide there, to whom  
 the crepyll sayd lette me not I pray you  
 For I must nedes speke wyth the kyng  
 for I haue be out of this londe sixe times  
 to vpyte the holy relyques of the holy ap  
 posle saynt peter to thentent for to be he  
 lyd/ And saynt peter denyed me not but  
 badde me goo in to Englonde / and lette  
 the kyng beere me on his backe in to the  
 chyrche of saint peter/ & thene I shalbe ma  
 de perfyghtly hool/ Whiche thing was told  
 to the kyng by the same hulyn/ and ano  
 ne the kyng had pyte on the pour man /  
 & denyed not/ but took hym on his shoul  
 ders & bare him/ Whom the crepyll beclip  
 ped wyth his foule & scabby hondes and  
 armes/ and soo in bering his sinewes lo  
 sed/ & were retychid out / And of kernels  
 & botches of his face/ and of scurfis ther  
 ranne grete plente of blood. & water on  
 the kyngis clothis/ Whiche was tolde to  
 the kyng/ and also that he was all hool/  
 But the kyng took none hede ther to but  
 baar him to the hie altar/ And there he  
 was set down on his fete/ & was made per  
 fyghtly hool to ride or goo whider he wol  
 but þ kyng wold in no wise haue this mi  
 racle ascribed to hi/ but gaf him a rewar  
 de & bad hym goo to home & thanke god  
 & his holy aposle saynt peter

**I**n the tyme of kyng athelbert whyn  
 he reigned in kent/ & sigebert in myddelsex  
 whiche were conuerfed to the fayth of cri  
 ste/ by saynt Austyn. Whiche Athelberte

made in london in the cytee a noble a  
 ryall chyrche in thonour of saynt poul/  
 Whiche saynt austyn ordeined saynt  
 lyt to be bysshop of that cyte/ Whiche th  
 ge was not satisfyfied wyth that goo  
 dede/ But thought / & also dyde doo n  
 ke a nother chyrche in the west ende of  
 cyte/ Whiche thenne was callyd thorne  
 And now is namyd westmestre/ Whi  
 chyrche he prayed Mellyte for to halowe  
 thonour of saynt peter/ And the nyght  
 before that he had purposed to halowe  
 saynt peter aperted to a fysshhar in tunc  
 and badde him sette him ouer fro stan  
 ce to westmestre/ And he prayed the fy  
 shar to abyde him there tyll he came ag  
 yn/ and he wold rewarde hym for his  
 bour/ And soone after the fysshhar saw  
 saynt peter entre in to the chyrche wyth  
 grete lyghte/ Whiche lyghte endured co  
 tynuell as long as he was in the chire  
 And a certen space after he retourned  
 the fysshhar/ aying him if he had take o  
 mete to ete/ And the fysshhar was so g  
 tly abasshed of the lyght that yssued ou  
 of the chyrche wyth him/ that he durst n  
 speke to him/ To whom saynt peter say  
 Broder drede the not/ I am a man a  
 thou arte/ Hast thou take ony fyssh/ an  
 he sayd naye. for I haue awayted o  
 you all this nyghte/ While ye haue be i  
 the chyrche/ And thenne they entred in  
 the boote/ And saynt Peter commaunde  
 hym to cast oute his nette/  
 And whan he had soo doon/ There cam  
 soo grete a multytude of grete fysshes i  
 to his nette/ that vnneth they myght  
 draue vp the nette for brekynge/

And whan they were comen to the  
 londe. Saynt Peter denyed the fyssh  
 And badde the fysshhar beere the gretest  
 vnto Mellyte bysshop of London/ and d  
 lyuer it to him/ And telle to hym that I  
 haue halowed the chyrche of westmestre



is nyghte. And saye to hym/ that he  
 ye masse therein tomorowh/ And if he  
 ylle not byleue it/ saye to hym whan he  
 metth/ he shall fynde there tokens suffy-  
 ent// And I shall be patrone of þ chir-  
 /and bysite it oostymes/ and here in the  
 chche of almyghty god. the prayers &  
 iorcons of tru crysten peple that prai  
 that place / And take thou the reme-  
 uit of the fyssh for thy labour/ & this sa-  
 saynt peter banissid alway/ Thenne  
 s sayd fyssher merueyllid gretly of the  
 ht that he had seen: And eily by the  
 ough he went to the bysshop myllite  
 London: and deliuer to him the fyssh  
 t saynt peter had sente to hym/ & tolde  
 hym by order/ lyke as saynt peter had  
 ien him charge/ And as ye haue herd  
 ore but the bysshop wolde not byleue  
 yll he cam to westmestre & see the toke  
 for to put him out of doubt. & whan  
 had opened the chirche doo he fonde a  
 se made of sonde/ sw that one side of þ  
 eche into that other: wyth a/b/c/ let/  
 s of grewe: And he fonde also xij cros-  
 made on the walles in diuerse places  
 the chirche/ and thendes of xij candel  
 rost brent oute: And also he sawe the  
 ces that were enoynted wyth holy oy-  
 lliche yet were moyst & apered newly  
 en/ Thenne the bysshop bileuyd this  
 ting verely/ & sayd masse that same da-  
 y in the chirche. & there preched to the pe-  
 p a glorious sermon And declared the  
 g miracle openly/ wherefore the peple  
 g of laude & prayyinge to god/ & to hye  
 g pous apostle saynt peter/ And whā  
 nt edwarde vnderstode that this chyr-  
 ch was of olde tyme halowid by saynte  
 p. & how saynt peter comaūded him to  
 reyre the same chirche: as the lettre of þ  
 use makyth mencion. Soo thenne euer  
 a he had grete deuorcon to the same  
 pce.

And he dyde doo cast down the olde wer-  
 ke/ and dyde doo bylde it by newe / and  
 endowbed that monasterye worthypfully  
 wyth byuelode and Jewellis/ And at þ  
 tyme pope Leo was deed/ and pope Ny-  
 cholas was after hym/ And thenne the  
 kyng to gyue relacyon to hym of his pe-  
 naunce enioyned by leo his predecessour  
 to redefye a monastery of the gloriouse  
 appostle saynte peter/ And sent Alured  
 tharchebissop of Yorke to come wyth o-  
 ther clerkes to enfourme the pope that he  
 had accomplysshyd his penaunce: that is  
 to wyte: both distributed his goodes to po-  
 ur men: and also repayrid a monasterye  
 of saynt peter: And how he had by reue-  
 lacyon what place he sholde repayre: prai-  
 eng him to ratifye and conferm the same  
 whiche pope Leo had done tofore hym:  
 Thenne pope Nicholas considerynge the  
 grete deuorcon and true entent of this cri-  
 stien kyng saynt edwarde: confermyd the  
 bulle of absolucyon: and ratified the fo-  
 undacyon and the statutes of the monas-  
 tery: And gaaf thereto grete and large  
 pryueleges: That who soo euer presu-  
 myd to take away ony mouable or In-  
 mouable goodes/ Or wolde take ony  
 man by force or strength out of that chir-  
 che or of the precinct of that same sholde  
 be accursed by thauctorite of Peter and  
 poull/ to be dampned wyth judas in hel-  
 le euerlasty to lye in payne:

Thenne the messagers retourned agayn  
 fro Rome wyth the lettres of confyрма-  
 cyon/ And whan the kyng sawe the gre-  
 te benyuolence of our holy fader the pope  
 and his fauour and gentylnesse/ geyn-  
 ge to hym by wyrtynge more pryueleges  
 and fredome than he desired Thenne he  
 was full of gladnes & Joye/ and than-  
 kyd almyghty god/ of all his gyftes  
 ¶ On a tyme as the kyng was in the  
 chyrche of saynt peter atte Westmystre/



## The lyf of saynt Ed warde

and was disposed in grete deuocyon/ as his custome was to here masse/ Erle Leofryke kneled behynde the kyng/ & sawe wyth his bodely eyen our lord Ihesu crist betwene the prestes honde. aperyng in the lyknes of a glorious chyld or beauteuous persone/ whiche blessed the kinge w<sup>th</sup> his right honde: And the kyng whiche was gretly comforted wyth the sight bowed downe his hede/ and wyth grete deuocyon and mekenes receyuid þe blessing of our lord/ Thenne the erle arose to telle the kyng/ supposyng that the kyng had not seen it: but he knewe therles entent/ and hadde him stonde styll. For that thou seest I see/ and hym I honour/ And whan masse was doon/ they talkid togyder of theyr visyon/ And they were merueylously refresshid with the gyftes of the holy goost/ and myghte not well speke for joye and wepyng. Thenne the kynge commaunded Leofrike that this vision sholde neuer be vttered openly knowen/ tyll the tyme that they sholde deye: And whan Leofryke sholde depart henc he tolde it in confession to his goostly fader: and made it to be wreten. And that wryting was layed in a chyst amonge other relikes/ And many yerres after whan they were both dede/ wryting was founde and radde/ And thenne the holynes of the kyng was knowen and his mekenes shewed. whiche wolde not it sholde be shewed by their lif for vnglory/

**T**here was a yong woman yeuyn in maryage to a noble man: And not longe after she had twene mysfortunes/ first she was bareyne/ and also there arose vnder her cheke many foule botches and kernels full of corrupt humours/ whiche engendred foule wormes/ and made her flesh to stynke: soo that she was abhominable. and haatfull vnto her husbonde &

to all her frendes / And whan she coulde not be helpe by no medycyn: thenne she put alle her hope and truste in almyghty god/ And wyth many a bytter tere daye and nyghte she besoughte and prayd him to deliuer her fro that repress ease/ or elles to take her oute of this world. And whan she had thus longe continued in prayer/ she was commaunded by a voys in her slepe that she sholde go to the holy kyng Edward. And she wolde wasshe her face wyth his honde: she sholde be all hole/ And whan she awoke she auowed to seke the kyng in his prayse: And thenne she came thider: and made meanes/ that the kynge myghte haue knowlege of her dreame: And whan the kyng vnderstode it: he calld her to hym/ And said yf god wyll that I shold wasshe thy face/ I wyll not refuse it. And calld after water/ And wyth his oghte honde he wasshe her face / And wrode oute the wormes and all the foule blood out of her face: And hadde her tary there or four dayes tyll the skynne myghte couer agayne her dysage/ And thus ke thou god for thy deliuerance.

And whan she was made perfyght school. and her dysage sayr and beautifull: Thenne she fylle downe at the kyngs feet/ and thankid him humbly of her deliuerance. But he forbade her for to gyue any praysing to hym therfore: but hadde her to gyue laude and praysing to god therfore/ For he is the doer/ and not I Thenne she prayed the kyng that he wolde praye to god for her/ that she myghte haue a childe by her husbonde. For she had be longe bareyne: And the kyng promised her soo to doo:

And thenne she returned joyously home to her husbonde: And soone after conceyuid and had a chyld/



herof she thanked god that she was freed of bothe her dysseases.

Saynt poul wyrteth that the holy go gyueth graces dyuersly/ To some he giueth wysdom/ to some conning/ and to some grace to heale and to cure seke peple but this blessed kyng saynt Edward had a specyall grace aboue other in gyng sighte to blynde men/

There was a blynde man well knowen/ whiche herde a boye in his slepe/ that he myght haue of the water that the kyng wyssh his honde in & wash his eyther wyth he sholde haue his sight agayne the next day after/ this blinde man went in to the kyngis palais/ and tolde his dysyon to the kyngis chamberlayne and the chamberlayne tolde it to the kyng. Thenne the kyng sayd that it myght well be an Illusion or a dreme./ Whiche is not alway true: for it hath not been seen that foule water of a synners honde sholde geue sight to blynde men. Thenne sayd the chamberlain that many times dreames haue been founde true as the dreames of Joseph/ pharao; daniel/ and many others. Thenne the kyng in grete humylite went in to the churche on a solempne day with a basin of water. And commaunded blynde men to be brought to hym: and as the kyng wyssh the face of the blinde man/ his eyen were opened/ and he had his sight: and stod alle abasshed looking on the peple as he had newly come in this worlde. And thenne the people prepeared for Joye to see the holynes of the kyng. And thenne he was demaunded how he might see cleerly/ and he sayd ye forsee. And the kyng kneled downe before him sayeng this verse wyth grete deuotion and mekenes/ Non nobis domine non nobis sed nomini tuo da gloriam. That is to say Not to vs lord not to vs but vnto thy name be gyuen glory:

After this the holynes & fame of saynte Edward sprang aboute/ soo that a cytyzen of Lyncolne whiche had been blynde in yeres came to the kyngis palays to haue of the water that the kyng had washed his honde in/ for he beleuid that it wolde heale him. And as he had gotten of that water by one of the kyngis offycers/ he wyssh his face & his eyen wyth: and anone he was restored to his sight/ and was perfectly made hool/ and soo Joyefully returned home: magnifying god & saynt Edward. that he had his sight agayne.

In a tyme there were gathered togider certayn Werkmen to fell downe trees to the kyngis palays at Bruham. and after their labour/ they layd theym downe to slepe in the shadow. And a yongman of that feliship that highliche wyldwyne whan he sholde ryse/ he openid his eyen & myght not see: he wyssh his face and rubbed his eyen: but he myght noo thyng see wherefore he was full of heynes. Thenne one of his felawes ladde him home vnto his hous: and abode soo blynde eyght yere. And at the last a worshipfull woman came to vysite and comforte hym: And whan she knew how he was made blynde/ she badde him be of good cheere: & sayd/ If he wolde vysite ly churches with good deuocyon/ and thenne to haue the water that the kyng had washed his honde in/ and washed his eyen wyth all: he sholde haue his sight agayne. Thenne he was grete comforted/ and gate him a gyde/ and wet and vysited thre score churches wyth grete deuocyon/ and came to the kyngis palays and cryed for helpe: And they that herde him badde hym cease of his cryeng/ but for all that he cryed more & more. And whan the kyng vnderstode it he callid him to him: and sayd Why shold I not sette my honde to helpe



## The lyf of saynt Edwarde

this pour man. though I be vnworthy:  
yf it pleyse god to releue him his sighte/  
And by cause he wolde not be founden  
disobedient to god ne presumptuous: he  
took water/and wyssh his eyen full me-  
kely: And anone he was restorid to his  
sight and saw as clerly as euer he dyde  
¶ Also there was a fayr myracle of in-  
blynde men/and the fourth had but one  
eye: whiche camen to the kyngis palays  
And thenne came one of the kyngis ser-  
uauntes: whiche had pyte on theym/and  
he gate of the water that the kyng hadde  
wasshen his hondes in/ whan he had bes-  
tyd that other blynde man/ And he brou-  
ghte this water to the gate/and tolde thi-  
se pour men how the kyng a lytyll before  
had helyd a blynde man wyth the same  
water: And sayd to theym yf they wol-  
den wasshe theyr eyen wyth good deuoci-  
on: they myght be helyd by goddes gra-  
ce: wyth the same water: and thenne thei  
knelyd down wyth grete deuocyon. and  
prayed this man to wasshe theyr eyen/  
therwyth/ And thenne he made a crosse  
wyth the water vpon eche of thei eyen/  
and besoughte almyghty god to open thei  
ir eyen/ And they all there receyuid their  
perfight sight/ And retournyd in giuyn-  
ge laude and praysing god of their sighte  
giuen to theym. by the merytes of say-  
nt Edwarde:

¶ As the kyng on a tyme satte at the  
table wyth the quene/and her sader Eile  
Goodwyn and sawe how Harold and  
Tostine the two sones of Goodwyn pla-  
yd tofore the kyng/ But at the laste the  
game tourned in to earnest/and they bega-  
n to fyght And Harold took his brother  
by the heer: and drewe hym to the erthe/  
And fille vpon hym in grete anger/and  
wolde haue stranglyd him: but yf he had  
ben lette. Thenne the kyng demaunded  
Goodwyn yf he vnderstode ony thyng

therby/and he sayd naye forsoth/ Thenne  
the kyng said/ye shall see whan the  
me to mannis age: that one of the  
shall flee that other yf he can/ And he  
de whiche is the stronger shall put the  
ther oute of his londe/ Thenne shall  
broder Tostyn come again wyth the  
ge of norway/and holde a stronge ba-  
yle ayenst Harold his broder in eng-  
de: In the whiche bothe the kyng of  
Way & tostyn shall be slayn/and all the  
oost sauff a felwe that shall escape/ And  
the same harolde shall giue hymself to  
naunce for the dethe of his broder: and  
escape: or elles he shall be put out of his  
kyngdom and deye wretchidly:

¶ The king was many tymes mou-  
dyspleysid wyth goodwyn/ for he mu-  
fed the kyngis polver/and attempted the  
kyng in many thyngis/that were br-  
full/ And in all that he myght he labo-  
red to bryng oute of consayte the kyngie o-  
fyns: & frendes that came to him out of  
normandy/ to the intent that he myght a-  
ue all the rule aboute the kyng/as wel  
cretly as outwarde/ And the kyng vnder-  
stondyng his falsnes sayd but litill/  
But on a tyme as the kyng satte at his  
dynner wyth dyuerse lordes and gentyl-  
abolde hym/ One of his seruauntes was  
almoost ouerthrowen. as he smote the  
one fote with that other And yet the  
der foot sauyd all/and kepte hym on his  
fote/whiche thyng gaaf occasyon to the  
kyng to talke to his lordes/ And the  
fete were lykened to two brethren: the  
yf that one were ouer charged/ that the  
sholde helpe and socoure hym/  
Thenne sayd the kyng: soo myghte  
broder haue ben an helpe to me: and as  
portour in tyme of nede / yf he hadde  
ben bytrayed of Goodwyn/ Thenne  
goodwyn heyring thes wordes of the ky-  
gis mouth was sore a ferde and sayd



ye deme that I sholde bytray your  
 lord/ I praye god that this morcell of  
 ye may choke me if I consented to his  
 will: Thanne the kyng blessed the brede/  
 and badde hym ete it/ And the morsel a  
 while in his throte/ & chokyd him/ soo that  
 his breth was stopped: and so deied wret  
 chedly/ Thanne the kyng sayd drawe the  
 sword out of my presence / For now  
 I trefson & falshede apertly:  
 On an efter day whan he had receiuid  
 his lord and was sette at his dyner/ In  
 the myddle of it whan all was scyence he  
 fell in to a smylng/ and after in a sad:  
 wherefore all that were there meruey  
 led gretly/ but none durst aske of hi what  
 ment/ But after dyner duke harolde  
 folowed hym in to his chamber wyth a  
 shop & an abbot that were of his pre  
 counseyle: and demaunded of him the  
 cause of that thyng: Thanne the kyng sa  
 yd whan I remembred at my dyner the  
 grete benefytes of worthyp & dignyte/ of  
 riches/ of drynkes/ of seruantes/ of ar  
 mours/ and of all riches & walth that I  
 had in at that tyme: And referred all  
 my worthyp to almyghty god as my custo  
 me is: thanne our lord opened myn eyen  
 and I sawe the viij sleepers lyenge in a  
 cave in the mount Cellyon beside the cytye  
 of Ephefym in the same forme & manere  
 as though I had be by theim/ and I smyl  
 ed whan I sawe theim torne theim fro  
 the right side to the lyfte syde: But whā  
 I understode what it signified by the sa  
 yd turnyng: I had noo cause to laughe  
 but rather to morn: The turnyng signify  
 eth that the prophesye be fulfilled: that sa  
 yd Surget gens contra gente/ that is to  
 say: people shall aryse agaynst peple: and  
 kyngdom agaynst a nother/ they haue lay  
 d many yeres vpon theyr right syde  
 and they shal lye yet on theyr lyfte side  
 many yeres/ In which tyme shall be grete

batayles/ grete pestilence/ and grete mo  
 rtyr/ grete earthe quakes/ grete hunger. &  
 grete deth thorough all the worlde: Of  
 whiche sayeng of the kyng they gretly  
 merueyld: And anone they sente  
 to the Emperour to knowe yf there be  
 anye suche cytye or hylle in his londe  
 In which suche seuen men sholden slepe/  
 Thanne the Emperour merueylyng sen  
 te to the same hylle/ and there founde the  
 Cave/ and the seuen Martirs slepyng  
 as they had ben dede/ lyenge of the lyfte si  
 de euerychone: And thanne the Empero  
 ur was gretly abasshed of that syghte /  
 And commended gretely the holynes of  
 saynt Edward the kyng of Englonde /  
 which had the spiryte of prophesye/ For  
 after his deth begā grete isurreccions tho  
 rough all the worlde. For the paynemes  
 destroyed a grete parte of Syrie and thre  
 ewe drowne bothe monasteries and chyr  
 ches. And what by pestilence and stro  
 ke of swerde: strates: feldes/ and towncs  
 laye full of dede mē/ The prynce of grece  
 was slayne The Emperour of Rome  
 was slayne. The kyng of Englonde &  
 the kyng of Fraunce were slayne  
 And all the other names of the worlde  
 were gretly troubled wyth dyuerse dys  
 ases/ whan the blessed kyng Edward  
 had lyuid many yeres and was fallen  
 in to grete age/ It happed he came ryd yn  
 ge by a chyrche in Essexe calld Clau  
 ynge which was at that tyme in halou  
 ynge And sholde be dedycate in the hono  
 ur of our lord/ and saynt Johan the e  
 uangelyste/  
 Wherefore the kyng for grete deuocyon li  
 ghte drowne/ and tarped while the chyr  
 che was in halowynge: And in the tyme  
 of processyon/ A fayre olde man came  
 to the kyng & demaunded of hym almes  
 in worship of god & saynt John Euan  
 gelyst/ Thanne the kyng fonde noo



## The lyf of saynt Edward

thyng redy to gyue; ne his amene was not present but took of the ryng fro his fynger: and gaue it vnto the pour man/ whom the pour man thanked and departed: And wythin certayn yeres after ii. pylgrymes of Englonde went in to the holy londe for to visyte holy places there and as they had lost theyr way/ and were gone fro theyr felyshyp: and the nyghthe approached and they sorowed greatly as they that wist not whider to goo/ & dredfore to be peryschid among wyldre bestes At the last they sawe a sayr compaigne of men arrayed in white clothynge wyth two lyghtes born afore theym. And behynde theym there came a sayr auncient man wyth white heer for age / Thenne these pylgryms thoughte to folowe the lyght: and drewe nygh/ Thenne the olde man axed them what they were: and of what regyon/ And they answered that they were pylgryms of Englonde: and had lost theyr felyshyp & way also/ Thenne this olde man comforted them goodly/ and brought them in to a sayre cyte where was a sayr Cenacle honedely arrayed/ wyth all maner of deyntees/ And whan they had well refresshid theym and rested there all nyght: On the morne this sayr olde man wente wyth theym and broughte theym in the ryght waye agayne/ And he was gladd to heere theym talke of the welfare & holynesse of theyr kyng saynt Edward And whan he shoulde departe fro theym/ thenne he tolde theym what he was / And sayd I am John the euangelyst/ and say ye vnto edwarde your kyng/ that I grete hym well by the token that he gaaf to me this ryng wyth his owne hondes at the halowynge of my chyrche / Whiche ryng ye shall deliuer to hym agayn/ And say ye to him/ that he dyspose his goodes / For wythin sixe monethes he shall be in the

joye of heuen wyth me/ where he shall receiue his rewarde for his chastite. and his good lyuinge: And drede ye not ye shall spede right well in your journey And ye shall come home in shorte tyme sauf and sounde/ And whan he had deliuerde to them the ryng/ he departed to them sodenly/ and soone after they came home/ and dyde theyr message to the kyng. and deliuerde to hym the ryng/ And sayd that John the euangelyst sent it to hym/ And as soone as he herde that of me/ he was ful of joye. and for gladnesse lette falle teares fro his eyen: giuyng lode & thankynge to almyghty god/ & to saynt John his auowry/ that he wolde be chesauy to lette him haue knowlege of his departynge out of this worlde

¶ Also he had a nother token of saynt John/ and that was that the two pylgrymes shoulde depe tofore him: whiche thing was prouyd true/ for they lyuid not longe after/ And at the fest of Crystmasse the kyng was seke/ And on the daye of thynnocentes he herde masse in the newe chyrche of westmestre/ whiche he had newly reededyf/ And thenne he giuyng thankes vnto almyghty god/ returned in his chamber sore seke/ there abidynge the mercy of our lorde And all the lordes & tyls & compyns were in grete heynesse whan they vnderstode that the kyng mighte not lyue. remembryng what welthe & prosperite the londe had be in durynge his dayes: and what jeopardy it was like to stonde in after his descees/ Thenne all thynges were commytted to queene whom he louyd specially And she full diligently mynistred to him all thynges necessarye/ And whan he was so feble by siknesse that his naturall heat was almost goon. he lay nygh two dayes in a traunce: as a man that had becomen vniuersally. And whan he came to hymselfe



ayne they that were about hym mer-  
 cled greylly/ For they wende verily þ  
 shold nomore haue spoken/ Notwyth-  
 andynge after he spak wyth an hole  
 wyth these wordes: O thou mercyfull  
 god, that art insynge almyghty in  
 oos power alle thynges ben put whi-  
 chaungest reames and empyres: Yf  
 thynges ben trewe that thou hast the  
 d to me: soo graunte to me space and  
 ngthe to declare them to my people. þ  
 oradventure they gyue the to penaunce  
 may haue grace and foryeuenes:  
 enne almyghty god gaf to hym a ne-  
 stenthe/that passyd all mannys rea-  
 and that myght not wythout myra-  
 / For byfore that tyme he spake soo  
 that for feblenes he myght not well  
 berd / And at that tyme he spake  
 th an hole breste: thysse wordes folo-  
 ng whan I was yonge/and dwelld  
 in Normandye I louyd well the felaw-  
 shyp of good men/for he that spake most  
 gously and goodly. With him was  
 nost conuersaunt/and amonge alle o-  
 ther were tweyne, to whom I dre-  
 moste for theyr honest conuersaoun  
 for the holynes of theyr lyf swete:  
 of theyr maners and theyr comforta-  
 b wordes. Whom I sawe translated  
 in heuen/ For many yeres gone they  
 de: and now they hane appierd to  
 by the suffraunce of god: And haue  
 shed to me the state of my peple/ and  
 at synnes regne amonge them/and  
 at Bengaunce shall be taken on them  
 for theyr synnes/Þrestes haue offendyd  
 for they mynyste the holy sacramentis  
 with vnclene thoughtes & pollute hon-  
 de/ And as an hyrde man and not as  
 a ry sheperdes defende not theyr she-  
 pe fede them/ And as for prynces &  
 g tyls/they ben founden fals and vn-  
 trewe/and felawes so sendes theyre &

robbers of the countree, whiche haue noo-  
 drede of god/ne honours hym/ And trew-  
 lalwe is a burthen to them: and hadde  
 in despyte/and cruelnes moche vsed: and  
 the prelates kepe not ryghtwysnes they  
 correcte not theyr subgettyes, ne teche, ne  
 enforme them as they shold doo. And  
 therefore our lord hath now drawen oute  
 his swerd of Bengaunce to smyte hys  
 peple/this punysshement shall begynne  
 wythin this yere both by swerd and was-  
 tyng this reame pybously. And thenne  
 began I to sygh and morne for the trou-  
 ble that was comyng to my peple/ And  
 sayde yf they wold be touned and do pe-  
 naunce shall they not haue foryeuenes /  
 And god shal blesse them agayn /  
 And it was answerd to me / the herdes  
 of the peple ben so endurate: and so blyn-  
 ded and theyr eerys stopped/That they  
 wyll not here of no correction: ne they be-  
 not moued ne prouoked by no benefay-  
 tes that our lord gyueth them/ Thenne  
 I aydd yf ther were ony remedye that  
 myght attempte the wrath of our lord/  
 To whom it was answerd in thysse wor-  
 des/ A gone tree cutte fro his stock shall  
 be deuyded fro his propre rote the space  
 of thre furlonges/ and wythout mannes  
 honde shall tourne agayn to his olde rote  
 And shall take agayne his stappe/ and  
 floryssheth and bryngeth fourthe fruyte.  
 And whan this is done/ ther may come  
 remedye: And whan this was sayd: thei  
 were sodenly gone out of my syghte:  
 ¶ There was aboute the kynge that ty-  
 me the quene/ Duke Harold her brother/  
 Robert kepar of the palays / and Sty-  
 gande/whiche had defowled hys faders  
 bedde / For whyles Robert tharchebys-  
 shop of Caunterbury lyued/the sayd sty-  
 gande put hym doune/ And came in by  
 symonye, wherefore he was suspended bi-  
 the pope/ And afterward god toke Bens-



## The lyf of saint Edward

geaunce vpon hym/soo that his bely bra-  
ke and his bowellis fylle out. and soo he  
deped wretchedly. This syggande gaf no  
credence to the kynges wordes/ but descri-  
ued it to his age/ and to the feblenes of  
the kyng. And made it but a fantasye  
But other that were better auyfed wept  
and sorowed. and wrange thyr honde/ /  
And sente to our holy fader the pope gy-  
uynge hym Information of the same by  
vpon: And our holy fader wrote Epyst-  
les to england exhortynge the peple to do  
penaunce/ But hys wrytyng prouffited  
not. But whan kyng Harold had bro-  
ken the othe/ that the hadde made to duke  
Wylliam/ therefore he was slayne in ba-  
taille/ thenne they knewe well that the  
prophecie of saint Edward was comen  
For thenne the lyberte of england made  
an ende: And thenne came in bondshyp  
and thraldom / That tyme England  
was all chaunged/ And I vnderstonde  
saint Dunston prophecyed the same trou-  
ble comynge/ and after a certayne tyme  
he promysed confort also wherfore this  
for sayd vpon maye be conueniently  
expownded/ as here foloweth/ The tre syg-  
nifyeth the reame of englande/ whose gre-  
nesse and fayrenesse by tokeneth richesse  
plentyous and honour of England/ of  
whom all worship procedeth. Whiche  
worship had procedeth of the trewe blod  
of the londe: and of the trewe lygnage:  
Whiche descended fro alured/ whom oure  
holy fader the pope crowne d and enoy-  
ned kyng. As for the fyrst kinge of the  
trewe lygne of England/ vnto this ho-  
ly kyng Edward by successyon: The  
tre is cut doune fro the stocke/ whan y  
reame is deuyded and translated from o-  
ne seed or lygnage to another the space  
of thre furlonges/ is the tyme of thre kin-  
ges / that is to saye Harold/ Wylliam  
Conquerour and Wylliam his sone: the

comynge agayne of the tre to the stocke  
wythout mannes helpe/ was whan yn-  
ge Henry the fyrste came in to this re-  
me. not by mannes strengthe: But by  
Very trewe loue of his comyns/ He  
the sappe and the very strengthe/ whan  
he wedded Molde y daughter off ne of  
saint Edward Joyngnge to gyde the  
seed of England and of Normandy  
And by the tre flourysshed/ whan mol-  
de the mpreffe sprange of theyr / And it  
brought forth the fruyte: whan of her cne  
Henry the ii/ And thus this two ple  
were ioyned to gyde: yf this expow-  
on dysplese ony man/ Late hym ex-  
one it better: orels late hym abyde a tyme  
till it be fullfyllid/ soo that the prophe-  
of kyng Edward accorde to the prophe-  
cie of saint Dunston /  
¶ This holy kyng saint Edward  
knowynge that his houre drawe nygh  
Spake to them/ that stode wepyng a-  
bout hym/ and in comfortynge them sayd /  
Forsothe yf ye louyd me/ ye wold pray  
that I shold passe fro this world to be  
fader of heuen there to receyue the Ide  
Whiche is promysed to all trewe crys-  
men: put ye alwaye your wepyng/ and  
spede forth my journey/ wyth prayer/  
wyth holy psalmes / and wyth alme-  
dedes: For though myn enemy the  
fende may not ouercome me in my say-  
yet ther is none founden soo partyghe  
but he wyl assaye and tempte to lette  
to feer hym/ And thenne he commaunded  
the quene to her broder in commendynge  
her vertues vnto his lordes. & declar-  
to theym theyr pure chastyte/ For  
was to hym in open places as his wyf  
And in secrete places/ as his suster/  
And he commaunded also that her do-  
re shold be made sure to her/ and they th-  
came wyth her out of normandy shol-  
be put to theyr choys whether they wol-



byde styll in Englonde. and to be endo-  
wed wyth lyuelode after theyr degree/or  
lyps to retourne agayne in to norman-  
ye wyth a suffycient rewarde / & choos-  
is place for his sepulture in the chyrche  
of saint peter. whiche he had newe biled  
And sayde he sholde not longe abyde in  
his world / And whan he behelde the  
queene/ and sawe her wepe and syge a-  
longe: he sayd to her oftymes. my dou-  
ghter wepe not/for I shal not dye. but I  
shall lyue and shalle departe fro the lon-  
de of deth/And byleue to see the goodnes  
of god in the lond of lyf: And thenne he  
sette his mynde all in god and gaf him  
self holy to the sayth of the chyrche: In the  
hope and promyses of cryst vnder the sa-  
cramentyes of the chyrche: And amon-  
g these wordes of prayssynge he yelde  
up his sperryte vnto god/In the yere of  
our lord M lxxvj whan he had reigned in  
his londe xxij yere and vi monethes &  
xviij dayes. the fourth daye of Jany-  
uer: And as his cosins and his louers  
stode aboute this holy body whā the spy-  
rite was passyd/they sawe a merueyl-  
ous beaute/ & an heuenly syght in hys fa-  
ce/and whan they loked on his naked  
body/they sawe it shyne wyth a meruey-  
lous bryghtnesse/for the clernes of hys  
sprygnyte and thenne they wrapped  
his holy body in pallis: and buryed it wyth  
grette reuerence & worship/ & largely al-  
messe was gyuen for hym/ & all the lor-  
des sperrytuell and temporell were pre-  
sent at the berpenge of hym/ thankynge  
god of the grette benefaytes: & he shewed  
in this londe durynge the lyf of the holy  
saint: and kynge saynt edward/ wher-  
for laude/ glorie and honour be gyuen  
to almyghty god worlde wythout ende:  
Amen:

The xxviii daye after hys berpenge  
here came a crepyll to his tombe to behol

pen of his grette dysease. whiche many ty-  
mes afore hadde receyued almesse of the  
kyngees honde/and he had be wasshen of  
the kyngees honde on cenethursdape Not/  
wythstondynge the myracle of his cu-  
rynge was prolonged by the prouysion  
of god. and not shewed in his lyf tyme.  
by cause that many myracles god shew-  
ed for hym/ In lyke wyse he wold shew  
we after his deth/ This crepyll was cal-  
lyd Rauf/and was a norman born/ and  
the synewes of his arme were shewen  
to gyder/that his feet were drawe vpon  
his buttockis that he myght not goo /

Neither on his feet ne on his knees:  
but sat on an holow beffell in a maner  
of a basyn: drawynge his body after him  
wyth his hondes/ And whan he came to  
the tombe: he besought almyghty god &  
saynt Edward deuoutely: that he myght  
be cured and heled of his dysease. whiche  
in his lyf tyme had moost luyd by his  
almesse/ And whan he had contynued  
a whyle in hys prayers/other peple that  
had compassyon of hym prayed for him  
And at last he lyst hym self vp/and felt  
his synewes losed/ And thenne he aro-  
se vp and stode on his feet/and felt hym  
selfe made parfeghtely hoole for to doo  
what he sholde:

We haue redde of the vertues that sa-  
ynt Edward had in helyng blynde men  
in his luyng: whiche oure lord hath not  
wythdrawe from hym after his deth:

It happed that thyrty dayes  
after his bereng/ There came to his tom-  
be a man whiche had but one eye leding  
after hym syge blynde men eche of theym  
helde other by the skyrte/and all they deu-  
uoutly prayed to god and to saynt Ed-  
ward/that they myght haue theyr syght  
and to be deluerd of the grette myserye  
that they stode in. And moche peple cam  
thider for to see what shold befall of this



## The lyf of saint Edward

thys thing/ And whan they sawe how  
 hercely thys blende men prayed. thenne  
 all the peple beyng moeyd wyth pyte  
 knyled doune deuoutly/ and prayed for  
 theym to god/ and to this holy saynt.  
 And anone as they hadde endyd theyr  
 prayers/ Alle they receyued parfyghe-  
 ly theyr syght: And thenne eche of them  
 that hadde ben blynde loked fast on eche  
 other/ and thought it a newe world with  
 the eche enquired of other/ yf they might  
 see/ and they sayde ye / And all knelyd  
 doune thankyng god full hercely: that bi  
 the merites of saint Edward had resto-  
 red to theym theyr syght parfyghe-  
 ly/ And also to theyr leder whiche had but  
 one eye at his couyng/ And had syght  
 of the blynde eye also. And soo alle they  
 had theyr parfyghe syght/ And after  
 they returned home eche in to his coun-  
 trey gyuyng lawde and thankynges to  
 god And this holy kyng/ after this ha-  
 rold arphage kyng of Norwey/ And  
 Tostyn broder of kyng Harold of Eng-  
 lond/ came wyth a grette nauye & a grette  
 hoste and arryued in humbre / and there  
 made werre entendyng to conqurre this  
 lond/ how be it. the peple began to resyste  
 theym/ but they were not of power to o-  
 uer come theym/ And whan Harold En-  
 der stode this: he resped a grette multitude  
 of peple to wythstonde theym/ Thenne  
 saynt Edward on a nyght appierd to  
 on holy monke / whiche was abbot of  
 Rammesey/ and bad hym goo and telle  
 to Harold that he shold ouercome his ene-  
 myes/ the whiche entendyd to destroye &  
 consume this reame of Englonde/ and sa-  
 ye to hym/ that he drede not: For I shal  
 soo conduyte hym and his host. that he  
 shall haue victorie/ For I maye not see  
 ne suffre this reame of Englonde to be  
 destroyed/ And whan thou hast tolde to  
 hym this he wyll not beleue the: wherfor

thou shalt proue thy dysyon in this ma-  
 ner late hym thynke and sette his mynde  
 on what thyng he wyll/ And thou  
 shalt telle hym: what he thynketh/ For  
 god shal shewe that to the: And thenne  
 he shall gyue credence to thy wordes: And  
 the morn the abbot of rammesey namyd  
 Alexis went to kyng Harold and tolde  
 to hym this dysyon: And how he shold  
 be by the ayde of saynt Edward ouer-  
 come his enemyes / And whan he he-  
 id it fyrst. he supposed that it hadde been  
 fantasie/ And whan he shewed to hym  
 his prey thought/ thenne he gaf say-  
 ther to/ And wente to the batayle/ how  
 be it he was thenne seke in his greyn  
 of a pestylence botche/ And slewe Tos-  
 tyn his brother: And Harold harfage /  
 ryght few or none escaped a lyue fro the  
 bataylle/ wherfore the Englysh men thi-  
 ked god and saynt Edward of theyr  
 victorie/

**I**n the monastery of Westmynster there  
 was a sayr yonge man / whiche was  
 blynde/ whom the monkes had ordeyne  
 to ringe the bellis: And he hadde acostu-  
 me dayly to dyspyte the tombe of saynt  
 Edward wyth certayne prayers/ And  
 on a tyme as he prayed: there he felle  
 slepe/ And he herde a boye that had his  
 goo and ryng to the laste houre / And  
 whan he awoke/ he sawe saint Edward  
 goyng to fore hym lyke a kyng wyth  
 crowne on his hede. and had a meruey-  
 lous lyght aboute hym: And he beheld  
 hym tyl he came to the hye aulter And  
 thenne he sawe hym nomore/ ne the ligh-  
 t/ But he hadde his syght euer after/ tyl  
 his lyues ende/ And thenne he tolde bi-  
 to the monkes how he was heled/ And  
 hadde his syght agayne by this myra-  
 cle/

**O**f the deposicion of saint Wulfstan.  
 And how he was restored agayne/ whan



William conquerour had gotten all Eng  
land: and hadde it vnder his power/ the  
he began to medle wyth the chyrche: &  
the aduys of lanfrank the holy bys  
hop saint wulstane was chalenged: &  
was not able of lettrue ne of conning  
to occuppe the reame and offyce of a  
bysshop: And was callid to fore Lan  
franke: and wylled hym to resygne by  
the consente of the kynge/ to the said lan  
franke archbysshop/ that a man of gret  
connyng myght occuppe the dygny  
ty: To whom wulstane sayde Forsothe  
I knowe well that I am not wor  
thy to haue this dygnyte ne am not suf  
ficient to occuppe so grette a charge:  
for I knowe well myn vnconnyng  
at suche tyme/ whan I was elect thereto  
that I was compellyd by our holy fa  
ther the pope and by good kynge edward  
and syth it pleyfth thy counseylle that  
I shall resygne/ I shall gladly resygne  
it not to yow/ but to hym: that compell  
ed me to take it/ and theñ he departed  
contynel fro tharchbysshop lanfrank  
and wente strayte to the tombe of saint  
edward wyth his crose in his honde: &  
sayd to saynt Edward as he hadde  
benne ben a lyue / O thou holy and  
pyssyd kynge/ thou knowest well that  
tooke this charge on me agayne my  
self: but by constraynt of the pope and  
the. I obeyed to take it/ And it now soo  
that we haue a newe kynge/ newe la  
wes. and gyueth newe sentences. in re  
mouyng the of thyng errour for soo moche  
as thou gauest it to me/ symple and vn  
connyng man. and me for the presump  
tyon that I wold consente to take it.  
that tyme thou myghtest well haue ben  
wylled: For thou were a freyell man/  
but now thou art ioynd to god/ where  
thou mayst not be deceyued/ thou ga  
uest to me the charge: And to the I here

resygne it agayne: And wyth that he  
feyged his staf in to the harde stone of his  
tombe sayeng: take this/ And geue it to  
whome it pleyd the/ And the hard sto  
ne/ that laye vpon his tombe resoluyd bi  
miracle: And receyued his crose / or pas  
torall staf and helde it soo faste/ that it  
myght not be taken out by mannes hon  
de/ And anone he dyde of thabgtye of a  
bysshop/ and dyd on a cool / and stode  
amonge the monkes in suche degre as  
he dyde to fore er he was bysshop.  
And whan worde came: and was re  
ported to theym: that hadde consentyd to  
his resygnacion / they merueylid grette  
ly. and were all abasshed: And some of  
them wente to the tombe: and wold haue  
pulled out the staf but thei conde not moe  
ue it/ And whan tharchbysshop Lan  
franke herde therof: He commaunded to  
Gudulf bysshop of rochestre to goo and  
fetcche to hym the pastoralle staf: But  
whan he came/ he sette honde on it: And  
pullid at it/ but the stone helde it soo fast  
that he myght not moeue it. Wherefore he  
was fore abasshed and came to Lanfran  
ke and tolde to hym of this myracle/  
Thenne the kynge and lanfranke were  
abasshed. And came bothe in theyr perso  
nes to see this thyng. And there made  
theyr prayers/ and after wyth grette reue  
rence / Lanfranke assayed and  
sette honde on the staf for to haue pullid  
it out but he wold not moeue / Thenne  
the kynge and the archbysshop were so  
re aserde and repented theym. And sente  
for to fetcche wulstane. whome they founde  
amonge the monkes/ And brought him  
tofore the kynge and tharchbysshop /  
Who anone knelyd doune & ayid forye  
uenes/ & wulstane mekely kneled down  
& prayd them not so to do to hym/ & hum  
bly & mekely pardoned them: & prayd  
tharchbysshop humbly to blysse hym:  
¶ in



## The lyf of saint Edward

Thenne lanfranke wente to this holy  
 man wulstan and sayde. Broder: thy ry  
 ghtfull sympleypte hath ben but lityll set  
 by emonge vs/bnt our lord hath made  
 thy rightwisnes to thyne lyke as a day  
 sterre but broder we haue trespaced and  
 erryd in Jugyng the good to be euyl/ &  
 the euyl good/but our lorde god hath a  
 repyed the spyryte of saint edward/ whi  
 che hath made voyde all our sentences / &  
 thy symplenes is allowed to fore god /  
 Wherefore come hyder to thy kyng & ou  
 rys saint Edward/and receyue agayne  
 thy staf whiche he hath denyed to vs / for  
 we suppose he wyll delouer it to yow. the  
 ne wulstan the seruauit of god mekely  
 obeyed with grete reuerence vnto tharche  
 bysshop/and wente vnto the tombe whe  
 re as the staf stode fast fixed in the stone  
 And knelyng doune sayng. O blessyd  
 saint of god: I here mekely submytte  
 me to thy sentence/to whom somtyme þ  
 gauest and chargest me vniworthy wyth  
 this staf yf it soo pleyse the that thy old  
 sentence abyde / Thenne restore to me a  
 gayne this pastoral staf/ And yf it ple  
 se to the to chaunge it/soo shewe to vs to  
 whom thou wyllt shall take it/ And this  
 seyde/ he sette his honde humbly & wyth  
 grete reuerence on the staf/And anone þ  
 harde stone resoluyd. and lette the staf to  
 goo out/as it hadde ben softe erthe or cla  
 ye/ And whan they that stode aboute  
 hym sawe this grete myracle they wept  
 for joye/in gypunge out largely teeres  
 and aydd hym foryeuenes gypung lau  
 de and prayfeng vnto almyghty god: &  
 to this holy kyng saint Edward/ and  
 euer after kyng wylliam had grete de  
 uoucion to bysyte the Tombe of his co  
 syn saint Edward/And dyd grete coste  
 toward the makynge of his shryne/

¶ How his holy bodi was found incor  
 rupt many yeres after. After this my

racle was shewed: ther was moche to  
 kyng of his holynes/ And the deuocion  
 of the peple encreaced dayly more and  
 more. so þ there were many dyuerse  
 shypfull persones that desyred to see his  
 holy body/ For some sayde that it lay  
 corrupt & some sayde nay. & in this  
 ke stryf they gate lycence of thabbot  
 bert to see it. and whan the day was  
 that this holy body shold be shewed / he  
 came thyder many worshipful men and  
 wymmen of Felyggon/ amonge whome  
 came Gundulf bysshop of Rouchestre / &  
 this was fyve and thyrty yere after  
 berpene: that they opened his tombe  
 whan the stone was remeued/they fo  
 te a merueylous swete sauour that as  
 the chyrche was replete therof/as though  
 an odour aromatike had flowe out of  
 tombe / And they founde the palle that  
 lay next his body as hoole and as fayne  
 as it was whan he was buryed / And  
 whan the palle was take of: they dre  
 forth his armes/they moued his fingers  
 and his toes / and they were holynge  
 hoole/as they had be newly buryed:  
 And in his fleshe was founden no co  
 rruption / but it was fayre and fressh  
 colour/pure & bryghter than glas whi  
 ter than snowe: And it semed a body  
 glorified / And they fered to dyscou  
 his bysage/but Gundulph whiche was  
 hardyer than another wyth deuocion  
 honde his hede/And the fyrst that app  
 ryd was the fayr hoor here of his hede  
 thenne he thought to take somme ther  
 for a relyque. And wy  
 reuerence & drede plucked ther at: but  
 coude none haue out/for they were as  
 ste as they were whan he was a lyue /  
 Thenne sayd thabbot/ Gader suffre hy  
 to lye in rest/& attempte not to mynne  
 sh that our lord hath so longe preseruy  
 & kept hole. Thenne the palle in whiche



holp body was wrapped was taken  
pape: and another of the same balure  
was sette/ and the holy body layd therein  
poueryd agayned his tombe wyth full  
reuerence: abydyng the grete resur  
rection.

How vengeaunce was shewed to a  
damoyelle that blasphemed saynt Ed  
ward. In the Cyte of London there was  
a noble woman whiche was ryght con  
ting in sylke werke: whiche was desy  
re toembrauoure certayn garnementes  
the countesse of gloucetter whiche the  
was ponge/ lusty: fressh and newely  
dressed/ & wold them haue made in short  
pace/ & whan the festful day of saint ed  
ward approached/ this noble womā was  
troubled in her mynde / for she drad  
thyndygnacion of the grete lady/ yf  
her garmentes were not redy att tyme  
/ & also she dradde to werke on þ day  
of saint edward. for it was bothe synfull  
derelous: Thenne she sayd to a ponge  
damoyel. that was felawe wyth her. &  
cought in the same werke/ what thyn  
ye best now. Eytter to dysplese this  
dy or ellys this good saint Edward:

And she answered is  
not that Edward whom the chorles  
the cōttee worthyp: as he were a god  
to she sayde yet more/ what haue I to  
wyth hym/ I wyll no more worshype  
m/ than yf he were a choile/ theñe this  
noble woman was sore abasshed and  
poueryd wyth her that said suche wordes  
blasphem to this holy saint And she  
to bete her for to be in peas/ and she of  
wardnes blasphemd hym more and  
ore: & thenne sodenly she was smytton  
wyth a palsey/ so þ her mouth was dra  
wen to her eye/ & also she had lost her spe  
e & foomyd at mouth lyke a bore/ And  
unted: her teeth to gydre merueylously  
was sore punysshed in al her membris  
And whan this noble woman salde

this. she was full heuy that she had beten  
her by cause almyghty god had so punis  
shed her: & wept full bytterly: and whan  
it was knowe in þ cyte/ her neyghbours  
came some for to comforte her / & some to  
woundre vpon her so lyeng/ and thenne  
there came a worthypfull man to dysyte  
her. & cōseylled that she shold be carped  
by water vnto þ shrin of saint edward  
& to praye to god there/ that by the mery  
tes of the holi saint edward he wold she  
be some myracle for her/ & whā she was  
so brought thyder moche peple prayed for  
her: but they had not theyr entent anone  
but abode in their prayers tyl mydnight  
that matynes began. & thenne they pra  
yed the monkes to praye for her: And  
whan they had done matynes: they came  
to the shryne also. & prayed for this da  
moyel whiche lay there in full grete pay  
ne & torment: & whan the holy monkes  
had prayed for her a good whyle. theñe  
this damoyell arose vp all hool. and de  
maunded why they wept/ & made so mo  
che sorowe. & whan they salde her mouth  
in his ryght place and all her membris  
restored agayne/ they were full of joye: &  
gaue laude and thankynges vnto almy  
ghty god and to this holy kyng & con  
fessor saint edward/

How a monke was heled of a feuer  
quartane. In thabbaye of westmynstre/  
there was a vertuous monke and con  
nyng named Sylbert whiche was sore  
deyed wyth a feuer quartane fro the mo  
neth of Iupll to crystemas/ And consu  
med lyke a drye ymage. wherfor he pray  
de god to relece his payne or take hym  
out of this world / And on crystemasse  
nyght. he toke herte to hym / and wente  
to matyne wyth his brethern: And he  
herde the gospel holl a lytyll chyld was  
born and gyuen to vs fro the fader of he  
uen: whos moder was pure vergyne/ he



## The lyf of saint Edward

hadde soo grete deuotion that his mynde was rauysshed wyth so grete Joye that he felte no dysease two dayes after: and after tho ii dayes the feuer came agayn and vexed hym contynuelly vnto the fest of saint edward/ which is allwaye in þe bygyle of the epyphanye: and that day in the hygge masse tyme he came to the tombe of saint edward/ and fylle doune plat in grete deuotion/ and wepyng said thus/ O thou my lord & my kynge how longe wylt thou forgete me. how longe shal I suffice this payne how longe shalt thou tourne thy face fro me. where ben al the grete myracles that our faders haue tolde to vs done in their dayes/ thou hast holpen many straungers: but me that am in thy owne chyrche thou forgetest/ and closest to me the gate of thy pyte wolde god that I myght depe. I am nourysht in payne / And maye not depe: my lyf is fowle to me/ but I can haue no ende/ And I desyre deth and can not haue it what shall I stryue wyth the / But I beseeche the good kyng/ laudable pryncer: and swete patrone/ mooue thy howellis of mercy on me: yf it please the gyue me helthe or ellys late me depe anone/ And amonge thysse wordes the tere brake out of his eyen / and sobbynges fro his herte/ that he coude not speke wyth his mouth: but wyth his affection/ And whan masse was done/ he arose vp fro prayer all hole: and felt all his membrs merueylously refresshed wyth a newe strengthe/ And entryd in and axed after mete and drynke and anone he felte himself that he hadde receyued agayne his strengthe/ And euer after he was moued wyth grete deuotion vnto the glorio9 saynt Edward by whose merytes he was deliuerd fro his sekene and dysease/ And in lyke wyse a knyght named Gyrn was helyd that same daye/ & ye

re after of the feuer quartayne. which a me that same daye vnto the thyrne: and herde the same monke: that had soo ben led/ which thenne was pryncer/ made a sermon in which he told of the myracle how he was hole/ And after the sermon this knyght thought he wold not cease: but deuoutly prayd this holy saint tyme were hool/ and abode there prayenge se that daye and nyghte followinge till the monkes came to matynes whome he payed to praye for hym/ And whan the hadde prayed a good whyle he felte himself made parfeghtly hole / And then he wyth al the peple gaue thankinges to our lord almyghty god and saynt Edward for his deliuerance/

¶ Also a nonne of berkynge/ that had ben seke viii monethes & nyght consumed alwaye had a dysion on a nyght by which she vnderstode þe she shold go to saynt edward/ & be hole/ & she makynge her prayers to saint edward/ & at suche a tyme as her sekene came/ she entryd in to the oratory/ & said the viii psalmes & letan & whan she dyd so twyes/ all her payne was gone/ & was made parfeghtly hole/ & thanked almyghty god. which by the merytes of saint Edward had helpe her. & soone after came to westmynster pylgrymage/ & there dyd shewe this miracle/ & told how she was made hole / Also ther was a monke of westmynster which was accustomed to saye euery daye viii psalmes in the worship of god and saint edward/ which monke was greued wyth thre maner sekene: for he had on his arme a congelacion of bloode in manere of پوستome / he hadde also in his breste a straitnes that vnnethe he myght draue his breste/ Also he hadde in his foot a merueylous swelling. and a grete that he myght not goo / but wyth grete payne/ And whan the yerly feeste was halloved / He salve his brethern



he to the chyrche at mydnight for to rin  
the bellis: And he was right fory that  
myght not doo the same: Notwithston  
ng he payned hymself and went thy  
e/and said the vii psalmes/ And whā  
had done & salw his brederi ring meri  
he sayd in his prayer to saynt edwar  
O thou my good king I beseech the to  
aye for me / th at I may haue strength  
doo as I see my brederi doo/for I com  
ptce me fully to thy myght/ And I by  
ue verely that thou wylt suffice me noo  
nger in this grete dyssease/ And whan  
had made an ende of his prayers: he a  
os up: and went to the bellis for to rin  
them: And anone the postume of his  
me brake/ And whan the foule mater  
as out/ he felt hymself hool of that dysse  
e/ Thenne his moost payn was in his  
est/ and he went agayn to pray and to  
ue thankynge to god/ and to saynte  
warde of the delyueraunce of his postū  
e/ And there he prayed full deuoutly  
at he myght be delyuerde of the dyssease  
his brest: And whā he aroos fro prai  
he felt his hert made all hool fro the se  
nes that he had in his brest/ Thenne he  
t noo dyssease but on his foot/ And  
han he came among his brederi in the  
apstour/ he tolde them how he was deli  
ed fro theyne of his siknesses: & whā  
y salwe him: they merueyled greely/ &  
ought almyghty god & saynt edward  
at he myght be delyuerde of that dysseas  
in his foot/ And at nyght whan he  
ent to his bed/ he put himself holly in the  
crytes of saynt edwarde. And whan  
arous he felt noo payn/ but put down  
s honde to his foot to fele how it was  
he felt th at the swellng was gone: he  
x out of his bed: and tolde to his bre  
en wyth full grete joye howe he was  
ade perfightly hool: as euer he was/  
enne they all were ful gladd/ & went

wyth him to the chyrche to geue thankyn  
ges & prayfinges to almyghty god & to  
his holy confessor saynt edward for thi  
se myracles & for his delyueraunce fro the  
h siknesses/ Wherefore god be praysed in  
his seruaut wythout ende/ Amen.

Here foloweth of saynt Luke the  
Euangelyst. And first of his name



**L**uke is as moche to say  
as rising or enhaunsing  
hymself/ Or luke is sayd  
of light/ he was reysing  
hymself fro the loue of þ  
worlde: & enhaunsing in  
to the loue of god/ And he was also ligh  
te of the worlde/ for he elumyned thynpū  
sall worlde by holy predicaciō. & herof sai  
the saynt matthew: mathei quinto/ ye be  
the lyght of the worlde/ the lyght of the  
worlde is the sonne/ And that light hath  
hezt in his sete or sege/ & herof saith eccle  
siasies þ xxvi chapter: the sonne rising in  
th: worlde



is in the right highe thynges of god/He hath delyte in beholdyng. And as it is sayd Ecclesiastes vndecimo/The lyght of the sonne is swete. And it is delytable to the eyen. to see the sonne/ He hath swyftnes in his moeyng as it is sayd in the seconde book of Esdras the fourth chapyter/The erth is grete/and the heuen is hie/ And the cours of the sonne is swyfte. and hath prouffte in effecte/ for after the philosopher man engedrethman and the sonne/ And thus luke had hynnes by the loue of thynges celestyall/delectable by swete conuersacyon; swyfte by feruent predycacyon; And vtilyte & prouffte by conscripcion and writyng of his doctryne.



Luke was of the Nacyon of Syrie/and anthypoche/en by arte of medycyne. And after some he was one of lxxij disciples of our lord/ Saynt Iheromme sayth that he was discypyle of thappostles and not of our lord: And the glose vpon the xxv chapyter of the book of Exodi signefyeth that he joyned not to our lord when he preched/ but he came to the sayth after his resurrection; But it is more to be holden that he was none of the lxxij dyscyples/though some holde opinyon that he was one/ but he was of right grete perfection of lyf/ & moche well ordeyned as towarde god And as towehyng his neyghbour. as towehyng hymself; and as touchyng his offyce/ And in signe of this four maners of ordenaunces/he was discreuid to haue foure faces. that is to wyte. the face of a man/ the face of a lyon; the face of an oxe/and the face of an egle/ And ech of this bestis had four faces/and four wynges: as it is sayd in Ezechyell the fyfth chapyter/ And bi cause it maye the better be seen/lete vs yma-

gyne some best that hath his hede four square/and in euery square a face:/for the face of a man be tofore/and on the right side the face of the lyon/and on the left side the face of the oxe;and behynde the face of the Egle/ And by cause that the face of the egle appered aboue thother the lengthe of the necke;therfore it is sayd/that this face was aboue;and esche of these four had four penne/ For whiche euery best was quadrate as we maye magyne. In a quadrate ben four cornes and euery corner was a penne/ By these four bestis after that saintes sayen signefyed the four euangelystes/of which ech of them had four faces in writyng that is to wyte of humanyte/of the passion/of the resurrection/and of the iudgement. how be it this thynges ben synguler to synguler/

For after saynt Iheromme Matthe is signefyed in the man For he was syngulerly moud to speke of thumanyte of our lord: Luke was fygured in the oxe For he deuyfed aboute the presthode of our lord Ihesu cryst: Marke was figured in the lyon/ For he wrote more clerly the resurrection / For as some sayen the falsnes of the lyon ben as they were dede vnto the thyrde dayer but by the bringeng of the lyon they ben reysed at the thyrde day/ And therfore he began in the cryng of predycacyon: Johan is fygured as an Egle. whiche fleeth hiest of the four/ For he wrote of the dymyngte of Ihesu cryst For in hym ben wreten four thynges. he was a man borne of the vyrgin/he was an oxe in his passion/a lion in his resurrection;and an Egle in his ascencion And by this four faces it is well shewed/that Luke was rightfully ordeyned in this four maners/ For by the face of a man it is shewed that he was rightfully ordeyned/ as towehyng his neyghbour



whiche he oughte by reysyn teche him draw  
 in by debonayre: and norysse him by  
 exaltat: For a man is a best resonable  
 creature/and lyberall: By the face of an  
 oxe it is shewed that he was rightfully  
 ordeyned: as to lychyng god/ For in him  
 the eye of vnderstandyng behelde god by  
 contemplacyon: and the eye of his desire  
 was to hym by thought or effecte / And  
 his age was put alwaye by new conuer  
 syon: The egge is of sharpe sighte/ soo  
 that he beholdeth well wythout mounge  
 his eye the rage of the sonne. And  
 whan he is merueyllous high in thapre  
 he seeth well the smale fysshes in the see  
 he hath also his becke moche croked/ soo  
 that he is lette to take his mete: he shar  
 peth it/ and wheteth it apens a stone: &  
 maketh it couenable to the vsage of his  
 bynyng/ And whan he is rosted by the  
 te sonne: he throweth hymself down bi  
 ete force in to a fontayne: and taketh  
 away his olde age by þe herte of the sonne  
 and chaungeth his fethers / and taketh  
 away the darkenes of his eyen: By the  
 face of the lyon it is shewed how he was  
 ordeyned as to lychyng hymself/ For he  
 is noble by honeste of maners/ and  
 by conuersacyon: he had subtyllte for  
 to eschewe the liggynge in alwaye of his  
 mynes/ And he had suffraunce for to ha  
 vyte on them/ that were tormented  
 by affliction: The lyon is a noble best:  
 he is kynge of bestis/ he is subtyll/ he  
 faceth his traces and stepps with his  
 talle whan he fleeth/ soo that he shold not  
 fouden/ He is suffryng/ for he suffreth  
 the quartayne: By the face of an oxe/ it  
 shewed how he was ordeyned as to  
 lychyng his offyce/ that was to wryte the  
 gospel: For he proceeded morally/ that is  
 sage by moralyte: that he began fro the  
 natyvyte and chyldhode of Ihesu cryst/  
 And soo proceeded lytill and lytill vnto

his last consummacyon/ He began dys  
 cretly/ And that was after other two e  
 uangelystis: that yf they had lest ony  
 thyng: he sholde wryte it/ And that whi  
 che they had sufficiently sayd / he sholde  
 leue/ He was well manarde/ that is to  
 say well lerned and endued in the sacre  
 fices and werkes of the temple: as it ap  
 peryth in the begynnyng. in the mydle. &  
 in the ende: The oxe is a moralle best  
 and hath his foot clouen/ by which is de  
 scripyon vnderstonen: and it is a best sa  
 credysable / And truly holwe that luke  
 was ordeyned in the foure thynges it is  
 better shewed in the ordenaunce of his ly  
 fe/

**¶** First as to lychyng his ordenaunce  
 vnto god: after saynt Bernarde he was  
 ordeyned in thre maners/ that is by affec  
 cyon and desire/ by thought and Inten  
 cyon: thaffecyon oughte to be holy. the  
 thought clene/ And entencyon rightfull  
 He had thaffecyon holy/ for he was full  
 of the holy goost: lyke as Iheromme say  
 eth in his prologue vpon luke/ he wente  
 in to Bithynie full of the holy goost/  
 Secondly he had a clene thought/ for he  
 was a virgyne in body/ and mynde / In  
 which is noted clenness of thoughte  
 Thyrde he had rightfull intencyon / for  
 in all thynges that he dyde he soughte the  
 honoure of god. And of thys two laste  
 thynges it is sayd in the prologue vpon  
 thactes of appostolis/ he was without sin  
 ne: and abode in virginyte. And this is  
 to lychyng the clenness of thought: he lo  
 uyd best to serue our lorde/ That is to the  
 honoure of our lorde/ This is as to lychin  
 ge the rightfull Intencyon. Fourthly he  
 was ordeyned as to lychyng his neygh  
 bour/ we ben ordeyned to our neyghbour  
 whan we doo that we oughte to doo/ Af  
 ter Richard of saynt Victor: there ben iii  
 thynges that we owe to our neyghbour/



## The lyf of saynt Luke

that is our power: our knowlege: and our will, and let the fourth be put to/ that is: all that we may do. Our power in helping hym/our knowlege in counselling him/Our will in his desires/and our dedes in seruyces/As touching to the fourth/saynt Luke was ordeyned/ For he gaaf first to his neyghbour, his power in aydinge: and obsequyes/ And that appereth by that he was joyned to poull in his tribulacions/ and wolde not departe from him: but was helpinge hym in his preachinges/ lyke as it is wroton in the eppistle of poul in the seconde chapter to thymothee sayeng: Luke is only wyth me. In that he sayth only wyth me/It signefieth that he was an helper as that he gaaf to hym comfort: & ayde And in that he sayd only: it signefieth that he joyned to hym firmly And he sayd in the eyght chapter to the corinthiens. He is not allone: but he is ordeined of the churche to be felawe of our pylgrimage/ Secondly he gaaf his knowlege to his neyghbours in counselles/ he gaaf themne his knowlege to his neyghbour whan he wrote to his neyghbours þe doctrine of thapostles: and of the gospelle that he knewe/ And herof he bereth hymself wytnes in his prologue sayeng/ It is myne aduys/and I assente good theophyle to wyte to the right well of the begynnyng by order. soo that thou knowe the trouthe of the wordes/ of whiche thou arte taught/ And it appereth well that he gaaf his knowlege in counselles to his neyghbours by the wordes that Iherome sayth in his prologue/ that is to wyte/ þe his wordes ben medicyne vnto a seke soule. Thirde he gaaf his wille vnto the desires of his neyghbour/ And that appereth by that: that he desireth, that thei shoulde haue helth perdurable/ lyke as poul sayth to the colosences / Luke the secke sa-

lieth you: that is to saye/ thinke to haue helth perdurable/ for he desireth it to you

Fourthly he gaaf to his neyghbours dede in theyr seruyces: And it appereth by that/ that he supposed that our lorde should be a straunge man: and he receyuid hym in to his hous, and dyde to hym all the expence of charyte / For he was felawe to Cleophas whan they went to Emmaus/ as some say: And Gregory sayth in his morallis that ambrose sayth: It was another of whom he nameth the name Thirde he was well ordeyned/ as touching hymselfe. And after saynt Bernard thre thynges there ben that ordeyn a man right well as touching hymselfe and makyth him holy. that is to lyue soberly/ and rightfull labour: & a debonaire wyte/ And after saynt bernarde ech of these thre is deuoyded in to thre. that is to lyue soberly yf we haue compaynably contynently/ and humbly Rightfull wyte he is/ yf he be rightfull: dyscrete: and fruytfull: Rightfull by good entencion: discrete by mesure/ and fruytfull by edificatione The wyte is debonaire / whan our sayth felth god to be souerayn good: that his purffaunce we byleue/ that our infirmyte be holpen by his power/ our norauce be corrected by his wysdome. And that our wyckidnes be dyffaced his bounte/ And thus sayth Bernard In all these thynges was saynt Luke well ordeyned/ He had first sobre liuyng in treble maner: For he lyued continently: For as saynt Iherome wytnes of him in the prologue vpon luke/ he had neuer wyf ne chylde. he lyued compaynably: and that is signefied of him where it is sayd of him/ and cleophas thoppinpon afor sayd / Two dysciple went that same daye/ & cetera/ Felishe is signefied in that he sayth he dysciple



at is to say well manerd/ Thirdly he li  
d humbly/ of whiche humblite is shew  
of that he expressid the name of his fe  
to Cleophas and spake not of his ow  
name And after thoppingon of some  
ke namyd not his name for mekenes  
econdly/ he had rightfull werke and de  
and his werke was rightful by enten  
/ And that is signefied in his collec  
where it is sayd Carnis mortificatio  
in iugiter in corpore suo pro tui nomis  
more portauit He bare in his body mor  
tification of his flesh for the loue of thy  
me/ he was discrete by attemperaunce  
and therefore he was figured in the for  
of an oxe. whiche hathe the foot clouē  
whiche the Vertue of discrecion is ex  
pressed He was also fruitfull by edifica  
on/ He was soo fruitfull to his neygh  
bours/ that he was holden most deere of al  
/ Wherefore ad Colocenses quarto he  
is callyd of thapostle moost dearest: Lu  
ke the lorde saleweth you:  
Thirdly he had a meke wyte/ for he by  
gd & confessid in his gospel god to be  
veraynly myghty/ soueraynly wyse/ &  
veraynly good / Of two the fyrst it  
is sayd in the fourth chaptyre: They alle  
were abasshid in his doctryne: for p wor  
d of him was in his power: And of the  
second it apereth in the xviij chaptyre whe  
re he saith. there is none good/ but god al  
one / Fourthly and last he was right  
fully ordeyned: as folowynge his offyce:  
whiche was to write the gospel/ and  
this appereth that he was ordeyned by  
gode that the said gospel is enoblysshid  
with moche trouth. It is ful of moche pro  
fite/ It is embelysshid wyth moche ho  
nour/ and auctorised by grete auctoryte/  
It is fyrst enoblysshid wyth moche tro  
uth / For there ben thre trouthes: that is  
of right wysnesse/ and of doctryne  
of lif is concordance of the son

de to the tongue: Trouth of right wysnes  
is concordance of the sentence to the cau  
se: And trouth of doctryne is concordanc  
ce of the thyng to the vnderstandynge/  
And the gospel is enoblysshid by thys  
treble Verite: And that this treble Ver  
te is shewd in the gospel: Luke sheweth  
that ihesu crist had in hym this treble Ve  
rite: And that he taughte it to other. and  
sheweth that god had this trouth by the  
wytnesse of his aduersaries/ And that  
sayth he in the xxvii chaptyre/ Master  
we know well/ that thou art true/ and te  
cheste and sayst rightfully/ that is the Ver  
ite of the doctryne: but thou techest in trou  
the the waye of god/ that is the trouth of  
lyf/ For good lyf is the way of god:  
Secondly he sheweth in his gospel/ that  
Ihesu crist taughte this treble trouth  
Fyrst he taughte the trouth of lyf the whi  
che is in keepynge the commaundementes of  
god: whereof it is sayd: thou shalt loue  
thy lorde god/ Doo that/ And thou shalt  
lyue. And whan a pharisee demaunded  
our lorde. what shall I doo for to possede  
the euerlastynge lyf. And he sayd. know  
est thou not the commaundementes Thou  
shalt not slee/ thou shalt doo noo thefte/  
ne thou shalt doo noo aduoultry  
Secondly there is taughte the Verite of  
doctryne: wherefore he sayd to some/ that  
peruerced this trouth the enleuenth chapi  
ter. Woe be to you pharysees that tithe p  
peple/ &c. and passe ouer the Jugement  
and charite of god/  
¶ Also in the same/ Woe be to you wy  
se men of lawe / whiche haue taken the  
cure of seyntce/  
Thirdly is taughte the trouth of right  
wysnesse where it is sayd: yelde ye that  
longeth to the mypouer/ And that ye owe  
to god/ And he sayth in the nyntene cha  
ptyre. They that ben myne enmyes/ and  
wylle not that I regne vpon them/ brynge



## The lyf of saynt Luke

them better/and flee them tofore me :  
 And he sayth in the viij chaptyr. Where  
 he speketh of the dome / that he shall saye  
 to them that ben reproued / departe from  
 me ye that haue done wyckidnes /  
 Secondly his gospel is ful of moche pro  
 uiffye. Wherof poull: and himself wryte :  
 that he was a leche or a phisicien /  
 Wherfore in his gospel it is signefied / þ  
 he made redy for vs medycyne moost pro  
 uiffytable /  
 There is treble medycine/curpynge: prefer  
 uynge/ & amending/ and this treble medi  
 cyne sheweth saynt luke in his gospel/ þ  
 the leche celestyall hath made redy. The  
 medycine curpynge is that whiche cureth þ  
 maladye: & that is penaunce. Whiche ta  
 kyth away all maladyes spirytuell:  
 And this medycyn sayth he/that the cele  
 styall leche hath made redy for vs/whā he  
 sayth. Sele ye them/ that ben contryte of  
 herte: And preche ye to the captiues the re  
 myssion of synnes: And in the fiftth cha  
 ptyr he sayth/ I am not come to calle þ  
 Just & true men/ but the sinners to pena  
 unce. The medycyne amending is  
 that encreaseth helth/ And that is the ob  
 seruacyon of counseyll/for good counse  
 yll maketh a man better and more persy  
 te/ This medycyne sheweth vs the heuen  
 ly leche/ Whā he sayth in the eyghthene  
 chaptyr: Selle all that euer thou haste &  
 geue to pouer men : The medy  
 cyn preseruatif: is that whiche preserueth  
 fro fallynge/ And this is the schewynge of  
 thocasions to synne. and fro euyl com  
 panye: And this medycyn sheweth to vs  
 the heuenly leche/whā he sayth in the viij  
 chaptyr. Kepe you fro the mete of þ phar  
 rysees/ And there he teacheth vs to eschew  
 the companyes of shrewdes and euyl mē  
 Or it may be sayd that he sayd: Gospelle  
 is replenysshid wyth moche prouiffye/  
 By cause that alle vertue is contayned

therein: And herof sayth saynt ambrose  
 Luke compryseth in his gospel alle  
 vertues of wysdom in his historye/whā  
 segne the natyuite/ Whā he sheweth  
 Incarnacyon of our lorde to haue be  
 de of the holy goost/ But dauid en  
 ned naturall wysdom/whā he sayd:  
 de oute the holy goost. and they shal  
 created/ And whā he enseyned derke  
 se made in the tyme of the passion of  
 su crist. and tremblng of the erth/ And  
 the sonne had wythdrawen her lyght  
 rayes/ And he taughte moralyte whā  
 he taughte maners in his blessidnes  
 taughte resonable thynges whā he  
 yd/ He that is true in litell thynges  
 is true in grete thynges/ And wyth  
 this treble wysdom / the mysterpe of  
 tryngte ne of our sayth may not be. It  
 is to wyte wysdome naturall/ Resona  
 and moralle/ And this is that saynt  
 ambrose sayth/  
 Thyrddly his gospel is embelysshid and  
 made sayr wyth moche honeste/ soo that  
 the stile and maner of spekynge is more  
 honest and sayr/ And thre thynges  
 conuenient to this that some men haue  
 in his dyctes honest and beaute/ the  
 the saynt austyn teacheth/ that is to wyte  
 that it please that it apere and moue: that  
 it pleyse: he oughte to speke ornatly/ that  
 it apere that he oughte to speke apertly  
 it moue that he speke feruently:  
 And this maner had lukas in wrytynge  
 & in prechinge/  
 Of ij the fyrst it is sayd in the eyght ch  
 ptyr. to the Corynthiens. We sent wy  
 hym a brother/ the glose/ Barnabe or  
 ke/ Of whom the prayng is in all ch  
 ches of the gospel:  
 In this that he said the prayng of hi  
 is signefied that he spake ornatly: in th  
 þ he said in al churches: it is signefied þ  
 spake apertly/ & þ he spak feruently it ap  
 red



whan he sayd/ Was not thenne our herte  
 prenyng wythin vs in the loue of Ihe  
 u whan he spake wyth vs in the waye  
 Fourthly his gospel is auctorysed by  
 auctoryte of many sayntes. What mer  
 uelle was it though that it were auc  
 torysed of many/whan it was auctory  
 sed fyrst of the fader: Wherof Iheromye  
 sayth in xxxi chapyter. Too the dayes  
 shall come our lorde sayth/ I shall make  
 newe couenaunt wyth the hous of Is  
 rael & of Iuda: not after the couenaun  
 t that I made wyth theyr faders / But  
 this shall be the couenaunt sayth our lor  
 d/ I shall gyue my lawe in to the bow  
 els of theym / And he spekyth playnly  
 to the letter of doctryne of the gospel:  
 Secondly it is enforced of the sone. For  
 he sayth in the same gospel. the one and  
 the twentyest chapyter/ Heuen and erth  
 shall passe: and my worde shall not peris  
 h/ Thirde he is enspired of the holy  
 goost. Wherfore saynt Iheromme sayth  
 in his prologue vpon luke/ he wrote this  
 gospel in the parties of achaye by thad  
 deusment of the holy goost/ Fourthly  
 was tofore fygured of the angels: for  
 was prefigured of the same aungell /  
 of whom thapostle sayth in the viii cha  
 pter: I sawe the angell fleyng by the  
 sides of heuen/ And had the gospel per  
 durable/ This is sayd perdurable/ for it  
 was made perdurable that is of Ihesu cris  
 t/ Fyftly the gospel was pronounced  
 by the prophetes. that ezechiell the prophe  
 t pronounced for this gospel: whan he  
 sayd that one of thise bestes shall haue the  
 re of an ope: Wherfore the gospel of lu  
 ke is signefped/as it is sayd tofore /  
 And whan Ezechiell sayd in the secon  
 d chapyter/that he had seen the book that  
 was wreten wythoute and wythin: In  
 hyche was wreten the lamentacion son  
 / By this book is vnderstonde the gos

pell of Luke that is wreten wythin/ for  
 to hyde the mysterpe of profoundnesse/  
 And wythout for the sheweng of thycto  
 ry/ In whiche also ben conteyned the la  
 mentacyon of the passion: the Joye of h  
 Resurreccō. and the woo of the eternal  
 dampnacyon/ as it appereth the vi cha  
 pter. Where many woes ben put /  
 Sixtly the gospel was shewed of the Vir  
 gyne/ For the blessed Virgyn mary kep  
 te and helpe diligently all thise thinges  
 in her herte/as it is sayd Luce secundo to  
 the ende that she sholde afterwarde she  
 shew them to the wyrters. as the glose sa  
 yth: that all thynges that were doon and  
 sayd of our lorde Ihesu crist: she knewe  
 and receyved them in her mynde/so that  
 whan she was requyred of the wyrters/  
 or of the prechers of the Incarnacyon /  
 and of all other thynges she myghte ex  
 presse them suffyciently lyke as it was  
 doon/and were in dede/ Wherof saynte  
 Bernarde assigneth the reason why the  
 angell of our lorde shewed to the blessed  
 Virgyn/the conceyuing of Elizabeth  
 The conceyuing of Elizabeth was shew  
 ed to mary by cause of the comyng now  
 of our sauour /and now of his messa  
 ger/that came tofore him.  
 The cause whi she receyved the ordynan  
 ce of thise thynges was by cause that she  
 myghte the better shewe to wyrters and  
 prechers the trowth of the gospel/ This is  
 she that fully fro the begynnyng was in  
 struct of the celestyall mysterpes/ And  
 it is to be byleuyd that the Euangelys  
 tes enuyred of her many thynges And  
 she certefyed them truly/ And specyalli  
 h blessed luke had recors to her: like as  
 to tharke of the testament And was cer  
 tefyed of her many thynges:  
 And specyally of suche thynges/as ap  
 percyueth to her / As of the Salutacy  
 on of the angell Gabryell: Of the



## The lyf of saynt Luke

Natiuptye of Ihesu Cryste: And of suche other thynges/as Luke spekyth oonly Seuenthly the gospel was shewed of the appostles: For luke had not ben wyth cryste in all his actes and myracles/therfore he wrote his gospel: after that thapostles that had ben present shewed and reported to him like as he sheweth in his prologue sayeng: lyke as they that had seen him fro the begynnynge: and had ben mynisters wyth him/and herde his wordes enfourmed and tolde to me: And by cause it is acustome in double maner to be wytnesse/ It is of thynges seen/and of thynges herde/therfore sayth saynt augustyn/ our lorde wolde haue two wytnesses of thynges seen/ they were Iohan: & Mattheu/ And two of thynges herde and they were Marke/and Luke / And by cause that the wytnesse of thynges seen ben more ferme/and more certayn than of thynges herde/therfore sayth saynt augustyn. the two gospels that ben of thynges seen ben sette fyrst & laste And thother that ben of heryng ben set in the myddle/lyke as they were the stronger and more certayn of and by the other tweyne/Eyghtli/this gospel is merueylously approuid of saynt poule: whan he bryngyth the gospel of Luke to the consyrmacyon of his sayenges/and dyctes wherof saynt Iheromme sayth in the booke of noble men/that some men haue suspectyon that alway whan saynt poule sayth in his epyssles. Secundu euangeliu meum: that is after my gospel: that is spgnesyed the volume of luke. And he aprouid his gospel/whā he wrote of him Secundo ad Coryntheos octauo: of whō the laude and praysynge is in the gospel in all the chyrche /

**I**t is redden in the storye of Anthypolys that the cristen men that were beseged of a grete multitude of turkes: and dide

to them many myscheues: and were mented wyth hunger and yll happe/whan that they were playnly conueyd to our lorde by penance: A man ful of cleynes in whyte bestymentes apper to a man that wook in the chyrche of our lady of Trypolin: And whan he demanded him who he was. he said that he was Luke: that came fro antioche. wher our lorde had assembled the chualry of uen: and his appostles for to fyghte his pylgryms agens the Turkes/ Thenne the crysten men enhardyed themselves/and dyscomfyted all the cost of the Turkes /

**H**ere foloweth the lyf of saynt Crisauunt/ And fyrst of his name And of saint Daria And of his name/

**C**RISAUUNT is sayd. A growen/and multiplied of god/ For whan his fader naturall wolde haue made him to sacrefy Unto thyddolles: god gaaf to him force & powere to contrary agaynsaye his fader. and yelde hymself to god: Daria is sayd of dare. to gyue of dya/whiche is asmoche to say as dyne/ For she gaaf her to two thynges / First wyll to doo euyll/whan she hade wyll to dralwe crysaunt to sacrefyce to yddolles/ And after she gaaf her to good wyll: whan crysaunt had conuerted her to god

**C**RISAUUNT was sone of a right noble mā: that was named polyme/whan the fader salwe / that his sone was taughte in the sayth of Ihesu Cryste: And that he wolde no wythdralwe him thesro: and make hym doo sacrefyce to thyddolles he commaunded



at he shold be closed in a stronge holde /  
 and put to hym v maydens for to wyth-  
 alyve hym wyth blandysshyng & sayre  
 ordes / and thenne he prayed god that  
 shold not be surmounted wyth no fles-  
 chly desyre of thysse euylle bestes: and a-  
 lone thysse maydens were soo ouercome  
 wyth slepe. that they might not take ney-  
 er mete ne drynke. as longe as they  
 were there: but assone as they were oute  
 they toke bothe mete and drynke / And  
 the darya a noble and a wyse byrgyn  
 the goddesse besta arayed her nobly  
 wyth clothes / as she had ben a goddesse  
 and prayed that she myght be laken en-  
 tre in to Crisfaunt: And that she wold re-  
 store hym to thydolis and to hys fader /  
 And whan she was comen in / Crisfaunt  
 reuiewed her of the pryde of her besture / &  
 he answered: that she had not done it for  
 pryde / but for to draue hym to the sacre-  
 duse to thydolis: and restore hym to hys  
 fader / And thenne Crisfaunt reuiewed  
 her / by cause she worshypped them as god-  
 des / for they had ben in theyr tymes euyl  
 and synners and haunted compyn wym-  
 men: And darya answered. the phylosophy-  
 ches felte the elementes bi the names of  
 men. And Crisfaunt sayde to her / yf one  
 worshype thetthe as a goddesse / And a-  
 nother ete and laboure thetthe as a chor-  
 der or a plough man. To whom gyueth  
 thetthe most / It is prouyd that it gyueth  
 more to the plough man than to him that  
 worshypeth it / And in lyke wyse he said  
 of the see. and of other elementis. And  
 bene Crisfaunt & darya conuertid of him  
 coupled them to gyder by the grace of  
 holy goost / And sayned to be ioynd bi  
 carnall maryage: and conuerted many  
 thet to our lord / For claudyng / whyche  
 hadde been tourmentour of them / they  
 conuerted to the fapth of oure lorde with  
 theys wyf and chyldren / and many other

knyghtes and after thys crisaunt was  
 enclosed in a styngyng prysyn by the  
 commaundement of Numeryne. But the  
 stench was anone turned in to a ryght  
 swete odour and sauoure: And Darya  
 was brought to þ bordel but a lion that  
 was in the Amphipatre came and kepte  
 the dore of the bordelle. And thenne there  
 was sente there a man to desfloure & cor-  
 rupte the byrgyne / but anone he was ta-  
 ken of the lyon. And the lyon began to  
 loke on the byrgyne / lyke as he deman-  
 ded what he shold doo wyth the captyf /  
 And the byrgyne commaunded that he  
 shold not mysdo hym. but late hym goo /  
 And anone he was conuertyd. and ran-  
 ne thorough the cyte. And began to crye  
 that Darya was a goddesse: And then-  
 ne hunters were sente thider for to take  
 the lyon / And they anone fylle doune to  
 the feet of the byrgyne: and were conuer-  
 tyd by her. And thenne the prououst co-  
 maunded to make a grete fyre wythin  
 thetthe of the bordelle / Soo that the lyon  
 shold be brente wyth Darya / And the  
 lyon consyderynge well this thynge dreed  
 and wyngye toke lycence of the byr-  
 gyne: and wente whider he wolde wyth-  
 out hurtynge of ony body: And whan  
 the prououst had done to Crisfaunt and  
 Darya many dyuerse tourmentis: and  
 myght not gryue them: at the last they  
 beynge marped wythout corrupcion were  
 put in a depe pitte / and throwen on them  
 erthe and stones / And so were consecra-  
 te martyrs of cryste:

Here foloweth the passion of  
 enleuen thousand virgins and xv  
 thousand men /



## The lyf of saint Ursula



**T**he passyon of enleuen thousand Virgyns was halowbed in this manere: In brytany was a Crysten kynge named Notus or Manrus whiche rege dreyd a doughter named Ursula: This doughter shone fulle of merueylous honeste/wysedome and beaute: And her fame and renomme was born all aboute / And the kynge of Englonde whiche the kyng was ryght myghty / And subdewed many nacions to his empyre herd the renomme of her and sayde: that he shold be well happy / yf this Virgynne myght be coupled to his sone by maryage / And the yonge man had grete desyre and wil to haue her. And there was a solempne embassad to the fader of Ursula: and promysed grete promesses / and sayde many fayre wordes for to haue her / And also made many menaces / yf they returned

happily to theyr lord / And thenne the kynge of brytayne beganne to be moche angursshoue / bi cause that she that was ennobleysshed in the fayth of Ihesu chryst shold be wedded to hym that adoured dollis: by cause that he wysse well / she wolde not consente in noo manere / And also by cause he doubted moche the cruelte of the kynge. And she that was dyspynely spyrred / dreyd so moche to her fader / that she consented to the maryage by such a condycion / that for to solace her: he shold sende to her fader y Virgyns. and to her selfe And to theym ten other Virgyns he shold sende to eche a thousand Virgyns: shold gyue to her space of thre yere for to dedycate her Virgynyte / And the yonge man shold be baptyfed / and in thys thre yere he shold be enformed in the fayth sufficiently: soo that by wyse counseyll / by vertue of the condycion made / he shold wythdrawe fro her his courage. But this yongeleng receyued this condycion gladly. and hasted his fader / And was baptyfed / And commaunded all that Ursula had requyred shold be done / And the fader of the Virgynne ordeyned that his doughter whom he moost lound / and the other that had nede of comforte of men / seruyse. ordeyned in their company good men for to serue them / Thenne Virgynne came fro all parties / And men came for to see this grete compaignie / And many Bysschops came for to goo wyth theym in theyr pylgrymage / Amonge whome was pantulus Bysshop of basyl. whiche wente wyth them to rome / And returned fro thens wyth theym and receyued martyrdom: Saint Gerasyne quene of sepeple whiche had made of her husbonde that was a cruell tyraunt a meke lambe / And was suffer of morpce the bysshop of darpe moder of saint Ursula / To whom the fader of saint Ursula had syg-



fped by secrete letters/She by thynspiration of god putte her self in the waye  
 wyth her foure doughters Babylla/Ju-  
 ana/Victoria/end Aurea/and her ly-  
 all sone Adryan/whiche for loue of his  
 sisters wente in the same pylgremage/  
 and left all in the honde of his owne  
 me/and came in to brytayne: And sai-  
 d ouer see in to Englonde/ And by the  
 counseyll of this quene, the Virgyns we  
 gadred to gydre fro dyuerse reames/  
 and she was ledar of them. And at  
 last she suffred martyrdom wyth the  
 and thenne the condycion made/ al thin-  
 gs were made redy/thenne the queene she  
 d her counseyll to the knyghtes of her  
 compaigne: And made them alle to swe-  
 this newe chynalre. And thenne be-  
 n they to make dyuerse playes and  
 games of bataylle/as to renne here and  
 there/and sayned many maner of pla-  
 ys/ And for all that they lefte not theyr  
 reposes/ And somtyme they returned  
 this playe at mydday: and somtyme  
 nethe at euenfonge tyme/ And the  
 lons and grete lordes assembled them  
 to see the fayre games and dysportes/ &  
 had joye and playfure in beholding  
 them and also merueyll: and at the laste  
 an Ursula had conuerced all thys Vir-  
 gins into the fayth of Cryst, they wen-  
 t all to the see/ And in a space of a daye  
 they sayled ouer the see/ hauyng so good  
 londe that they arriued atte a porte of  
 calenamed till: & fro thes cam to colein  
 where an angell of our lord appieryd to  
 Ursula: and told her that she shold retour-  
 ne agayne the hole nombre to that pla-  
 ce and there receyue the crowne of mar-  
 tyrdome. And fro thens by the monyey-  
 o of the angell: They went toward ro-  
 me. And whan they came to Wasple-  
 they lefte there theyr thynghes/ and went  
 to Rome a fote/ At the comynge of who

me the pope Ciriacus was moche gladd  
 by cause he was born in brytayne / and  
 hadde many cosyns amonge them And  
 he wyth clerkes receyued them wyth alle  
 honour / And that same nyght it was  
 shewed to the pope that he sholde receyue  
 wyth them the crowne of martyrdom:  
 Whiche thinge he hydde in hym self / and  
 baptysed many of theym that were not  
 thenne baptysed/ And whan he sawe ti-  
 me couenable whan he had gouerned y  
 chyrche one yere/ & yj wekes: and was  
 the xij pope after peter: he purposed to fo-  
 re all the peple/ and shewed to theym his  
 purpoos. And resygned hys offyce and  
 his dygnyte/ But all men gaynsayd it  
 and specially the cardynallis. Whiche  
 supposed that he trespassed leynge y glo-  
 ry of the papacye/ And wolde go after  
 this folysse Virgyns/ but he wold not a-  
 gree tabyde/ but ordeyned an hooly man  
 to occuppe in his place: whiche was na-  
 med ametus/ And by cause he lefte the  
 syege apostolyque agaynst the wyll of  
 the clergie/ the clerkes put out his name  
 of the Catholique of popes/ and alle the  
 grace that he had gotten in his tyme/  
 This holly compaigne of wymmen made  
 hym for to leue it: And thenne two selo-  
 prynces of the chynalre of Rome may-  
 myen: and Affrican sawe thys grete  
 compaigne of Virgyns / and that many  
 men & wymen assembled to them: doub-  
 ted that crysten relygion shold moche be  
 encreaced by theym. Wherefore they requy-  
 red dyligently of theyr dyage. And the  
 ne sente they messagers to Julyan theyr  
 Cosyn pryncce of the lynage of the Du-  
 nes/ that he shold bringe his hoost again-  
 ste theym. And shold assemble at coleyn  
 And there byhede them/ by cause thei we-  
 re crysten. And the blessyd Cyprike ys-  
 sued out of the Cyte of Rome wyth thys  
 blessyd compaigne of Virgyns: And



## The lyf of saint Virgula

Vincenc preest Cardynall: and Jaques  
that was come fro brytayne in to anty  
och: And hadde holde there seven yere þ  
dygnyte of the Bysshop. whiche thenne  
hadde vyspyed the pope/ and was gone  
oute of his Cyte/ And helde compagne  
wyth thysse Byrgyns / whan he herde of  
theyr compynge/and suffryd martyrdom  
wyth theym. And maurice bysshop of  
Leuytayne the Cyte/uncle of babylle &  
Julyan: and folarius/ Bysshop of lu  
cence wyth supplyce Bysshop of rauen  
ne. whiche thenne were come to Rome .  
put theym in compagne of thysse Virgins  
Ethereus the husband of Ursula aby  
dyng in Brytayne was warned of our  
lord by a vysyon of an Angell . that he  
sholde exorte his moder to be Crysten:  
For his fader deyde the fyrst yere that he  
was crystened/ And Ethereus his sone  
succeeded after hym in his regne . And  
thenne whan thysse holy Virgyns rebour  
ned fro Rome wyth the Bysshops. Eu  
thereus was warned of our lord that he  
shold anone aryse and goo to mete his  
wyf at Coleyn. and there receyued wyth  
her the crowne of martyrdom. the whi  
che anone obeyed to admonestementis dy  
uyne/ And dyd do baptysse his moder. &  
came wyth her: and his lityll suster. flo  
rence/ thenne also baptysed/ and wyth þ  
Bysshop Element . metynge the hooly  
Virgyns/ and accompanied theym vnto  
martyrdome/ and Marculus Bysshop  
of grece/and his nece Constaunce dou  
ghter of Dorothe kyng of Constantyno  
ple/whiche was maryed to the sone of a  
kyng/ but he deyde to fore the weddyng  
And she auowed to our lord her virgy  
nyte/they were also warned by a vyspo  
and came to Rome/and joyned them to  
thysse Virgyns vnto the martyrdom/  
And thenne all thysse Virgyns cam wyth  
the Bysshops to Coleyne . and fonde þ

it was besyged wyth the Hunes/ And  
whan the Hunes sawe them: they be  
to renne vpon theym wyth a grete cr  
arage lyke wolues on shepe. and sle  
all this grete multytude . And wh  
they were alle byshed / they came to  
blessyd Ursule: And the prynce of  
seyng her beaute soo merueylous wa  
basshed/and began to comforte her By  
the deeth: of the Byrgyns/ and promys  
to her to take her to his wyf/ And wh  
she hadde refused him/ and despyed h  
at all/ he shotte at her an arrowe/ and  
ced her thorough the body/ And so acco  
plyshed her martyrdom. And one of  
Byrgyns/whiche was named Corda  
was sore aferd: and hyd her self alle the  
nyght in a thyppe. But on the morn  
suffred deeth by her free wyll: And  
ke the crowne of martyrdom. And  
cause the feest was not holde wyth the  
ther Virgyns/ she appierd longe af  
to a recluse/ and commaunded hym th  
the next daye folowynge the feest of  
Byrgyns/ her fest shold be remembryd  
They suffred deeth the yere of our lord  
xxxviii. But somme holden oppynyon  
the reason of the tyme sheweth / that th  
suffred not deeth in that tyme: For Ce  
le ne Constantynople were thenne no  
ames: But it is supposed that they su  
fred deeth longe tyme after: whan Co  
staunt was Emperour . And that  
Hunes & gothes enforced theym aga  
ste Crysten men in the tyme of the em  
our Marceyn: that reyned in the yere  
our lord foure hundred lii/ It is to be  
remembryd that amonge thysse vi thous  
sand Virgyns were many men/ For the  
pope Cyriaque and other bysshops: and  
Ethereus kyng wyth other lordes and  
knyghtes hadde moche peple to serue  
And as I haue ben enformed in Cole  
that there were men besyde wyemen th



like tyme suffered martyrdomes fyften  
thousand/Soo the nombre of this holy  
multitude as of holy Virgyns and men  
re xxvj m/To whom late vs praye  
our lord that he haue mercy on vs:

**T**here was an abbot that impetred  
habbesse of the place where thysse holy  
virgyns reste in Coleyn. A body of one  
of thysse Virgyns/and promysed that he  
shold sette it in his chyrche in a faire shi  
of syluer/But whan he hadde kepte  
it yere vpon the altier in a chesse of tre  
and in a nyght as the abbot songe ma  
rie: the sayd Virgynne descended fro the  
chess bodely. And enclpynd honoura  
to fore the altier / & wente thorough  
choer/seeunge all the monkes whiche  
were therof sore abasshed / And thenne  
the abbot ranne/and fonde it alle voyde &  
thynge therein/thenne the abbot wente  
to Coleyn/and tolde to thabbesse all the  
ynge by ordre: Thenne wente they to  
the place where they hadde taken the bo  
dy: And fonde the same there agayne/  
and thenne thabbot requyred pardon:  
and prayed thabbesse that he myght ha  
ue agayn the same body or another: pro  
myssynge ryght certaynly to make haste  
a precious thryne/But he coude none  
gaine in no manere /

There was a relygyous monke: whi  
ch had grete deuotion to thysse holy Vir  
gyns: and it happed / that he was on a  
ye seke/and sawe a right fayre noble  
womman appiere to hym/and demaunded  
of hym yf he knewe her. And he was ad  
muyrled of this vysyon / and sayd he  
knewe her not: And she sayd I am one  
of the Virgyns: to whom thou haste su  
ch grete deuotion. And therof thou shalt  
haue a reward/yf thou saye xj thousand  
pater nosters / for the loue and honoure  
of vs: we shall come vnto thyne ayde/ &  
conforte at the houre of thy deeth/. And

thenne she vanysshed awaye: and he ac  
complysshed the requeste as soone as he  
myght/And anone after he dyd doo cal  
le his abbot/ and dyd hym to be eneled/  
or enoynted/And as they enoynted him  
he cryed sodenly/make ye place to the ho  
ly Virgyns/and goo out of the waye/ yf  
they maye come to me/And whan thab  
bot demaunded hym/what it was: and  
what he mente. He tolde to him by ordre  
the promesse of the Virgynne/Thenne alle  
they wythdrew theym a litell after: and  
soone came agayne: And founde hym  
departed out of this world vnto our lor  
de/Thenne late vs deuoutly gyue laude  
and praysynge vnto the blessyd Tryny  
te/and praye hym that by the merites  
of this grete multitude of martyrs he  
wold forgeue & pardone vs of our syn  
nes/that after this lyf we may come vn  
to this holy compaignie in heuen Amen.

### Here foloweth the lyues of saint Crispyn and Crispynyan



**I**n the tyme whan the furi  
ous persecucion of Cristen  
men was vnder Dyoclesi  
an/and maxymyan to gi  
de regnyng/ Crispyn &  
Crispynyan born at Ro  
me of noble lynnage/ cam wyth y blef  
fyd sayntes Quintyn. Faustyn and  
Victoryn vnto parys in fraunce & thei  
there chose dyuerse places for to preche y  
fayth of cryste: Crispyn and Crispyn  
yan came to the Cyte of suessyon/ and cho  
sen that Cyte for the place of theyr pyl  
grimage/where thei folowed the stappes  
of saint poule thapostle. that is to saye  
To laboure wyth theyr hondes for to pro  
uylde to theym necessarily to lyue/ And  
exercysed the crafte of makynz of shoes  
In whiche crafte they passed other and



## The lyf of saint Cryspyn and Cryppynan

took by constraynt no rewarde of no bo-  
dy: wherfore þ gentyles and paynims  
ouercome by the loue of theym not only  
for nede of the craft/ but also for the loue  
of god came ofte to theym: And lest the  
erroure of thydolis/ and byleupd in very  
god. At the last thysse holy men beyng  
fought of Rycyonarpe were founden a-  
mendynge / And cloutynge poure men-  
nes shoes: whiche were taken and boun-  
den wyth chaynes/ & brought vnto hym  
And after many Interrogacions and  
questyons/ they refusynge to sacrifice to  
thydolis were strached and bounden vnto  
a tree were commaunded to be beten wyth  
staues/ And after nalles suche as shoes  
ben seWed wyth were thresten and putte  
vnder the Engles or nayles of theyr fyn-  
gers/ And layners or lachettes of theyr  
skynne were cutte out of theyr backe /  
Who amonge thysse sharp and stronge  
paynes prayeng. þ nalles sprang from  
theyr Engles and nayles: and smote the  
mynystres that payned theym/ & woun-  
ded theym cruelly: Thenne Rycyonarpe  
commaunded to hange on theyr neckes  
myle stones: and in the winter tyme vnder  
the yse in the Ryuer of anxion to bee  
drownded: but the water myght not drow-  
ne theym/ ne the stones make theim to  
synke/ Ne the colde constrayne ne hurte  
them. But as they hadde bayned and  
wasthen theym in somer tyme/ they thro-  
winge alwaye the byrtthen of stones ar-  
ryued & came to that other brynke of þ  
Ryuer/ whych theynge Rycyonarpe be-  
holdyng and seyng this myracle: by þ  
Instygacion of the deuylle: was all arra-  
ged/ and commaunded to melte lede in þ  
fyre/ And the holy martyrs to bee casten  
in to it/ therein to be drownded and consu-  
med/ But thysse holy men prayng / and  
saynge/ Blessyd art thou lord god of  
our faders/ et cetera/ A drope of the ser-

uent oyle sprange in to the eye of Ryc-  
yonarpe/ And blynded it cruelly / And  
nyng hym by greuous tormentes/ And  
he yet for all that beyng woode for  
gre. commaunded to boyle pytche & le  
and grece/ And to throlbe the holy men  
therin for to be drownded and consu-  
med/ But the sayntes Inmeuable of theyr  
pe/ and besply in theyr prayers sayd  
O lord thou art stronge/ and myghty  
nough to delpuer vs fro thysse tourme-  
tis to vs shewed and done to the consti-  
on of the deuylle. and of all his seruau-  
tes. And assone as theyr prayer was  
synghed an angelle ladde theym out  
wythout hurte or scathe / whiche they  
whau Rycyonarpe sawe: he sprange  
fell doune hym self in the fyre/ and th  
perysshed by the ryght wys Jugement  
of god: whiche hadde put to deeth by  
many martyrs of Crist: And descend-  
doune to euerlastyng fyre. Thysse ho-  
men seyng this / the next nyght fol-  
lowyng/ they prayed our lord that he w-  
de commaunde theym soo delpued fro  
tourmentis to come vnto him. to who-  
it was shewed that same nyght that the  
next daye folowynge they shold recey-  
the mede of theyr rewarde / And soo  
was done/ For maymynan seyng the  
deeth of Rycyonarpe: commaunded that  
theyr hedes shold be smytyn of: And  
thus they suffred and receyued the crow-  
ne of martyrdom the x kalendis of No-  
uembre: And theyr bodyes were left to  
be deuoured of bestes and fowles. But  
god suffred them to be kept vnderfowle  
and not to be touched of ony best/ After  
this the angell of our lord apperyd to  
certayne olde man commaundyng hym  
to take vp the bodyes and burie theym  
in his hous: whiche olde man took a co-  
py of his/ an olde woman/ whiche dwel-  
lyd wyth hym in his celle: and went to



place/where they had ben byhedded / & cause it was nyght to the Ryuer: they ght lyghtly be brought to the celle by the river: but they had no shyp ne boote ne they coude not the craft of rowyng had the strengthe to bynng the ym agaynst the streame of the Ryuer / & whan they came to the place they fonde the body of the saintes: & a boote redy in the Ryuer ordeyned by our lord / Thene they haue hope & trust in our lord eche of the by a body of the martyrs: & wente wythout burthen in such wise that seemed to them that they bare no burthen that they were borne of the burthens and they entrynng with the holy bodies to the lytell boote wythout oars / And eternayll that myght be sene agaynst the stronge streame of the flood were brougth vnto the ryuage of his celle: and they purged theym in to his oratorpe / and there the persecusyon of them ceased / the honoure of theim was shewed to the world by myracles / In such wyse that the chyrche was afterward made in honoure of the holy sayntes of trewe cryste people: Thene late vs praye to the saintes they praye for vs / ec.

Here foloweth the lyues of saint Symon and Jude And first they names /

**S**ymon is as moche to saye: as obedyent / or beynge in heynnes / And he hadde a double name / he was sayd Symon zelotes / and symon Canane / of cana a cite that is in galilee the where as our lord conuerted the water in to wyne / And zelotes is as moche to saye as canamen / This holy mā had hym obedyence of the comaundements execution / heynnesse by pyte of four:



mente. & had loue of Solles by ferme ardour of loue / Judas is as moche to saye as confessyng or glorious / or Judas is as moche to saye: as geyngge ioye / For he had confessyon of fayth, glorie of regne & glorie of the euerlastyng ioye: This Judas was callid by many names / he was sayd Judas / James / for he was broder to James the lasse: and he was callid thadee: whiche is as moche to saye as takynge a prynce / or Thadee is sayd of tharea: that is a Vesture / & of de9 that is god: For he was Vesture ryall of god by ornament of Vertues / by whiche he toke cryst the prynce / He is sayd also in the story ecclesiaste leu. 9. whiche is as moche to saye as herte: or worshypper of hert. or he is sayd lebeus of lebes / that is a Vessel of herte by grace hardynesse: or a worshypper of herte by purete / a Vessel by plenytude of grace / for he deseruyd to be a Vessel of Vertues / and a caldron of grace / & abdias bisskop of babylonie by



## The lyf of saint Symon and Jude

the appostles ordeyned wrote their passy  
on & legende in greke/ & þe disciple of ab/  
dyas translated out of greke in to latin  
And was named affrycan.



ymon cananyen & Judas  
thadee were brethren of ia  
mes the lasse & sones of  
marie cleophe which was  
maried to alpheus/ & Ju  
de was sent to thomas to  
the kynge Abagar of edysse after that  
sencion of our lode: And it is redde in þe  
hystorie Scolastique: that the sayd aba  
gar sente a ppsle vnto our lorde Ihesu  
cryst in this maner: Abagar the sone of  
Euchanye: to Ihesu blessed sauour:  
Which appiereth in the places of Iheru  
salem sendeth salutation/ I haue herd of  
the/ and of the helthes and recouerynges  
that thou makest and dost/ ben wythoute  
medycynes/ and herbes: And that thou  
makest the blynde to see by thy only  
word and the lame goo: the mesels to be  
cured and made hole: And the dede bodyes  
to lyue agayn / which thynges herde  
of the/ I wene in my courage. that thou  
art one of two: that is that thou art god  
that art decended from heuē for to do this  
or that thou art the sone of god/ that dost  
suche thynges/ wherfore I praye the by  
wrytynges: that thou wylt traueyle soo  
moche/ as to come to me: & hele me of my  
maladye/ Of which I haue be longe bey  
ed: & I haue herd saye that þe Jewes mur  
mure agaynst þe/ & lye in a wayte again  
ste the. come therfore to me/ for I haue a  
lytyll cyte: but it is honeste. & shall welle  
suffyse to be bothe/ Our lord Ihesus ans  
werd hym by wrytynge thysse wordes /  
Blessyd art thou that haste byleuyd in  
me/ whan thou hast not sene me: It is  
wryton of me/ that they that see me not  
shall byleue in me: and they that see me  
shall not byleue/ Of that thou hast wryt

ton to me/ that I shall come to the/ me  
houeth taccomplysshe that/ which I  
sente fore. & after to be receyued of  
from whom I am sente/ whan I am  
ded I shall sende to the one of my dy  
ples to hele the: and quykene the/ This  
is wryton in historya ecclesiastica/ And  
whan abagar saw that he might not see  
god presently after that is sayde in  
auncient hystorie as Johan dama  
ne wytnesseth in his fourth boke / he  
sente a payntour vnto Ihesu Cryst/ to  
to fygure thymage of our lord. to the  
that at leste that he myght see hym by  
ymage: Whome he myght not sene  
his bysage/ And whan the payntour  
came bi cause of the grete splendour and  
light that shone in the bysage of our lord  
Ihesu cryst he coude not beholde it: ne  
de not counterfete it by no fygure: And  
whan our lord sawe this thyng. he  
fro the payntour a linnen clothe: & set it  
vpon hys bysage. & enprynted the by  
physonemye of his bysage therin/ And  
sente it to the kynge abagar / which  
moche desyred it/ & in the same historye  
conteyned how this ymage was fyg  
red/ It was wel eyed/ wel broyled a  
nge bysage or chere: and enclpyned wh  
che is a fygne of maturyte. or ripe sa  
nes: that epysle of our lord Ihesu crye  
is of suche vertu that in the cyte of ed  
se no heretyk ne no paynym maye lye  
therin/ ne none tyraunt maye greue it  
For yf ony peple come against that cyte  
by force of armes/ A childe shal stand  
vpon the gate: & shal rede that epysle  
that same daye eyther thenmyes shal  
flee & ben aferd / or they shal make pay  
myth the of the toun. & as is sayd the  
hath ben done/ but the cite hath been  
taken of the sarasynes & touchyd: in su  
wyse that for the multiplyng of sy  
nes this benefayt is lost.



Also it is redde in the historie ecclesiastycal that whan our lorde was ascended to heuen Thomas thapostle sent Thadde that was Jude vnto the kyng abagar: accordyng to the promyse of oure lorde. And whan he was comen to hym and had tolde to hym that he was messenger of our lorde Ihesu cryst/whych had promysed to sende hym one And abagar was in the visage of Thaddee a merueylous & godly bryghtnesse/ And whan he had seen it/he was all abasshed and auaunte/and worshypped our lorde sayeng verely thou arte the discyples of Ihesu cryste sone of god: whiche sent to me worde that he wolde sende to me somme one of his discyples/that sholde hele me/and giue to me lyf/To whom Thaddee sayd:if thou bileuest in the sone of god:thou shalt haue all the desires of thyne herte/And abagar sayd/I beleue on hym verely/and thooes Jewes that slewe hym/I sholde gladly slee them:ys it were possyble to me/and had power: how be it/that the auctorite letteth it /

And as it is redde in some places and booke/that abagar was leper: and thaddee took the eppyle of our sauour / and rubbed and frocted therewith the vrsage of abagar:and anone he receyuid ful helthe /

Judas preached first in Mesopotamye & in ponto: & symon preached in Egypte/ & frothens cam they in to perse: & fonde there two enchaunteurs/zawes & Arphaxat:whom saynt matthe had driuen out of ethyope/and fonde also there waradach a duke of the kyngis of babylonie whiche sholde goo in bataylle ayens them of ynde/And wolde haue none answer of his goddes And thenne they went to a temple nyghe to the cyte/and there they had answer/that by cause that thapostles ywere come thei might not answer

Thenne the duke dide enquire for them & fonde them:and demaunded them wherfore they were comen: and what they were: Whiche answerde ys thou demaunde of our lignage:we ben hebrewes/ and ys thou demaunde of our condicyn,we ben seruautes of Ihesu cryste:/And ys thou demaunde wherfore we ben come/we ben for your helthe/ To whom the duke answered/whan I shall returne Joyously fro the batayll I shall here you/To whom the appostles sayd/ It is more couenable to the to know him now/by whom thou mayst ouercome and appese them that ben rebelle to the/And the duke answered/I see you more myghty than our goddes/I pray you to say to vs tofore the ende of the batayll/And the appostles sayden/By cause that thou knowest thy goddes to be liars/we commaunde them that they giue answer to that thou demaundest: by cause/that whan they haue:we shall presue that they haue lyed/Thenne theydolles sayd:that the bataille sholde be grete/and that moche people sholde be ouerthrowen on bothe sides: And thenne thapostles began to laughe/ And the duke sayd to them/I am aserde and ye laughe/And thapostles sayden/doubte ye noo thyng For peas shall be made amonge you: & to morow at the hour of tyerce:the messagers of the Medes shall come and shall submytte them to thy puissaunce wyth peas/And thenne the bisschops of thidolles made a grete laughter & sayd to y duke/ These men here wolde assure the here/ to the ende that thou sholdest bilcieve folishli & that thou sholdest be betaken of thyn aduersaries/And thapostles sayd/we say not abyde a moneth/but one daye oonly And thou shalt be baynquysshour all in peas: Thenne the duke made to be kepte that one and that other/that they that sayd the trouth sholde be honoured: And



## The lyf of saynt Symon & Jude

and the lyars punysshed/Thenne on the moone/lyke as thapostles had sayd: it happed. And thenne the duke wolde haue brent the bysshops of thydollis/but þe apostles letted him/that he shold not flee them. For they were not come for to flee but for to quyen the dede. And thenne the duke moche merueyled/that thei wolde not that they sholde be slayn: ne receyue none of theyr goodes/And broughte them to the kyng and sayd: Thise ben goddes hidde in fourme of men: And whan he had tolde all to hym in the presence of his enchauntours/Thenchauntours beyng moeuyd of enuye sayd: That they were malycious/ & wycked men And purposed some malyce agaynst the reame subtylly/Thenne the duke sayd to them/now yf ye dare. assay ye and dispute wyth them. And thenchauntours sayd/yf thou wylte. thou shalt see / that they shall not mow speke: we beyng present/Make men to come hider that ben eloquent/and can well speke/And yf thei dare speke tofore vs/despise ye vs And say we ben fooles And thenne were broughte tofore them many aduocates/ And anone they were made dombe tofore thenchauntours. so that by signes thei myght not shew. that they myght not speke: Thenne sayd thenchauntours to the kyng/to thende that thou know: that we ben goddes. we shall suffre them to speke: but they shall not mow goo: And thenne we shall gve to them theyr goyng. and shall take awaye theyr syght/ and yet shall theyr eye be open And whā they had doon all thise thynges: the duk broughte thaduocates all confused vnto thapostles: And whan thaduocates saw thapostles soo euyl clothed: they had of them grete dyspice in their courage/To whom Symon said: o tyme it happeth that amonge coffres of golde broughte

wyth precyous stones be right vyle niges eclosed: and wythin coffres of tre layd golde rynges and precyous stone Promyse ye that ye wylle forsake thidlis/and wyl worshyp one oonly god wysible / and we shall make the signe of the crosse in your foreheades: and ye shall thenne mowe confounde thise enchauntours/ And whan thise aduocates ha renounced thydolles / and were marked in the foreheades wyth the signe of the crosse: they entred agayn to the kyng: tofore thenchauntours / Thenne myght the not be ouercomen of thenchauntours/ but confounded them openly before the kyng and all the peple/Thenchauntours were theise angry: And made to come a grete multitude of serpentis/ Thenne thapostles came anone by the commaundment of the kyng/and fylled their mantellis wyth the serpentis/ and thredde them agaynst thenchauntours sayeng: Moue ye not in the name of our lord ihesu cryste/ but be ye to torne and byten/ so that ye crye and bray/ in shewyng what sorow and payn ye suffre/ And thenne: whan the serpentis bot and ete the flesshe of the Enchauntours: they cryed and howlid lyke wolues And the kyng and othei prayed the apostles that they wolde suffre them to deye wyth the serpentis/ And the appostles answered: that they were sent for to bryng men fro deth: and not fro lyf to deth Thenne made they theyr prayers/ & commaunded the serpentis/that they sholden take fro them agayn theyr venym that they had shed/ and retorne agayne to the places that they came fro/ And thenchauntours felte gretter payne/whan they drew oute theyr venym agayn: than they dyde the fyrst tyme whan they bot them & thapostles sayd to them: ye shall fele this payn iij dayes. And at the iij daye



shall be fool/soo that ye departe fro yo  
r malice. And whan they had ben tor  
mented three dayes without mete & dryn  
e/and without slepe: the apostles came  
to theym: and sayd / god dayneth not to  
haue secyurce by force/ And therfore arys  
ye all fool: and goo your way: ye ha  
ue power to doo what ye wylle/ And  
they abidyng in theyr malice awos by  
and fledde fro thapostles/and mouped al  
moost agaynst theym all babylone. And  
the daughter of a duke conceiuid a so  
n by fornicacyon. And at her deliuerance  
therof/ she dyffamed an holy deken/  
and sayd that he had defoylled her: And  
that she had conceiuid of him/ And whā  
her frendes of her wolde haue slayne the  
deken/thapostles came and demaunded  
whan the chylde had be born: And they  
sayd yester day/: and the appostles sayd  
hider the childe to vs/ and also sp  
ken/that ye accuse. And whan that  
was doon/the appostles sayd to the chil  
d. Saye to vs in the name of our lorde  
this deken hath done this dede/and the  
childe answered/this deken is chaste and  
a holy man, ne he neuer defoylled his fle  
sh. And thenne the parentes and fren  
des requyred that thapostle sholde dema  
nde, who had doon that felonny: they  
answered/ It apperteyneth to vs to ex  
amine these thynnocentes / and not betraye ne  
re theym: that ben culpable /

That tyme it happed that two cruell  
giants which were enclosed in a pytte  
take oute/and deuoured all theym that  
they met and encountred/ And thenne  
thapostles came to them and made the  
m as meke and debonayr in the name  
of our lorde: as they had ben shepe/or lā  
ms/ And thenne thapostles wolde ha  
ue departed thens/ but they were holden  
by prayers/soo that they abode there a ye  
re/thre monethes: And in that espace

of tyme/the kyng and moo than fy thou  
sande men were baptysed without chyl  
dren And the forsayd enchauntours we  
te in a cyte callyd Suamar/where as we  
re lxx bysshops of ydolles / whom they  
meuyd agaynst thapostles/so that whan  
they came thider, eyther they sholden doo  
sacrifice to theydolles or they shold be sla  
yn: And whan thapostles had goon wo  
unde aboute the prouince/they came to p  
saryd cyte/ And anone all the bysshops  
and the peple took theym/and broughte  
theym to the temple of the sonne. And  
the deuylles began to crye in theyr simpla  
res: what wylle these appostles of the ly  
uynge god doo to vs / Soo how we ben  
brent by flammes in their entryng in to  
this cyte: And thenne thangel of our  
lorde appered vnto thapostles, and said  
to theym: chese ye of two thynges that o  
ne/that is eyther that this peple be soden  
ly dede or slayne: or that ye ben martyrde  
To whom they sayd we wylle that thou  
conuerte them here/and lede vs to the pa  
ry of martyrdom/ And they thenne co  
maunded seylence/ and thapostles sayd  
By cause that ye shall know/that these  
ydolles ben ful of deuylles/we commaū  
de theym for to come oute, and that eche  
of theym breke and dystrope his fals y  
mage And anone two othypopiens blac  
ke and nakyd yssued out of theydolis/al  
the people seeng, which were abasshed:  
and all to breake theyr ydolles/and went  
theyr waye cryeng cruelly/ And whan  
the bysshops sawe this/they ranne vpon  
the appostles And helpe them to deth a  
none/ And that same hour which was  
right sayd weder came soo grete thonder  
and lyghtnyng that the Temple was  
smetow in thre/and the twe Enchaunto  
urs were turned in to coles by the stroke  
of thonder/& the kyng bare the bodes of  
thapostles in to his cyte/ And dyde doo



## The lyf of saynt Quintin

make a chyrche of merueyllous gretnes  
in thonour of theim And it is founde in  
dyuerse places of saynte Symon that  
he was naylled to the crosse/Whiche thyn-  
ge Psodore sayth in the booke of the dethe  
of thapostles: and Eusebe in the historye  
ecclesiastique/and Bede vpon the actes  
of thapostles/And mayster Johan Be-  
let in his somme wytnesseth the same /  
And as they saye: whan he had preched  
in Egipte: he came agayn and was ma-  
de bysshop in Iherusalem/after the dethe  
of James the lesse. and was chosen of  
the court of thapostles: And it is sayde  
that he reysed thyrty dede men to lyue  
whan he gouerned the churche of Iherusa-  
lem many yeres vnto the tyme of Tray-  
an the emperour: in the tyme that Atticus  
was consul in Iherusalem/ of whom he  
was taken/and tormented. and done to  
moche wronge / And at the last he was  
tormented and fayed to the crosse/ And  
the iuge and all they that were there mer-  
ueyllid: that the man whiche fyve score ol-  
de myght suffre the torment of the crosse  
And some sayen verely that it was not  
this Symon that suffred the martyrdom  
of the crosse/ but it was a nother the sone  
of Cleophe broder of Joseph And Euse-  
be bysshop of Cezaryense wytnesseth it  
in his cronycle/ For Psodore and Eusebe  
corrected their cronycles of þ they said to  
fore/whiche appereth by Bede/that whā  
he fete this he reuoked it in his retrac-  
cons: And the same wytnesseth vsuart in  
his martylogge /

Thenne lete vs deuoutly pray thys ap-  
ostles to be our speryall aduocattes vnto  
our blessed lorde Ihesu cryst theyr may-  
ster/ to haue pyte and mercy on vs/

Here foloweth the lyf of saynt  
Quintyn. And first of his name/



Quintin is sayd of qu-  
that ben siue/and of te-  
tenes that is to holde/ and  
is asmoche to saye as  
ding fyue thynges He  
de fyrst in hymself honeste of lyp/ Ista-  
catholique: purete and clenness of o-  
science: true prechig/ & crowne of martyr



Quintin was of Nol-  
lygnage of the cyte of o-  
me: and came in to the  
te of Amylene/ wher he  
many myracles / And  
was take there of þ p-

uost of the cyte by commaunde mente  
maximyen/ & was beten vntill they th-  
bete him were wery/ and after was p-  
in pryson. But he was vnbouiden of  
angell/ and he went in to the cyte. an-  
there preched to the peple/ Thenne he wa-  
taken agayn / and was straped on t-  
Eculee an Instrument to torment say-  
tes on. vnto the brekyng of his beyne  
and beten wyth rauwe synelles right lo-  
ge: And after ward he was boyled in b-  
nyng oyle & pytche/ And yet for all th-  
he mocked the Juge: Thenne the Juge  
de doo put in to his mouth quicke lym-  
bynegre/ & mustarde: and yet allway  
abode constaunt and vnmoueable/ An-  
thenne he was brought in to Bermandoi  
and fixed in him ij naylles for his hed  
vnto his knees: and x naylles betwene  
his naylles & the flesh of his naylles:  
the flesh on his bondes/ And at last the  
prouost made hym to be beheaded/ & thre-  
the bodi in to the water/ whiche bodi wa-  
hide there lxx yers: & thenne founden there  
a noble woman of rome/ for as she wa-  
contynuelly in prayer/ she was in a ni-  
ght warned by an angel þ she sholde go  
hastly vnto the castel of Bermandoye/ &  
it was comaunded to her



at she sholde fetch the body of saynte  
quintyne in such a place/ and berpe it  
nourably: And whan she came to the  
yd place wyth a grette company. And  
she made her prapers/ the body of saynt  
quintyn apered abone the water swe  
ly smellyng/ and wythout corrupcyon  
hiche body she took and berped it wor  
ipfully/ And for the sepulture that she  
ade honourably/ She that tofore was  
pnde receyuid her sight agayn for a re  
arde: And thenne there she edesped a  
ir chirche/ and returned home to her ow  
place agayn: In whiche chirche now  
a fayr monastery of monkes/ and a  
ood towne callyd saynt Quintyns in  
ermandos/ where dayly ben felwed ma  
e grette myracles/ and in specyall for the  
opetrie: et cetera/ and swellng of gre  
belies for ouer grette superfluyte of wa  
r: For this siknes in especy all he is so  
ghet/ and many men haue ben cured e  
ade hool by the merites of this blessid  
yent and marter saynt Quintyn/  
o whom praye we that we may be deli  
arde from alle infirmytees: as ferre as  
shall pleyse god/ and necessary for bo  
lmen.

Here foloweth the lyf of saynte  
Eustace/ And first of his name

**E**ustace was named tofo  
re his baptyfme Placi  
das: whiche is as moche  
to saye: as pleyfaunt to  
god And Eustace is sa  
yd of eu: that is to saye  
ood: and staches: that is fortune/ Ther  
re Eustace is as it were good fortune  
he was pleyfaunt to god in his conuer  
cyon. and after he helde him in good  
erkes:

**E**ustace whiche fyrst was namid  
placidus was master of the chi  
ualrye of Traian thempour/ e

was right bespe in the werkis of mercy/  
but he was a worshyper of Idolis: and  
he had a wyf of the same yte e also of p  
dedes of mercy: of whō he had two sones  
whiche he dyde doo nourysh after his esta  
te: and by cause he was ententyf to the  
werkis of mercy/ he deseruyd to be enlu  
mynded to the way of trowth: Soo that  
on a day as he was on huntynge/ he fon  
de an herde of hertes/ amonge whom he sa  
ew one more fayre e gretter than the o  
ther/ whiche departed fro the companye/  
and sprange in to the thyckest of the for  
est: and the other knyghtes ranne after  
the other hertes/ But placidas felwed  
hym wyth all his myghte: and enforced  
to take him/ And whan the herte salve p  
he folowed hym wyth all his power/ atte  
last he went vpon an hie roche: And pla  
cidas approchng nyghe thought in his  
mynde hōly he myght take him/ And as  
he behelde e considered the herte dilygent  
ly/ he salve betwene his hornes the forme  
of p hōly crosse shynig more clere than the  
sonne/ and thymage of cryst. whiche by p  
mouth of the herte/ lyke as somtyme ba  
laam by the asse spake to hym sayeng.  
Placidus wherfore folowest me hyther  
I am appered to the in this best: for the  
grace of the/ I am Ihesu cryst whom thou  
honourest ignorantly. thyne almesse be  
ascended vp tofore me. And therfore I  
come hyder: soo that by this herte that p  
hundes I may hunte the.

And some other sayen/ that this Ima  
ge of Ihesu cryst/ whiche appered betwene  
the hornes of the herte sayd thise wordes  
And whan placidas herde that/ he hadde  
grette drede. and descended fro his horse to  
the grounde. And an hour after he came  
to himself e arose fro the groude/ e sayde  
Referee agayn this that thou hast sayd  
e I shal beleue the.  
And thene our lorde sayd/ I am Ihesu



## The lyf of saynt Eustace

cryste that fourmed heuen and erth. Whyche made lyghte to encrease: and deuyded it fro derkenes: and establysshid tyme/ dayes and houres/ which fourmed man of the fleshe of the erthe/ which appered in erth in fleshe/ for the helthe of the lygnage humayne: which was crucified/ de buried/ and arose the thyrde daye/

And whan Placidus herde this/ He fylle doloure agayne to the erthe And sayd I byleue, lorde that thou arte he: that made all thynges: and conuertest them that erre/ And our lorde sayd to hym: yf thou byleuest/ goo to the bysshop of the citee/ and doo the be baptysed/ And placidus sayd to hym/ Lorde wylt thou that I hide this thyng fro my wyf and my sones/ And our lorde sayd to hym. Telle to them that they also make them cleane with the/ And see that thou come agayne to morough better/ that I appere agayne to the: and may shewe to the that whyche shall come hereafter to the: And whan he was comen home to his hous: he hadde tolde this thyng to his wyf in theyr bed: she espyed my lorde/ and sayd/ And I salwe hym this nyghte that is passed/ And sayd to me/ to morne thou/ thy husbande/ and thy sones shall come to me And now I knowe that it was cryste Thanne they went to the bysshop of Rome at mydnyghte/ which baptysed them wyth grete Joye/ and named placidas Eustace/ and his wyf Theopisse. And on the morne Eustace went to hunt as he dyde tofore/ And whan he came nyghte to the place/ he departed his knyghtes as for to finde venyson. And anone he saw in the place the fourme of the fyrst bysshop And anone he fylle doloure to the ground tofore the fygure: and sayd/ Lorde I praye the to shew to me/ that which thou hast promysed to me thy seruant/ To whom our lorde sayd: Eustace thou arte

blessyd/ which hast taken the wastage of grace For now thou hast surmound the deuyl/ which had deceyued the: and twoden hym vnder foot/ Now thy salue shall appere/ The deuyl now by cause thou hast forsaken hym is armed cruell agaynst the/ And it behoueth the to suffer many thynges and paynes/ for to aue the crowne of Victorpe: Thou must suffer moche/ by cause to humble the frome hye Banke of the worlde: And shalt thereafter be enhaunced in spirytuell riches. Thou therefore sayle not/ ne loe not vnto thy fyrst glorie/ For thou knowest that by temptacions/ thou be as the Job/

And whan thou shalt soo be humbled/ shall come to the: and shall restore the to thy fyrst Joye: Saye to me now whether thou wylt now suffer/ & take temptacions/ or in the ende of thy lyf/ And Eustace sayd to him Lorde yf it soo becometh: commaunde that temptacion com to me now: But I beseeche the to graunte to me the vertue of paryence/ To whom our lorde sayd/ be thou constaunt/ for my grace shall kepe your soules/ Thanne our lorde ascended in to heuen And Eustace returned home/ and shewed all this to his wyf/ After this a fewe dayes/ the pestylence assaylid his seruantes and his knyghtes: and slewe them all: And in a lytyll whyle after/ all his houses and his bestes deyed sodenly And after this some that had ben his felawes seeng his depredacion entred in to his house by nyghte: and robbed him: and bare away golde and syluer: and despoiled hym of al other thynges/ And he his wyf/ and chyldeyn thanked god/ and fled away: by nyght all naked/ And because they doubted shame they fledde in to egypt/ and all his grete possession cam to by rauine of wycked peple: thene þ king



the Senatours sorowed moche for the  
 myster of the chyualre/ whiche was so  
 hole/ by cause they myght here noo tidin  
 of hym. And as they went they ap  
 peched the see/ and founde a shyppe/ and  
 went in to it for to passe/ And the maist  
 er of the shyppe sawe the wyf of Eusta  
 ce was right fayre/ and desired moche for  
 to haue her. And whan they were passed  
 the see/ he demaunded his rewarde for theyr  
 myght/ and they had not wherof for to  
 paye. Soo that the mayster of the shyppe  
 commaunded that the wyf sholde be holden  
 and retained for his hire/ and wolde haue  
 her wyth him/ And whan Eustace herd  
 that/ he gaynsayd it long. Thene the ma  
 yster of the shyppe commaunded his ma  
 tners to cast hym in to the see/ so that  
 he myght haue his wyf. And whan eu  
 erye sawe that/ he leste his wyf moche so  
 wofully/ and took his two children and  
 went wepyng/ and sayd / Alas. woo  
 I for you. For your moder is deliuer  
 ed to a strange hystonde. And thus sorow  
 ful he and his children came to a riuer  
 for the grete habūdace of water/ he dur  
 not passe that riuer with his bothe so  
 natones. whiche were thenne yonge  
 but at the last he leste one of theym on  
 the brynke of the riuer/ and bare ouer  
 the other on his sholders/ And whan he had  
 passed the riuer/ he sette downe on the gro  
 unde the chylde/ that he had born ouer / &  
 he bid hym for to fetch that other/ that he  
 had leste on that other side of the riuer  
 And whan he was in the myddes of the  
 water/ there came a wulfe and toke the  
 chylde that he had born ouer. and fledde  
 thall to the wood/ And he thenne alle  
 depred of hym/ went for to fetch that  
 other/ And as he went/ there came a gre  
 te wynd/ and bare away that other chylde  
 so that he myght not retyrne hym/  
 And he was in the mydle of the riuer

And thenne he began to wepe and drab  
 his heer/ & wolde haue drownded hyslf in  
 the water/ if the diuine purueaunce had  
 not letted hym. And the herde men and  
 plough men sawe the lyon beryng the chil  
 de all alpye/ and they folowed hym with  
 theyr dogges soo that by diuine grace  
 the lyon leste the chylde all sauf wythout  
 hurt/ And other plough men cryed and  
 folowed the wulfe/ and wyth theyr sta  
 ues and fauchons deliuerde the chylde ho  
 le and sounde fro his teth wythout hurt  
 And soo bothe the herde men and plough  
 men were of one byllage/ and norpyssed  
 thise chylde among theym/

And Eustace knewe noo thyng therof.  
 But wepyng and sorowpyng sayeng to  
 hymselfe/ Alas woo is me/ for tofore  
 this myshappte I shoon in grete welthe ly  
 ke a tre/ But now I am nakyd of alle  
 thynges/ Alas I was accustomed to be  
 accompanied wyth a grete multitude of  
 knyghtes/ and I am now allone/ and am  
 not suffred to haue my sones

O lorde I remembre me that thou say  
 dest to me/ the behouyng to be tempted as  
 Job was / But I see that in me is mo  
 re doon to than was to Job/ For he lost  
 all his possessions/ but he had a doughtill  
 to sitte on/ But to me is noo thyng leste  
 He had frendes whiche had pyte on him  
 and I haue none/ but wyld beestes/ whi  
 che haue borne alway my sones:

To hym was his wyf leste/ and my wy  
 fe is taken fro me/ and deliuered to a no  
 ther: O good lorde gyue thou reste to my  
 tribulacions: And kepe thou soo my  
 mouth/ that myne herse deelyne not in to  
 wordes of malyce/ and be cast fro thy by  
 sage/ and thus sayeng and waylyng in  
 grete wepyng went in to a strete of the  
 towne. and there was hyrd for to kepe  
 felde of the men of that towne: and soo  
 kept them yd yere/ his sones were noyys  
 this



## The lyf of saynt Eustace

in a nother towne: and knewe not that they were brethren/ And our lord kept the wyf of Eustace: soo that the strange man had not to doo wyth her: ne touched her/ but deyed: and ended his lyf:

**I**n that tyme the emperour and the peple were moche tormented of theyr enemies: And thenne they remembred of placidas/ how he many times had foughten nobly agenst theym/ for whom theperour was moche sorowfull. And sent oute in to dyuerse partyes many knyghtes to secke him: and promysed to theym that fonde hym moche rycheesse and grete honoure. And two knyghtes whiche had be vnder hym in chivalrye came in to the same cite where he dwellyd/ And anone as placidas sawe theym/ he knewe theym: and thenne he remembred his fyrst dignyte & began to be heuy and sayd/ Lorde I beseeche the to graunt to me that I may soryme see my wyf: for as for my sones I know well/ that they ben deuoured of wyld beasts/ And thenne a boye came to hym/ & sayd: Eustace haue thou good affyaunce/ for anone thou shalt recouer thyne honour: and shalt haue thy wyf & thy chylde: And anone he mette with thise knyghtes/ and thei knewe him not/ but demanded of hym yf he knewe ony straunge man named placidas/ and had a wyf & two chylde: and he sayd nay/ yet he had theym home to his hostell. and he seruyd theym. And whan he remembred of hys fyrst astate/ he myghte not holde hym fro weppynge: Thenne he went oute & wysshe his face/ and returned to serue theym / And they considered/ and sayd that one to thother/ how that this man resemblith moche vnto hym that we seeke/ And that othei answered/ certaynly he is lyke vnto hym/ Now lete vs see yf he haue a wounde in his hede that he gate in a batayll. Thenne they behelde and saw the signe of

the wounde: And thenne they wysshe it was he that they soughte/ Thenne they aroose & kissed him/ and demaunded of his wyf & chylde: And he sayd that his ones were dede/ and his wyf was taken awaye fro hym. And thenne the knyghtes ranne for to here this thing: because the knyghtes tolde/ and recounted his fyrst glory & his vertue/ And they shewed to hym the commaundement of the emperor/ and cladde him wyth noble bestementes/ Thenne after the Journey of x dayes they broughte him to the emperor. And whan he herde of his comynge/ he came anone agenst hym/ and whan he sawe hym he kyssed hym/ Thenne Eustace counted tofore theym all by order all that whiche had happed to hym. And he was restablysshid vnto thoffyce to be agayne mayster of the chivalrye: and was entrusted to doo thoffyce as he dyde tofore. And thenne he coupted how many knyghtes there were/ and sawe that there were but fewe: as to the regarde of theyr myes/ And commaunded that all the yonge men shoulde be gadred in the cyties/ townes/ And it happed that the counte where his sones were nourysshed shoulde make and sende two men of armes. Thenne all theynhabytauntes of that cite ordeyned thise two yonge men his sones most couenable aboue al othei/ to goo wyth the mayster of the chivalrye. And thenne whan the mayster sawe these two yonge men of noble fourme/ adourned honestly wyth good maner/ they pleyed hym moche: And ordeyned that they shoulde be wyth the first of his able/ Thenne he wente thus to the batayll. And whan he had subdued his enemies to him/ he made his oost to rest there dayes in a towne: where his wyf dwellyd: and kept a pour hosteleni/ And thise two yonge men by the purueaunce of god were



aged in thabitacio of their moder with  
 out knowyng what she was: And on  
 tyme aboute mydday/as they spake þ  
 he to that other of theyr enfancye/ and  
 eyr moder which was there herkened  
 hat they sayd moche ententyfly/ soo þ  
 e grettest sayd to the lasse/ whā I was  
 chylde/ I remembre none other thyng  
 ut that my fader/ which was mayster  
 the knyghtes/ and my moder which  
 as ryght fayre hadde two sones: that  
 to saye me/ and another yonger than  
 /and was moche fayre / And they to  
 vs and wente out of her hous by ny  
 t: and entred in to a shyp / for to goo  
 vote not whither And whan he went  
 ut of the shyp/our moder was left in the  
 oppre. I wote not in what manere /  
 but my fader bare me and my broder &  
 e sore wepyng. And whan he came  
 a water/ he passed ouer wyth my yon  
 r broder/ and lefte me on the banke of  
 e water/ And whan he returned/ a  
 ull came: and bare awaye my broder  
 and er my fader myght come to me. A  
 ete lpon yssued out of the forest. and  
 e me vp: and bare me to the wood:  
 but the herd men that sawe hym toke  
 fro the mouth of the lpon/ and was  
 uryssed in suche a towne as ye kno  
 e well/ ne I coude neuer knowe what  
 pned to my broder ner where he is/ &  
 han the yonger herde this. he began to  
 pe and saye/ Forsothe lyke as I here/ I  
 a thy broder / For they that norysshed  
 / sayd / that they had taken me fro a  
 ell/ And thenne they began to enbra  
 and kysse eche other and wepe. And  
 han theyr moder hadde herde alle thys  
 ynge. she consydered longe in her self /  
 they were her two sones by cause they  
 dede sayde by ordre what was be falle  
 ym / And the next daye folowynge  
 wente to the mayster of the chyaltrie

And requyred hym sayeng: Syre I pra  
 ye the that thou commaunde that I may  
 be brought agayn to my countree / For  
 I am of the contree of the Romayns.  
 And here I am a straunger: and in say  
 yng thys wordes/ she sawe in hym syg  
 nes and knewe by them that he was her  
 husband. And thenne she myght no len  
 ger forbere/ but felle doune at his feet &  
 sayd to hym. Syre I praye the to telle of  
 thy fyrst estate/ For I wene that thou  
 art playdas mayster of the knyghtes  
 which otherwyse arte called Eustace /  
 whom the saupour of the world hath con  
 uertid And hast suffred suche temptacion  
 and suche/ And I that am thy wif was  
 taken fro the in the see: whyche neuerthe  
 les haue be kept fro all corruption/ And  
 hadde of me two sones: Agapye and  
 theospyte/ And Eustace heryng this &  
 dyllygently consydered and behelde her/ a  
 non and knewe that she was his wif  
 And wept for ioye/ and kysed her: and  
 gloufyed moche our lord god which co  
 forced the discomforted: and thenne sayd  
 his wif/ Syre where ben our sones/ and  
 he sayd / that they were slayne of wyld  
 bestes. and recounted to her how he had  
 lost them. And she sayd/ late vs gyue  
 thank ynges to god/ for I suppose ylyke  
 as god hath giue to vs grace eche to fin  
 de other. soo shall he gyue vs grace to re  
 couer our sones / And he sayd: I haue  
 told the that they be deuoured of wyld be  
 stes/ And she thenne sayd I sat yester  
 daye in a gardyne/ and herd two yong  
 ynges thus & thus expowynge theyr  
 infancie And I bylyue/ that they be our  
 sones Demaund them and they shall tel  
 le to the/ the trouthe/ Thenne Eustace cal  
 led them/ and herde their enfancye/ and  
 knewe that they were his sones: Thenne  
 he embraced them: and the moder also/ &  
 kysed them also. Thenne all the hoosts



## The hystorie of al halowen

enjoyed strongly of the fendynge of his wyf and chyldey; And of the victorie of the barbarys. And whan he was returned Traian was thenne dede; and Adryan succeeded in thempyre / Whiche was werst in all felonnyes / and as wel for the victory as for the findyng of his wyf and chyldey / he receyued them more honourably and dyde do make a grete dyner and feest. and on the next daye after / he went to the temple of thydollys for to sacrifice for the victorie of the barbarys: And thenne thempereuseynge that eustace wold not doo sacrifice / neyther for the victorie / ne for that he hadde founden his wyf and chyldey. Warned and commaunded hym. that he shold doo sacrifice / To whom Eustace sayd / I adoure and doo sacrifice to oure lord Ihesu cryst / and only serue hym / And thenne thempereur replenysshed wyth pre putte hym: his wyf: and his sones in a certeyn place / And dyde to goo to them a ryght cruell lyon. & the lyon ranne to them / And enclyned his hede to them / lyke as he hadde woishpypped them and departed / Thenne the Emperour dyd do make a fyre vnder an oge of brasse of copper / And whan it was fire hote: he commaunded that they shod be put therin all quyk and a lyue / And thenne the sayntes praide and commaunded them vnto our lord / And entryd in to the oge / and they were yelde by their spyrtes vnto ihesu crist. And the thyrde daye after they were drawen out to fore thempereur / And were founden al hool and not touched of the fyre. ne as moche as an heere of them was brente ne none other thyng on the / And thenne the crysten men toke the bodies of them: and leyd they in a ryght noble place honorably: And made ouer them an oratory: And they suffred deth vnder Adryan thempereur whiche bega

aboute the yere C xx in the kalendres of Nouembre:

Here foloweth the solempnytye of al halowen /



**T**he feste of all Sayntes was establysshed for three causes / fyrste for the dedycacion of the temple / Secondly for supplente of offces done: Thyrde for to take alwaye necligence / And fourthly for to gete more lyghtly: þe praye / Whiche we praye for / This feste was establysshed pryncypally for the dedycacion of the temple: For the romayns saue that they seynorped ouer the world: And therefore they made a ryght grete temple / And sette theyr podye in the mydle: And all aboute this podye they sette the false ymage of all the prynces / soo that all tho ymages bekeþ the ryght thydolle of Rome: And it was depned by arte of the deuylle that whan a pryncce shold tourne his backe to the thydolle of Rome. lyke as in the wynges of it departed fro the seynorpe of Rome: And thenne anone the Romayns wol



ryngre grete purffauce in to that pro-  
 pnce: And there subdued it to theyr sey-  
 gorie/ And yet it suffysed not to the Ro-  
 mayns that they hadde in theyr seynorie  
 the false ymages of the prouynces  
 ut made to eche of tho false goddes a te-  
 le lyke as tho goddes hadde them ma-  
 e lordes, and Baynqueurs of all the pro-  
 ynces/ and by cause that all the ydolis  
 myght not be in that temple, They made  
 greter temple more merueylous and  
 ygher than all the other/ and for to shewe  
 the more theyr wodenesse / They dedyed  
 his temple in thonour of alle theyr god-  
 es: and more for to deceyue the peple: þ  
 ysshopps of thydolis sayned that it had  
 en commaunded to theym of Cybele  
 goddesse that is called moder of the god-  
 es/ And they called this temple Pan-  
 theon/ whiche is as moche to saye as all  
 goddes/ of pan, that is all/ And theos þ  
 s god/ and by cause they wold haue vic-  
 tory of oill the peple, therfore they made a  
 grete Temple to all the sones of the Cy-  
 bele/ and the foundement of this temple  
 was cast round by a spere: that by that  
 forme/ the perdurablete of theyr goddes  
 shold be shewed: And for as moche as þ  
 grete quantyte of the erthe, whiche was  
 wythin semed not sustenable to be voy-  
 ed: and that the wer was a lpyll sene a-  
 oue the erthe: they sayled the creuysses  
 wythin the erthe \* And medled penyes  
 wyth therthe: And dyd alwaye soo: tyll  
 the sayd temple was fully accomplyssed/  
 And thenne the gaue lycence/ that who-  
 meuer wold take alwaie the erthe/ that  
 all the money that he founde with therthe  
 shold be his/ Thenne came hastily grete  
 compaigne of peple/ and boyded anon þ  
 temple And at the laste the Romayns  
 made a pyne of copper and gyft, and set  
 it in a ryght hygh place: And it is said  
 the prouynces were entaylled & gra-

uen merueylously wythin that pyne/ so  
 that all they that come to come myght see  
 in that pyne in what parte his prouyn-  
 ce was/ And this pyne after longe ty-  
 me fylle & remayned in the ouerest parte  
 of the temple/ And in the tyme of Jo-  
 cas themperonr/ what tyme Rome had  
 receyued the saynt/ Boniface the fourth  
 pope fro saynt Gregorie about the yere  
 of our lord 53 E and syue/ gaue of focas  
 the sayd temple/ And dyd do take awa-  
 ye and ensauce all the ordure of all the y-  
 dolis/ And the forth kalendas of maye  
 he halowed it in thonour of our lady sa-  
 ynt marpe/ and of alle the martyrs/ and  
 called it saynt marpe at martyrs/ whiche  
 now is called sancta marpa rotunda/ þ  
 is saint marpe the wound/ For thenne  
 was made no solempnyte of the confes-  
 sours / And by cause there assembled  
 grete multitude of peple at his feest/ and  
 there myght not be founde haboundaun-  
 ce of vitayle for the peple that cam/ pope  
 Gregory establyssed this feste to bee in  
 the kalendes of nouembre: For thenne  
 oughte to be greter haboundaunce of vi-  
 tayle whan the corne is hadde in & wy-  
 ne made/ And establyssed this daye to  
 be halowed thorough the world in the  
 honour of all saintes/ And thus the tem-  
 ple that had be made for all thydolis is  
 now dedycate: and halowed to alle the  
 sayntes/ And where as they worship-  
 pyng of ydolis was vsed: there is now  
 the prayyng of all sayntes/  
 Secondly it is ordeyned for the supple-  
 ment of thynges offendyd and trespassed  
 that is to saye for to accomplysse suche  
 as we haue ouer passyd / For we haue  
 lest and ouerpassyd/ many sayntes/ of  
 whom we haue made no feste/ We maye  
 not halowe the feest of euery saynt by  
 hym self, as well for the grete multytude  
 whiche ben Inscrypte/ as for our Inscr-  
 pt



## The hystorie of al halowen

myte/ For we ben feble and weke/ And maye not suffyse for the shortnesse of tyme/ For the tyme may not suffyse ther to/ And as saynt Iheromme sayth in a pylle/ Whiche is in the begynnyng of his kalender. ther is no daye/ except the first daye of januer: but that there may bee founden euery daye mo than fyue thousand martyrs And therfore by cause we maye not synghulerly make fest of euery saint/ saynt Gregory the pope hath ordeyned and establysshed that we shall on oure daye honour theym generally and to gyde/ And mayster Wylliam of auerbury putteth fyve reasons in the somme of the offyce/ wherfor it was establysshed / that we shold here in this world make solemnyte of the saintes/ The fyrst is for the honour of the dyuine mageste. For whan we doo worshyp to the saynte or saintes: we worshyppe god in his sayntes / and saye that he is merueylous in theym/ For who that dothe honour to saintes: he honoureth hym specially: why? he hath sanctified them / The second is to haue ayde in our Infirmyte: For bi our self we maye haue none helpe/ therfore haue we nede of the prayers of saintes: And therfore we ought to honour theym/ that we may deserue that they ayde and helpe vs/

¶ It is reorde in the thyrde booke of kynges of the fyrst chapytre that bersebaee is as moche to saye as the pytte of fillynge: whiche is to saye. the chyrche tryumphant/ sayng to her sone: that is to saye: that to the chyrche Tryumphaut he hadde opteyned the regne by the prayers The thyrde cause is for thaugmentacion of our surete. that is to say for the glorie that is purposed in vs in theyr solemnyte/ oure hope and our surete ben augmented and entreated/ And yf mortall men and dede myght thus bee enhaunced by

theyr merites/ it is trouthe that the might and purffaunce shall no thyng there be mynysshed. ne lassed/

¶ The fourth for then sample of vs for wyng/ For whan the fest is remembred we be calld to our selfe and folowe the Soe that by then sample of them we dyspyse alle erthely thynges/ And despyse all thynges: ¶ The fyfthe is for the dette of entrechaungynge neygghbores/ For the saintes make of vs feste deuene/ For thangelis of god and the holy soules haue ioye and make feeste deuene of a synnar that doth penaunce And therfore it is ryght whan they make feste in heuen that we make feeste of theym in erthe: The sixth is

for the procuracion of our honour. For whan we honour the saintes/ we procure our honour/ For theyr solemnyte is our dygnyte/ For whan we worshyp our bretheren: we worshyppe our selfe for charyte maketh all to be comyn: And our thynges ben celestyall / erthely and perdurable / And aboue thys reason Johan damascene putteth thre reasons in his fourth booke the seuenth Chapytre why: and wherfore the saintes and their reliques ought to be honoured/ of which somme ben preysed for theyr dygnytes and somme for the precyosytes of theyr bodies/ And the dignyte of theym is in four maners/ For they ben frendes of god. Sones of god. heyres of god/ And our dukes and ledars/

And saint Johan putteth thys auctorite/ Johannis decimo tercio/ For p̄ sus Jam non dico vos seruos ec.

I saye you not now seruautes/ but frendes/ ¶ For the second. Johannis primo: Dedit eis potestatem filios dei fieri: He gaf to theym power to be made the sones of god. Of the thyrde/ Ad Romanos octauo/ Vt ye be sones: ye be heyres/ ec. ¶ Of the fourth he sayth thus:



Now moche sholdest thou labour to fyn  
 a leder to brynge the to the kyng: and  
 ke for the/that is to wete/that thei ben  
 ders of grace and of all hnmayne lyg  
 age/and speke & praye for vs to god:  
 therfore they ought to be worshypped:  
 her ben taken as touchyng the precyos  
 te of their bodyes/and the sayd Johan  
 amascene putteth foure reasons. and  
 ynt Austyn putteth thereto the fyfthe/  
 which is shewed the precyosyte of  
 dyes or of the relyques: For the holy  
 dyes were the selyers of god. Temple  
 Ihesu cryst/they were the alabastr: or  
 ye of the precious oynement: And the  
 untayn of the dyupne lyf / membres  
 the holy ghoost/ First they were the ce  
 rs of god: For the sayntes been celer  
 god and pure aournementis/  
 secondly they were the temple of Ihu  
 yst: For it is foloweth by cause that  
 od dwellyd in theym by entendement:  
 wherof thapostle sayth/ We knowe ye  
 of that your bodyes ben the temple of  
 the holy ghoost dwellynge in yow / Herof  
 yth Crystostom/Man delyteth hym in  
 dyptearon of walles / And god delyt  
 th hym in the conuersacion of sayntes.  
 wherof dauid sayth/Syre I haue louyd  
 the beaute of thy hous / But that beaute  
 is not made by dyuersyte of marble: but  
 is gyuen to lyuyng men by dyuersyte  
 graces/the beaute of marble the flessh  
 lyteth: The beaute of grace quyknyth  
 the soule/the fyrst receyueth the eyen / &  
 at other edefyeth by double entendeme  
 : Thyrde/they ben the alabastr or box  
 of spryтуell oynement wherfore it is sa  
 d oynement of god odoure cometh of  
 ym selfe: And this gyuen  
 the Reliques of sayntes/ys the water ran  
 e from the roche and out of the stone in  
 eserts/& also water ranne out of thei io  
 ne of the asse to sampson/whiche hadde

thurst/thenne it is not incredyble. that  
 ther renneth fro the relyques of sayntes/  
 oynementis well smellyng to them that  
 knowe the yeste of god/and thonour of  
 sayntes whiche cometh from hym. Forth  
 ly/they ben fontaynes of dyupnyte.  
 Of whom is sayd/they that lyue in bery  
 te wyth free pacyence/ ben affystaunt to  
 god/and ben to vs welles of helthe.  
 Our lord Ihesu cryste yeueth vnto rely  
 ques of his sayntes many benefaytes in  
 dyuerse maners/ Firstly they ben mem  
 brys of the holy ghoost/this reason assig  
 neth saint angustyn in the booke de ciui  
 tate dei. And sayth: they ben not to be de  
 spysed but to be honoured greatly. And  
 to worshypp the bodyes of the sayntes:  
 of whom whan they lyued/the holy gost  
 used as his owne membre in alle good  
 werke And thapostle sayth/ye seeke ex  
 peryence of hym that speketh in me cryst  
 And of saint Stephen it is sayde / they  
 myght not resyste his wysedome: ne to  
 the holy ghoost that spake in hym/ And  
 ambrose sayth in thepametre: It is a  
 ryght precyous thyng / that a man is  
 made the membre of dyupne boye: and  
 wyth his bodely lypes expresth the  
 wordes celestyal. Thyrde the feste of al  
 the sayntes is establysshed for the clen  
 syng of our neclygences/ For howe we  
 it: that we halowe the festes of a fewe  
 sayntes/yet we kepe theym neclygently  
 oftymes. and leue many thiuges vndon  
 by Ignoraunce/and by neclygence/  
 And ys we haue not solempnyshed ony  
 festes/as we ought to doo but neclygent  
 ly: Now in this generall feste we  
 ought to fulfyll and amende it. And  
 purge vs of our neclygence/ And this  
 reason is touchyd in a sermon: that is re  
 cyted this daye in the Chirche/ And it  
 is ordeyned/that at this daye memorye  
 is made of all sayntes / that what som



## The hystorie of al halo'wen

euere fragyltye humayne hath done lasse than he ought/ by Ignorance. by negli-  
gence/ Or by occupation of secular thynges in the solempnyte of sayntes/ that it be appeased in thobseruacion of this holy feste/

**I**t is to be noted that there ben foure differences of the sayntes. that we honour bi the cours of the yere. whiche ben of þ newe testament/ of whom on this daye we gadre to gydre for tacomplysse þ whiche we haue nedlygently done: that ben thapostles martyrs/ confessours & byrgens/ And after Rabane. the se four ben sygnefied by the four parties of the world / By thorient that is East/ thapostles/ by the fourth the martyrs/ By the north the confessours / And by the west the byrgens/ The fyrst difference is of thapostles / Of whom the excellence is magnyfyed: By cause they surmounte alle thother sayntes in foure thynges / First in foueraynte of dygnyte. For they ben the wyse prynces of the chyrche mylytaunt: They been the puyssaunt accessours of the Iuge perdurable/ they ben swete pastours of the shepe and flock of our lord. And they ben swete Iuges/ as Bernard sayth/ It becometh well to establysse suche pastours and suche doctours of humayne lygnage: that ben swete or soft/ puyssaunt and wyse: swete or soft. that they receyue vs goodly: by mercy: myghty/ For to defende vs puyssauntly: wyse for to brynge vs to the waye of trouthe. After they surmounte the other sayntes in foueraynte of puyssaunce. wherof saynt Austyn saith thus: God gaf power to the apostles ouer the deuyls for to destroye theym. Aboue the elementis to chaunge theym/ Aboue nature to cure it Aboue the sowles for to asswole theym of theyr synnes. Aboue the deth for to

despyse it/ Aboue angels for to sacrifice precious body of our lord Ihesu Cryst Thyrde the excelde other sayntes in the rogate of holynesse/ Soo that by the grete holynes and plentitude of graces the lyf and conuersacion of Ihesu cryst shone in theym as in a myrrour. And was knowen in theym as the sonne his splendour/ as a rose in his odour/ as fyre in his hete /

**A**nd herof sayth Crystostome by matthewe/ Ihesu cryst sente his apostles as the sonne his rayes/ as the rose his odour/ and as the fyre his sparkles And lyke as the sonne appiereth in his rayes: and as the rose is felde by his dour/ and as the fyre is sene in his sparkles/ so by the vertues of theym is knowen the puyssaunce of Ihesu cryst. Fourthly thapostles excelde other sayntes in the effecte of prouffpetye. Of whiche tylyte saynt Augustyn speking of thapostles sayth / Of the moste byle/ of the moste ydeottys/ and of the leste/ ben ennobleth: enlumyned and multiplyed/ moste eloquent and fayr spekers. the clearest wyttes and conynge/ and moste plentuous wysdome of facunde and speakinge of Auctours and doctours. The second difference is of martyrs / of whom the excellence is shewed: by that they suffred in many maners prouffpetye: constauntly and multiplyengly/ for aboue the martyrdom of blood sheddinge / they suffred thre other martyrdoms without effusion of blood: that is scarcenes in plente: whiche dauid hadde laggesse in pouerte: whiche tobye shewed. And chastyete of wydo wherof in yough of whiche Joseph vsed in egypte/ & after torgory/ also this is treble martirdom without shedynge of bloode that is pacie in aduersyte: wherof it is sayd/ we may be martirs without prouffpetye we kepe verily



science in our courage. Compassion of  
 hym that ben in affliction and tourme  
 nt/Wherof it is said/Who that hath com  
 passion of ony that is in necessity/he be  
 th the crosse in his thought / And he  
 at suffreth bylonny: And loueth his  
 enemye is a martyr secretly in his myn  
 / Secondly they suffred martyrdom  
 comfortible/Whiche prouffit on the parte  
 the martyrs is remysyon of all syn  
 es hoppyng and hauynge plente of me  
 rites/and receyving of joye perdura  
 ble: And these thynges haue they bou  
 ght wyth theyr precious blood / And  
 therefore it is sayd/theyr blood is precio  
 us that is to saye/full of pryce/And of the  
 first and second saint austyn sayth in  
 booke of the Cyte of god:What thyng is  
 more precious than deth / by which syn  
 es ben pardonned/and the merites en  
 creaced: And the same byon Johan  
 nyth/the blood of ihesu cryst is precio  
 us without syn ne/ And yet made he the  
 blood of his sayntes precious/For who  
 he he gaf his precious blood: For yf  
 he hadde not made the blode of his sain  
 tes precious/it shold not be sayd / that  
 the of sayntes is precious in the sygh  
 of our lord: And Epyrpan sayth:that  
 martyrdom is thende of synne/terme of  
 erylle/ledar of helthe:master of pacien  
 ce and hous of lyf.

[Of the thyrde saynt Bernard sayth  
 the thynges ther be/that make the deth  
 of sayntes precious,reste of trauayle:  
 Joye of nouelte/surete of perdurably:  
 And as touchyng to be the prouffyte  
 is double: For they be gyuen to be for  
 an example to syght:Wherof saint Cry  
 stome sayth to be/ thou Crysten man  
 get a knyght delicate. Yf thou wene to  
 haue byctorye without syghtyng: and  
 Cryumphe without batayle / excercyse  
 thy strength myghtely /and syght thou

cruelly in this batayle/Consydere the co  
 uenant:Vnderstonde the condycio/ kno  
 we the noble Chyualrye: knowe the co  
 uenant that thou hast made and promy  
 sed/the condycyon that thou haste taken  
 the Chyualrye/to whom thou hast gyue  
 the name: For by the couenant all men  
 syghte: And by that condycyon all haue  
 bynquysshed and by that chyualrye/  
 This sayth Crystostom/ Secondly/ they  
 ben giuen to be patrons for to ayde and  
 helpe be/they ayde be by theyr merites  
 and by theyr orysones/Of the first sayth  
 saynt augustyn/O the vnmesured pyce  
 of our lord.Whiche wyll that the meri  
 tes of the martyrs be our aydes and suf  
 frages.He examyned theym for to en  
 seygne and teche be: He breketh theym  
 for to gadre be/and he wyll: that theyr  
 tormentis ben our prouffytes:Of the se  
 cond sayth saynt Iheromme agaynst by  
 gylancien: yf that thapostles and mar  
 tyrs/Whan they were yet in theyr body  
 es alque myghte pray for other:and we  
 re therin dyligente.how moche more the  
 ne oughte they to do after theyr crownes  
 victory and tryumphes/Of moyses one  
 only man gate pardon for syx thousand  
 men armed/And saynt stephen prayed  
 for his enemyes / And syth that they  
 be now wyth god/shold they do lasse  
 Thyrde/the martyrs haue suffred con  
 stantly . Saynt Austyn sayth that the  
 sowle of a martyr is the glayue resplen  
 dysshant by charyte/sharpe by veryte  
 braundysshed by the vertue of god sygh  
 tyng/the whiche hath surmounted the co  
 pange of gaynsayeng them in repreuing  
 theym/She hath smeton the wicked and  
 throlwen doune theym that were contrari  
 to her / And Crystostom sayth.that the  
 martyrs tourmentyd were stronger tha  
 the tourmentours/ And the torn mem  
 bres bynquysshed the rentynge yrons/  
 Q. iij



## The hystorie of al halowen

The thyrde dyfference is of the confessours  
Of whom the dygnyte and excellence is  
manifested by cause they confessyd god  
in their maners, by herte/by mouth: and  
by werke/ The confessyon of herte suffy-  
seth not wythout confessyon of mouth.  
Lyke as Johan crysostom sayth & pre-  
ueth it in four maners/ And all to the  
fyrste he sayth thus/ The rote of confessy-  
on is fayth of the herte/ And as longe as f-  
aith is aloue and quyeke in the erthe / it  
is necessary that she bryng forth to wes  
and leuys/ And yf it brynge none for-  
th/ it is to be vnderstonde that it is dryed  
in therthe. And alle in lyke wyse when  
the Rote of fayth is hooll in the herte: she  
bryngeth fourth alwaye confessyon in f-  
mouth/ And yf the confessyon of the  
herte appereth not in the mouth. vndersto-  
de wythout doubte that the fayth of the  
herte is dryed vp/ As to the seconde he  
sayth yf it suffyseth to byleue in the herte  
and not to confesse it to fore men thenne  
thou art vntrewe and an ypocryte. For  
how be it that he belyueeth not at the herte  
yet it prouffyth hym to confesse wyth  
his mouth. And yf it prouffyth not  
to hym that confessyth wythout byleue.  
It prouffyth not to hym that byleueth  
wythout confessyon: And as to the thyr-  
de he sayth yf it suffyseth to Ihesu cryste: y-  
thou knowe hym: how be it that thou con-  
fesse him not to fore me. thenne it suffyseth  
to the also: that thou knowe hym/ And  
yf thou confesse Ihesu cryste to fore god  
And yf his cognysaunce suffyseth not  
to the / nomore suffyseth to thy fayth /  
As to the fourth: he sayth  
yf only the fayth of thy herte shold suffy-  
se to the/ god wold thenne haue created/  
to the but only the herte: But god hath  
created both the herte: & the mouth For to  
byleue wyth thy herte/ and to confesse it  
wyth thy mouth / Thyrde: they confes-

syd god by werke: And saynt Iher-  
me sheweth. how god is confessyd  
by werke or ren yed/  
And sayth Ihesu cryste/ is sapyence. r-  
wyse. trouthe: holynes/ and streng-  
Sapience is denied by folie/ r-  
by Inquyte tought by lesynges/ hol-  
nes by fylthe. And strengthe by fe-  
courage: and as ofte as we been ouer-  
men by vyces and by synnes we rene  
god/ Also in the contrarie as ofte as we  
done ony good/ we confesse god.  
The fourth dyfference is of the vrgyns  
whom the excellence and dygnyte is  
wed and manifested: First in that they  
ben the spouses of the eternall kyng an-  
how sayth saynt ambrose who maye  
me more gretter beaulte/ than the beaulte  
of her that is louyd of the kyng/ App-  
ued of the Iuge: ded ycate of god/ al-  
ye an espouse And alwaye wythout co-  
rupcyon/  
Secondly by cause she is compared  
to angels/ vrgynyte surmounteth al  
condycyon of nature humayne/ by wh-  
che men ben affoyate to angels / And  
the vctorie of vrgyns is more than  
angels: Changelis lyue wythout fleshe  
And vrgyns lyunge in theyr fleshe  
tryumphe /  
Thyrde by cause they ben more  
noble than other crysten peple / where  
Cypryan sayth/ vrgynyte is the flour  
of the seed of the chyrche beaute and aou-  
nement of spyrtyuell grace/ a glad joy  
of lawde and honoure: werke entyre /  
incorrupte: ymage of god And yet more  
noble as to the holynes of god/ and por-  
cion of the flock of Ihesu cryste Fourthly  
by cause they ben put to theyr husbondes  
And this excellence that vrgynyte ha-  
as to the respect of thaccouplemet of ma-  
ryage appiereth by manyfold compar-  
cion// For maryage fylleth and swelleth  
the hely / And vrgynyte the mynde



whereof augustin sayth/ Virgynite cheseth  
to folowe more the lif of angels in their  
flessh/ than tencease the nombre of mor-  
all people in their flessh/ For it is more  
blessyd & more plenteuous tencease the  
mynde/ than to be grete wyth chylde/  
For some haue chyldeyn of sorow. And  
virgynite bryngith forth childern of ioye  
virgynite replenysshith heuyn of childern  
and they that ben maried replenysh ther  
e/ And Iheromme sayth/ the weddyng  
of the erth/ and virgynite fylleth heuē/  
that one is of grete besynes/ and this is  
of grete rest/ virgynite is seylence of char-  
ite/ peas of the flessh/ redempcyon of vici-  
s and prynces of vertues/ Mariage is go-  
d/ but virgynite is better/ Saynt Ihe-  
rom sayth to palmacyen the dyfference be-  
twene mariage & virgynite. And saith  
they dyfference as moche/ as is betwene.  
not to synne/ and to doo well / Or as I  
may clerly say/ as is betwene gode and  
vicer/ For marpage is compared to thorn-  
es/ and virgynite to roses / And he sa-  
ith to Eustochium I prayse marpage /  
for they engender virgynes/ I gader fro  
the thornes roses/ golde fro the erth / and  
of the shelle a precyous margaryte  
stone /

Firstly is shewed the dygnyte & ex-  
cellens of virgynes/ For they enioye ma-  
ny priuileges/ for the virgynes shall ha-  
ue the crowne that is callyd Aureola  
they only shall syng the newe songe  
they shall be clad wyth vestimentes of  
sme wyth Ihu cryst & Joye alway with  
him/ And they shall folow alway the la-  
st/ The fourth & the last this fest is esta-  
blysshid/ for to impetre/ and gete the foo-  
er that thyng that we pray for: by cau-  
that we honour this day all the sayn-  
es generalli. whiche also pray for vs al-  
together/ And soo they maye the lychtly  
gete the mercy of our lorde for vs.

For if it be ipossible that the prayers of  
some sayntes be not herde: it is moche mo-  
re impossible/ that the prayers of all shol-  
de not be herde: And this reason is to be  
chyd whan it is sayd in the collecte/ Desi-  
derataz nobis tue propiciacionis habun-  
danciam multiplicatis intercessoribus  
largiris/ Lorde gyue to vs by the mul-  
plyed prayers of all thy sayntes. the de-  
syred habundance of thy debonaire/ and  
the sayntes praye for vs by merite: and  
by effect/ By merite whan theyr mery-  
te helpeth vs/ by effect: whan they desyre  
our desires to be accomplisshid. and this  
doo they not/ but there as they accom-  
plishe the wyll of our lorde. And that on  
this day all the sayntes assemble theym  
for to pray for vs/

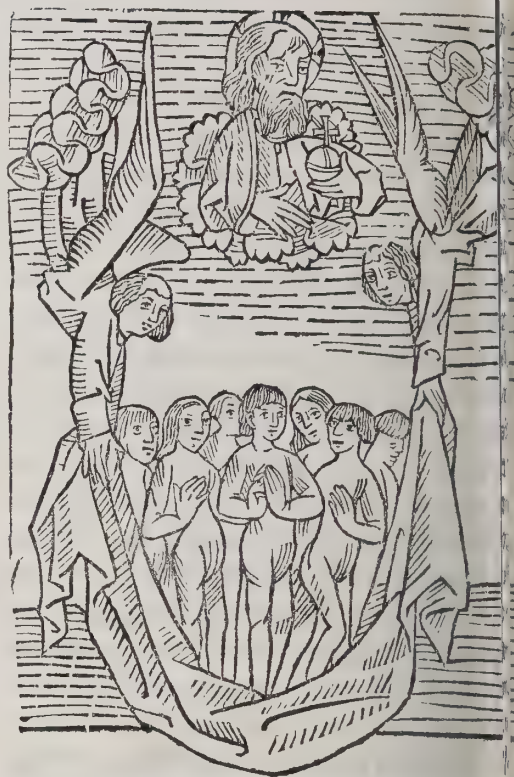
It is shewed in a vysion that happe-  
ned in the secode yere after this fest was  
stablysshid. On a tyme whan the septe-  
yn of saynt Peter had by deuocyon vysi-  
ted all the altars of the churche And had  
requyred suffrages of all the sayntes: at  
last he came agayne to thalder of saynt  
peter. and there rested a lytyll: And saw  
there a vysion: For he sawe the kyng of  
kyngis in an hye throne sitte: and all the  
angels aboute hym/ And the blessid vir-  
gyne of virgynes came crownded wyth a  
ryght resplendissyng crowne: And the-  
re folowed her a grete multytude of vir-  
gynes wythout nombre & contynent also  
And anone the kyng arose agaynst her/  
and made her to sitte on a sete by him  
And after came a man cladde wyth the  
skynne of a camell: and a grete multitu-  
de of auncient/ and honourable faders fo-  
lowyng him. And after came a man in  
thybyle of a bysshop & a grete multitude  
in semblable thybyle folowyng him: & af-  
ter came a multitude of knyghtes with-  
out nōber/ whom folowed a grete cōpanie  
of diuers peple/ whēne cam al thi tofore p



## The Commemoracyon of all soules

Trone of the kyng/ And adour hym vp  
pon theyr knees: And thenne he þ was  
in thabyte of a Bysshop began matins  
and thother folowed/ And an angell  
whiche ladde this seynt thus in the Byss  
on/ expounded this Byss on to hym: & said  
that our blessyd lady the Byrgyne was  
she that was in the fyrst compagne: and  
he that was cladde in the heyre of camels  
was saynt Johan baptyst: wyth the pa  
trarkes & prophetes/ And he that was  
mournd in the habite of a bysshop was  
saynt peter wyth the appostles. The kny  
ghtes were the marters: And the other  
the confessours: the whiche all came to for  
our lorde sytting in his throne. for to gi  
ue to hym laude & thankinges of the ho  
nour that was done to theym in this wo  
rld of the mortall peple/ And prayed  
to hym for all the vniuersall worlde/  
And after the angell broughte him into  
a nother place/ and shewed to him men &  
wymen/ some in beddes of golde/ other en  
ioyng in dyuerse delytes/ other nakyd  
and pour: And other beggynge: And say  
d to him/ that this was the place of pur  
gatory: they that dwellyd there were the  
soules: they þ habouided in welth were the  
soules of theym/ whiche were socourd by  
theyr frendes by many aydes The poure  
were the soules. of whom theyr executio  
urs & frendes sette not by theym  
ne dyde noo thyng for theym And  
thenne he commaunded hym that he sholde  
shewe this to the pope: that after the feest  
of all halowen he sholde establysh the co  
mmoracyon of all the soules/ And that  
generall suffrages temporall might be do  
ne for theym on the next day / where thei  
may haue none in especyall.

**H**ere foloweth the Commemo  
racyon of all Soules



**T**HE Memory of the  
partynge of all Cryste  
soules is establyshid  
be solemnised in the ch  
che on this day/ to then  
that thei may haue ger  
rall ayde & comforte/ where as they may  
haue none especyall/ lyke as it is shewed  
in the forsayd reuelacyon/ And peter de  
miens saith that that in cecyle in the pl  
of Vulcan: Saynt odylle herde the voy  
e the howlyng of deuyles/ whiche con  
playned strongly: by cause that the sou  
les of theym that were dede were taken  
way fro their bondes by almesse/ and by  
prayers/ And therfore he ordeyned the  
the feest and remembraunce of theym the  
ben departed out of this worlde/ sholde be  
made & holden in all monasteries the da  
after the feest of al halowen/ þ whiche thi  
ge was approuid after of all holi chirch  
And therof we may specyally tolde  
two thynges. Fyrste of the purgatory



the soules - and secondly of theyr suffer-  
 ages: Of the fyrst is to be considered in  
 thynges/ First who ben they that ben pur-  
 ged/ Secondly by whom they be purged  
 thirdly where they ben purged / It is  
 mete that there ben thre maners of they  
 that ben purged/ The fyrst ben they þ  
 ge tofore or they haue done satisfaccyon  
 the penaunce that hath be enioyned to  
 y/ Neuertheles yf they had somoche cor-  
 reccion in the hert/ that it had suffysed be-  
 fore the synne: they sholde haue frely pas-  
 sed to the lyf perdurable: how be that thei  
 did not accomplisshed their wyll ne sa-  
 tisfaction/ For contricion is right grette  
 satisfaction of theyr synnes: & puttyng  
 away of synne: And herof sayth saynt  
 Jerome/ the lengthe of tyme auayleth  
 not somoche as of sorow: ne thabstynen-  
 ce of metes auayleth not somoche as the  
 mortification of vices: But now they  
 at depe without this contricion tofore  
 accomplisshyng of their penaunce/ ben  
 cruelly punysshed in purgatory/ but  
 it happen that the satisfaccyon of the  
 synne be done of some of their frendes /  
 But to this that suche mutacyon of the  
 satisfaccyon may auaylle: four thynges  
 are required/ The fyrst is of thauctoryte  
 the chaunger/ for it ought be done of þ  
 authority of the prestis/ The seconde is of  
 a parte for whom this mutation is of  
 the satisfaccyon: that is the necessite of  
 the synne/ For he may be in suche estate. that he  
 may not well doo satisfaccyon for that o-  
 ther/ that is to say in charyte. For he ou-  
 ght to be in charite: The thirde is on his sy-  
 de/ on whom the commutacyon is made  
 the satisfaccyon for that other/ that is to  
 say of charyte / For it is requysite that  
 he be in charyte: by whiche he makyth sa-  
 tisfaction to be meritorious and suffy-  
 cient/ The fourth thyng is proporcion/ that

is to mete/ that the lasse payn be propor-  
 cyoned in to grette/ For the proper pay-  
 ne of the synne satisfieth more to god:  
 than of a stranger: And alway he is to  
 tormented in purgatory/ But for the pa-  
 yn that he suffreth/ and that other payeth  
 for him/ he is the soner deliuerde/ for god  
 accompteth his payne/ and the payne of  
 that other / For yf he were condemned  
 to suffre the payne of two monethes in  
 purgatory/ he might soo be holpen/ he shol-  
 de be deliuerde in a moneth/ but he shal ne-  
 uer be taken thens tyll the dette be payd  
 And whan it is payd: that ought to be  
 payd. after it is conuerted in to the wele  
 of him that had done it/ And yf he haue  
 noo nede/ it is turned vnto the wele of o-  
 ther that ben in purgatory.

¶ The seconde that ben in purgatory ben  
 they that haue accomplisshid their penaun-  
 ce/ But alway by the neglygence or ygz-  
 norauce of the prest: whiche confessyd  
 theym/ It was not suffysaunt: and yf  
 they haue not had right contricion that  
 may suffyse for theyr synne/ they shall ac-  
 complissh all that there/ By cause of the  
 lytyll penaunce doynge in this lyf: for ou-  
 re lord that knoweth the maner and the  
 mesure of payn and of synne/ he gyueth  
 payne suffysaunt/ in suche wyse that the  
 synne remayneth not one payn unpunyschid

Thenne the penaunce that is enioyned  
 eyther it is grette/ or egall: or lasse/ yf it  
 be grette/ they that haue done more: It  
 shall torne to thencrespyng of glory.  
 Yf it be Egalle / Thenne it shall suffyse to  
 the remysseyn of his synne /

Yf it be lasse: thenne that whiche lac-  
 keth shall be fulfilled by the vertue of þ  
 dyuine purysaunce: and Justyce  
 Of theym that repente theym at the laste  
 herken what augustyne sayth/ he that is  
 baptysed: and at þ þour gooth out of



## The Commemoracyon of all soules

this worlde he gooth surely/ A man wel  
 lyuing & soo deyth gooth surely/ a man  
 doyng penaunce at the last & reconcyled  
 yf he gooth surely I am not sure/ Therfo-  
 re holde the certen way: & leue the vncer-  
 ten way: this sayth saynt austin/ For su-  
 che doon penaunce more for nede than of  
 wyll/ and rather for drede of payn than  
 for loue of glori. The thyrd that gone in  
 to purgatory/ be they that bere wode hys  
 & stubble/ this ben they that not wythsto-  
 dig they loue god: yet they haue carnall  
 affectyon to their rychesses, their wyues/  
 & posceffions/ yet they loue noo thyng  
 tofore god/. And they ben tormentid in  
 purgatory after the maner of theyr long  
 or short beyng therein/as the wode in lon-  
 ge breynng/as the hysse lesse: or the stub-  
 ble leest & shorrest/ And saynt augustin  
 sayth though this fyre be not perdurable  
 yet it is greuous merueyllously/ soo that  
 it surmounteth all the payne that ony ma-  
 suffred euer in this worlde. For soo gre-  
 uous payn was neuer fouden in the fles-  
 she / how be it that martirs haue suffred  
 grete paynes: The seconde is to wete/ by  
 whom they ben purged/ or by whom pu-  
 nycon is made / It is doon by the euyl  
 angellis/ & not by the good/ For the go-  
 od angels torment not the good soules/  
 but the good angels tormet the euyl an-  
 gels/ & the euyl angels tormet the euyl  
 crysten soules / And it is well to byle-  
 ue that the good angels visite oft & com-  
 fort theyr brethern & theyr felawes: and  
 warne them to suffre in pacience/ And  
 yet haue they a nother remedie of comfor-  
 te of this th it attende certainly the glori  
 to com/ For thei ben certen to ha-  
 ue Joye/ lasse than they that ben in the co-  
 uttree & more certente / than they that ben  
 in their lyf/ For the certente of them that  
 ben in the couttree is wythout abidyng &  
 drede/ for they abyde not that is to come

whan they haue it present and donbt  
 thyng to lese it/ But the certente of  
 that ben in the lyf is contrarie/ but the  
 tentre of them that ben in purgatory  
 moeyne. for they abyde to haue it & wy-  
 out drede. For they haue free wyll wy-  
 out drede consermed/ that they may no  
 more synne: and yet haue they a nother  
 fort: that they wene alway that there  
 made prayres & done almesse for they  
 And peraduenture it is more true/ th  
 this opinyon not made by euyl ange-  
 but by comaundement of the diuyn  
 tye/ and by the force therof succeeding  
 As to the thyrd it is to wete where th  
 ben purged: in a place by helle/ whiche  
 callid purgatory/ after thoppinyon of  
 uerse wyse men: how be it that it seme  
 to some other. that it is in thair in a p-  
 ce breynng & woude: but neuertheles  
 re ben ordeyned diuerse places to diuer  
 soules/ & for many causes/ And that  
 for light punycon: or for hasty delpue-  
 rice/ or for the synne comysed in that pl-  
 ce/ or for the prayer of some saynt/ Fir-  
 for the lyght punycon as it is shewid  
 some/ after that saynt gregory sayth th  
 some soules ben purged in the shadowe  
 Secondly for theyr hasty delpueance/  
 they may shew vnto other/ how that th  
 nede to requyre ayde: and thereby myg-  
 hastely yssue out of payne/ lyke as it  
 redde That some fysshars of saynt Th-  
 bault/ that fysshed on a tyme in haruest  
 And took a grete pece of yce. in stede  
 a fyssh / And they were gladder  
 therof than of a fyssh/ By cause the by-  
 shop had grete breynng of hys in hi  
 legges. And they laped that yce  
 thereto/ And it refresshed him moche /  
 And on a tyme the bysshop herde the  
 ys of a man in the yce/ And  
 he coniuerted him to telle him what he wa-  
 And the boys sayd to him. I am a for



whiche for my synnes am tormented/  
his pce/and may be deliuerde yf thou  
for me thirty masses contynuely to  
de in thyrty dayes. And the bys-  
p epyrised to say theym/And whā he  
said half of theym/he made hym redy  
contynue forth and say thother: And  
deuyll made a discepcion in the cyte:  
the peple of the cite foughte eche aga-  
the other: And thene the bysshop was  
yd for tapese this dyscorde: and dyde  
his bestmēttes: and leste to say þ mas-  
And on the morn: he began all newe  
ayn/And whan he had sayd the two  
ctes/him semed that a grete oost hadd  
leged the cyte: so that he was constrey-  
by drede/and leste to say thoffyce of þ  
sse. And after yet he began agayn þ  
uyce/And whan he had acomplishid  
cept the last masse: whiche he wolde ha-  
begon/all the towne and the bysshops  
is was taken by fire/And whan his  
auntes came to him/and badde him  
e his masse/he sayd/ though all the cy-  
holde be brent/I shall not leue to saye  
masse. And whan the masse was do-  
the pce was molten/and the fyre that  
p had supposed to haue seen: was but  
antasme/and dyde none harme  
pyrdly for our Insynptrye: that is that  
know what grete payn is made redi-  
pynars after this mortall lyf/ Also  
uerse places ben deputed to diuerse sou-  
for our Instruccyon.as it happed at  
rps/  
There was a master whiche was cha-  
eler of parys named sylo. whiche had  
ooler seek/and he prayed him that af-  
his deth he sholde come agayn to him  
d say to him of his estate/And he pro-  
sed him soo to doo: & after deyde/ and  
othin a while after he appered to hym/  
d in a cope wreten full of argumentes  
lacyns & sophymes.and was of per-  
myn/and wythyn forth all full of flā-

be of fyre/And the chaunceler demaun-  
ded him what he was/and he told to him  
I am suche one, that am comen agayn to  
the/And the chaunceler demaunded him of  
his estate/and he sayd: this cope weyeth  
on me more than a mylstone, or a toure:  
And it is giuen to me for to bere for the  
glori that I had in my sophims & sophis-  
tycall arguments. that is to saye deceiua-  
ble & fallacyons: The skynnes ben lygh-  
te/:but the flamme of fyre wythyn forth  
tormenteth: and all to breñeth me: And  
whan the maister juged the payn to be li-  
yghte, the dede scoler sayd to him/ that he  
sholde put forth his honde/and fele þ lig-  
htnes of his payn: and he put forth hys  
honde/And that other leste falle one dro-  
pe of his swete on it, and the drope per-  
cyd thorough his honde sooner than an a-  
rough colde be shoten thrugh/wherby he  
felte a merueillous torment/And the de-  
de man sayd: I am all in suche payne  
And thenne the chaunceler was aferde  
of the cruell & terribble payne that he had  
felt.concluded to forsake the world, & en-  
tered in to religyon wyth grete deuocyon  
Fourthly for the syne that hath be comp-  
sed in the place/as saynt augustyn sayth  
Sotyme soules be punysshed in the pla-  
ces, where they haue sined.as aperith by  
an ensample that saynt gregory reciteth  
in the fourthe book of his dialogue:and  
And sayth that there was a prest: why-  
che vsed gladly a bayne: & whā he came  
in to the bayne: he fonde a man whom he  
knew alway redy for to serue hym,  
it happed on a day for his diligent serui-  
ce/& his reward the prest gaaf to him an  
holy loof: & he wepyng answerd Iader  
wherfore giuest þ me this thyng: I may  
not ete it/for it is holi/I was sotyme lor-  
de of this place/but after my deth I was  
deputed for to serue here for misines but  
I pray the þ þ wylt offre this brede to al-  
myghty god for my synes/ And know



## The Commemoracyon of all soules

thou for certayn that thy prayer shall be  
hearde/ And whan thenne thou shalt com  
to wasshe the/thou shalt not fynde me:  
And thenne this prest offred all a weke  
entier sacrefyce to god/ for hym/ & whan  
he came agayn he fonde him not /

Fyfthly diuerse places arn deputed to  
dyuerse soules for the prayers of somme  
saynt/as it is red of saynt patryke.that  
he Impetred a place of purgatory in Gr  
londe for some/of whiche thystory is wre  
ton tofore in his lpf/ And as to the thyr  
de:that is suffrages. thre thynges ought  
to be considered/ fyrste the suffrages that  
ben doon/ secondly of theym/for whom  
they be doon/thyrddly of theym by whom  
they ben doon

About the suffrages that ben done it  
is to be noted that there ben done iij man  
ner of suffrages: whiche prouffye vnto  
theym that ben dede/that is to wete pray  
ers of good frendes/ giuyng of almesse  
Synging of masses: and obseruacyon of  
fastynges: As touchyng to that/that p  
prayers of frendes prouffye to theym it  
apperyth by ensample of paschasien/ of  
whom gregory telleth in the fourth book  
of his dyalogues/ And sayth that there  
was a man of grete holynesse & vertue:  
two were chosen for to haue ben popes:  
but neuertheles at the last the chyrche ac  
corded vnto one of theym/ And this pas  
chasien alwaye by errour suffred that o  
ther/and abode in this errour vnto the de  
the: And whā he was dede the bier was  
couerde wyth a clothe namyd dalmatyke  
One that was vexid wyth a deuyll was  
brought thyder/ & touched the clothe/ and  
anone he was made fool/ And a long ti  
me after as saynt german bysshop of  
capuene went to wasshe him in a bay  
ne for his helthe/ he founde paschasien de  
ken there & seruid/ & whan he saw him he

was aserd: & enquired dilygently  
thynges soo grete & soo ho ly a man  
there/and he sayd to hym that he w  
re for none other cause/but for that  
de & susteyned more than right requ  
in the cause asorsayd. and sayd I r  
re the that thou pray our lorde for me  
And knowe that thou shalt be herd  
whan thou shalt come agayn: thou  
not fynde me here / And thenne the  
shop prayed for hym/ And whan he  
agayn he fonde him not/ And pete  
bot of cluny/sayth that there was a  
that songe euery day masse of Requ  
for all crysten soules: And herof he  
accused to the bysshop/and was sum  
ded therfore of his offyce/ And a the  
bysshop went on a day of grete sole  
nyte in the chyrcheyerde/ all the dede  
es roos vp ayens him sayeng: this  
shop geueth to vs noo masse And y  
hath taken away our prest fro vs/ And  
he shall be certain. but yf he amēde he  
dey/ And thene the bysshop asforylled he  
prest/and sang himself gladly for thim  
that were passed out of this world/ and  
soo it aperryth that the prayers of liuyng  
peple ben prouffyttable to theym that  
departed / by this that the chauncer  
of paris reherceth/ There was a man  
alwaye as he passed through the chyrch  
yerde he sayd deprofūdis for all crist  
lis/ And on a tyme he was besette w  
enmyes. soo that for socour he lepe  
the chyrcheyerde: and they folowed for  
haue slayn him. And anone all the  
hodges aroos. and eche helde suche an  
strument in his honde that they deffend  
him that prayed for theim: and chaced  
way his enmyes putting theim in gre  
fere/ And the seconde maner of suffrag  
is for to giue almes. & that helpeth the  
that ben in purgatory: as it aperryth in  
book of machabeis/ where it is redde



at Judas the moost stronge man ma  
collacpon/and sent to Iherusalem vii  
usande drammes of syluer there to be  
red for the synnes of dede men/wme  
ing ryghtfully & religiously of the re  
cecyon/And holwe moche to gyue al  
sse auayleth for theym that ben depar  
as it appereth by ensample that sain  
gregory putteth in his fourth book of  
dialogues.

There was a knyght that lay dede &  
spyrte taken from him/and a why  
after the soule retorned to the body age  
and what he had seen doon he tolde & sa  
there was a brygge/ and vnder that  
gge was a flood foule/horrible/and  
of steeche: & on that other side of þe brig  
was a medowe swete odourant & aour  
full of al maner floures: And there  
that syde of the brygge were peple as  
niblyd cladd all in whyte that were fil  
d wyth the swete odour of the floures:  
and the brygge was suche / that yf ony  
the mynisters wolde passe o'er þe brig  
he sholde slyde & falle in to that styngi  
ryuer/And the right wyse peple pas  
ouerlyghtly & surely in to that delec  
ble place/And this knyght sawe the  
a man nampyd peter/whiche lay boun  
d and grete weyght of yron vpon hym  
whiche whan he aspyd: why he lay soo the  
it was sayd to hym of a nother he suf  
fry by cause yf ony man were delpyerd  
him to doo vengauce. / He desired it  
more to doo it by cruelte. that by obedien  
ce. Also he sayd he sawe there a pylgrim  
that whan he came to the brygge/he pas  
d ouer wyth grete lyghtnes & shortly  
by cause he had well lyued here/and pur  
ly in the worlde and wythout synne.  
And he sawe there a nother nampyd Ste  
phen:whiche whan he wolde haue passed  
his foot floode that he felle halfe ouer the  
brygge. And thenne there came some hor

rible blacke men/and dyde all that they  
myghte to draue him downe by the leg  
ges/ And thenne came other right fayr  
creatures right white/ and took him by  
the armes/and drewe hym vp/And as  
this stryf endured/this knight that saw  
thise thynges retornyd to his body/ and  
knewe not whiche of them vainquysshed  
But this waye we vnderstonde that the  
wycked dedes: that he had doon: stooof a  
gaynst the dedes of almesse. For bi thes  
ym that drewe him by the armes vpw  
de: it appered that he louid almesse: And  
by the other/that he had not perfyghtly li  
ued ayenst the synnes of the flesch /  
The thyrde maner of suffrages is thobla  
cyon & offryng of the holy sacrament of  
of the altar whyche  
prouffye moche to them that ben depar  
ed/as it appereth by many ensamples  
lyke as saynt Gregory recounteth in the  
fourth book of his dyalogues/that one of  
his monkes named Justus whan he ca  
me to his last ende/he shewed that he had  
hydde thre pens of golde/ And therof so  
rolved sore/and anone after he deped/  
And thenne saynt gregory commaun  
ded his brethern/that they sholde burye  
his body in a dounghylle: and the thre pe  
ces of golde wyth him: sayng thy money  
be to the in perdycon/Neue: theles saynt  
gregory commaunded one of his breder  
ne to saye for hym euery day masse thir  
ty dayes longe: and soo he dyde/  
And whā he had accomplysshed his ter  
me/the monke that was dede appered on  
the thyrty daye to one: whyche demaūded  
how it was wyth him: And he answerd  
to hym: I haue be euyl at ease vnto thys  
day: but I am now wel: I haue this dai  
receyuid commynyon/And this sacrifi  
ce of the altar prouffith not oonly to the  
ym þe dede/but also to hem þe lyuyn  
ge in this worlde/It happed there was a  
man whiche was wyth other labourd



## The Commemoracyon of all soules

in a roche for to dygge for syluer/and so-  
denly that roche fylle on theym and slew  
them all sauf this one man. whiche was  
sauid in a creuice of the roche. But for  
all that he myght not yssue ne goo out:/e  
his wyf supposod that he had ben dede/e  
dide doo synge eueni day a masse for him  
e bare euery day to offrig a lof e a pot of  
wyne e a candell. e the deuyl whiche  
had enuye herat appered thre dayes con-  
tynuelly to this woman in fourme of a  
man/and demaunded her whether she wen-  
te:/And whan she had sayd to hym she sa-  
yd to her thou goost in vain/for the masse  
is doon/And thus she leste the masse in  
dayes: that she dyde not synge for hym /  
And after this a nother man dygged in  
the same roche for siluer and herde vnder  
this the voyces of this man / whiche sayd  
to hym: smyte softe and spare thyne ho-  
de for I haue a grete stone hanging ouer  
myne hede/And he was a ferde/and cal-  
lid moo men to hym for to here this vois  
and began to dygge agayn: And theñe  
they herde semblably that voys: and the-  
ne they went more nere: And sayd who  
arte thou. and he sayd I pray you to spa-  
re your smyting/for a grete stone hageth  
ouer my hede/And theñe they went and  
dygged on that one side tyll that they ca-  
me to hym/and drewe hym oute all hool  
And they enquired of him in what ma-  
ner he had soo longe lyued there: And he  
sayd that euery daye was broughte to  
hym a loof: a pot wyne and a candell/sa-  
uf thys thre dayes/And whan his wyf  
herde that she had grete joye/and knewe  
well that he had be susteyned of her offrin-  
ge/And that the deuyl had deceyuid her  
that she had doo synge noo masse thooos  
thre dayes:

And as Peter thabbot of cluny wytnes-  
seth and sayth/ that in the towne of Ise-  
rare in the dyocise of granepolytan: that

a maronner was fallen in to the see  
tempest/and anone a preest sange  
for hym: And at the last he came o-  
f the see all sauf: And whan he wa-  
maunded how he escaped / he sayd  
whan he was in the see and almoost  
there came to hym a man whiche ga-  
to hym brede / And whan he had ete  
he was well comforted e recouerde his  
gthe and was taken vp of a shyp  
at passed by: And that was founden  
at it was the same tyme that the preest  
red to god the blessed sacrament to

¶ And the fourth maner of suffra-  
that prouffyteth to theym that ben dede  
fastynge/Saynt Gregory in spekynge  
of this mater/and of thre other wytness  
it. and sayth/the soules of theym/that  
departed ben assoylled in four maner:  
By oblacyon of prestis: by the prayes  
of sayntes/bi the almesse of frendes/and  
by the fastynge of theyr kynnesmen  
that the penance doon for theym by  
yr frendes is payllable to theym/ It is  
shewed by a solempne doctour: whiche  
herfeth that there was a woman whiche  
had her husband dede/and she was in gre-  
te dyspayre for pouerte/And the deuyl  
appered to her: e sayd that he wolde ma-  
ke her ryche/ys she wolde doo as he wo-  
saye to her: and she promysed to doo it  
And he enioyned her that the men of the  
chyrche that she sholde receyue in to her  
us: that she shold make theym doo forme  
catyon/

Secondly that she sholde take in to  
hous by day tyme pour men and in the  
nyghte dryue theym oute boyde and ha-  
uyng noo thyng:

Thyrde that she shold in the chyrche  
te prayes by her janglyng: and that she  
sholde not confesse her of none of all thes  
thynges /



and att the laste as she approached to  
ard her deth/her sone warned her to bee  
nfeffyd And she dyscoueryd to hym  
hat she hadde promysed: And sayde þ  
e myght not bee thryuen/ And that her  
nfeffyon shold auaylle her nothyng /  
But her sone hasted her/ and he sayde he  
old doo penaunce for her/ she repented  
r/ And sente for to feteche the preest .  
But to fore er the preest came, the deuils  
nney to her. And she deyde by thorry  
enes of theym/ Thenne the sone confes  
d the synne of the moder And dyd for  
e seuyn yere penaunce: And that accom  
psshed he salve his moder: And she thā  
ed hym of her delpuraunce/ And in ly  
e wyse auaylled the Indulgences of  
e chyrche:

It happed that a legat of the pope  
ayed to a knyght that he wold make  
arte in the seruyse of the chyrche and ry  
to albigos. And he wold therfore gy  
e pardon to his fader/ whiche was deed  
And the knyght wode fourth and abode  
ere an hole lence/ And that done, hys  
oder appierd to hym more clere than þ  
aye/ And thanked hym of hys delpue  
aunce: And as to the thyrde: that is to  
ye for whom the suffrages ben done /  
her ben foure thynges to be consyderyd  
[ Fyrst who ben they: to whom it. may  
rouffye Secondly wherfore it ought to  
rouffye theym/ Thyrdeley it muste bee  
nolwen/ yf it prouffye to all egally/  
fourthly how they may knowe the suf  
rages/ that ben done for theym/ as to the  
ryst/ who ben they/ to whom the suffra  
es may prouffye: It is to be knowen  
s saint austyn sayth: that all they/ that  
partie out of this world/ or they ben ryh  
good or ryght euill: or bytwene both /  
Thenne the suffrages that ben done for þ  
ood / been for to yelde thankynges for  
theym. And they that ben done for the e

uill: ben somme comforte to them that ly  
ue/ And they that ben done for theym þ  
ben myde/ and bytwene both/ they been  
clensynges to theym. And they that ben  
ryght good: been they that anone flee to  
heuen/ and ben quyte of the fyre of pur  
gatory: and of helle also: And ther ben  
the maner of people/ that been chyldeyn  
baptysed/ Martyrs and parfeght men/  
Thyse ben they: that parfeghtely mayn  
tenyd the loue of god, the loue of his nei  
ghbour and good werkes/ And though  
te neuer to plesse the world/ But to god  
only/ And yf they hadde done ony be  
nyall synne/ It was put anone awaye  
by the loue as charyte/ lyke a droppe of  
water in a fornaue: And thirfore they  
bere noo thyng wyth theym that oughte  
to be brent: And who that prayeth for o  
ny of thise the maner peple/ or doth ony  
suffrages for theym/ he doth to them wro  
ge. For saynt Augustyn sayth/ he hath  
wronge that prayeth for a martyr / but  
yf one praye for one that is ryght good.  
of whom he doubteth that he be in heuen /  
thenne of his orysones been gyuen than  
kynges: And they come to the prouffye  
of hym that prayeth / Lyke as Dauid  
sayth/ My prayer shall be tournyd in to  
my bosome/ And to thise maners of pe  
ple is the heuen anone open whan they  
departe/ ne they fele no fyre of purgatori  
and this is sygnifyed to vs by the thre  
To whome the heuen was opened / It  
was fyrst opened to Ihesu cryst whan he  
was baptysed & prayeng, by whiche is  
sygnifyed that the heuen is open to them  
that ben baptysed, bothe yong or aged/ yf  
they depe/ anon they flee in to heuen. for  
baptysmis clensyng of all orygenall sin  
ne and mortalle by the vertu of the pas  
syon of Ihesu cryst/ Secondly/ it was ope  
ned to saint stephen whā he was stoned  
wherof it is sayd in thactes of thappos:



## The commemoration of al sowles

fles. I see the heuens open; and in this is  
 sygnefyed that it is open to all martyrs  
 And they flee anone to heuen/as soone  
 as they departe/thyrdly it is opened to  
 saint Johan theuangelyst: which was  
 ryght persyght/wherof it is sayd in the  
 apocalypse. I behelde / & loo the dore was  
 open in heuen; by whiche it apperith that  
 it is opened to persyght men/ that haue  
 all accomplisshed theyr penaunce/ And  
 haue in theym noo Venyall synne / or yf  
 ony happen to be commysed anone it is  
 consumed and extynct by the ardour of  
 charyte/ And thus heuen is open to thy-  
 se thre maner of peple whiche entre lyght-  
 ly in for to regne perpetuelly: The ryght  
 euyl and wycked men ben they, that ano-  
 ne ben plunged in to the fyre of helle/  
 For whom yf the ir dampnacion be kno-  
 wen there ought no suffrages be done for  
 theym/after that saynt Augustyn sayth  
 Yf I knele my fader to be in helle: I wol-  
 de nomore praye for hym than for the de-  
 uyll/but yf ony suffrages were done for  
 a dampned man/Of whom were doubt-  
 that he so were / Neuertheles they sholde  
 not prouffye hym to his delueraunce /  
 ne that is to saye, fro the paynes ne doo  
 the mytygacion of theym/ne lassyng of  
 it/ne shortynge of tyme/ for as Job saith  
 In helle is no redempcion, they that been  
 myddle good/ ben they / that haue wyth  
 theym somme thyng to be brent and pur-  
 ged, that is to saye wode: theye and stuble  
 Or els they that ben surprysed with deth  
 before they myght haue accomplisshed  
 theyr penaunce in theyr lyf. Ner they be  
 not soo good but that they nede haue suf-  
 frages of theyr frendes: ne they be not so  
 euylle/but that suffrages myght prouffye  
 te and ease theym: And the suffrages  
 that ben done for theym/ ben clensynges  
 for theym/ And theyse ben they: to who  
 suffrages only may prouffye/ And in

doinge suche maner suffrages/the chur-  
 ch is accustomed to obserue thre maner da-  
 yes that is the seuenth day: the thirtye  
 daye/ And thannyuersarye / and the  
 son of thys thre dayes is assigned in the  
 booke of offyce: the seuenth daye is kept  
 and obseruyd/that they sowles sholde  
 come to the sabate of euerlastynge rest  
 Or by cause that all the synnes that they  
 haue commysed in theyr lyf/be forgyuen  
 whiche they haue done by seuen dayes  
 or that all the synnes that they haue com-  
 mysed in theyr bodys: whiche is made of  
 foure complexions and in theyr sowles  
 in whiche ben thre poures may been forgy-  
 uen/the trentalle is kept/whiche is in  
 dyspaynes/that they may be purged of  
 suche thynges/as they haue synned in  
 trynpte/And brekynge of the ten com-  
 maundementis/ The anniuersarye is ob-  
 serued that they come fro the pynes of cal-  
 lamyte and maleurte vnto the pynes of  
 perdurabyltyte/And lyke as we solemp-  
 nysse euery yere the feste of the saynte to  
 theyr honour: & our prouffyt: ryght so we  
 obserue thannyuersary of theym that ben  
 dede vnto theyr prouffyt and oure deu-  
 cion: Of the second/that is: wherfore the  
 suffrages ought to prouffye to theym/  
 It is to wete/that it ought to prouffye  
 for thre reasons: First by reason of vni-  
 tyte/For they ben one body with theym of the  
 chyrche mylptant / And therfore they  
 goodes ougtht to be comyn / Secondly  
 by reason of dygnyte/by whiche they de-  
 serued wha they lyued/that thys suffra-  
 ges sholde prouffye theym: For they helpe  
 other/and it is reason that they be hol-  
 pen that haue holpen other: Thyrdly by  
 reason of necessityte for they ben in the sta-  
 te in whiche they may not helpe them selfe  
 As the thyrd it is to wete/yf it prouffye  
 te to all egally/It is to wete yf the suffra-  
 ges/yf they be done for some in especyall



prouffye more to them/ for whome  
 y ben made/ than for other/ And yf  
 y ben done for the comyn they prouf-  
 te most to the that haue deseruyd most  
 his lpf: & yf they ben made egall e: It  
 ouffyteth them that haue most nede/  
 outhly that is to wete: yf they knowe  
 suffrages that ben done for them. As  
 saynt augustyne they maye knowe it  
 the maners. First by dyuine reue-  
 lion/ that is whan our lord sheweth to  
 em suche thynges. Secondly/ by many  
 racion of good angels whiche ben al-  
 wey here wyth vs/ and consydere alle y  
 e doo: & maye incontynent descende to  
 em. & anon shewe it to them: Thyrde-  
 ly by intymacion of soules/ that gone hene  
 and gone thyder: For the soules that go  
 from hene out of this world may wel  
 le suche thynges & other/ Fourthly ne-  
 cessaries. they may knowe it by expery-  
 ence and by reuelacion/ for whan they se  
 them self alledged/ and releued of their  
 payne/ they knowe well/ that somme suf-  
 frages haue ben done for them. Thyrde-  
 ly is to wete: by whom thys suffrages  
 y made/ that is to wete/ That yf  
 yse suffrages shold prouffye/ It beho-  
 ueth/ that they ben done by them that ben  
 charytable: For yf they ben done by euyl  
 synfull persones they may not prouffye  
 to them: wherof is redde that whan a  
 knyght laye in his bedde wyth his wyff  
 and the mone shone ryght cleer/ whiche  
 was tryd by the creueches: he merueillyd mo-  
 re/ wherfore man whiche was resonable  
 deyed not to his maker/ whan the crea-  
 tures not resonable obeyed to hym: and  
 thenne began to saye euyl of a knyght  
 whiche was deed. and had ben famylar  
 wyth hym/ And thenne this knyght/ of  
 whom they so talked entryd in to the cha-  
 nce/ and sayd to hym: frende / haue none

euylle suspicion of ony man/ but pardon  
 me yf I haue trespassed to the / & whā  
 he hadde demaunded hym of his estate  
 he answered I am tourmentyd of dyuerse  
 tourmentes and paynes. & specially by  
 cause I defowled the chyrcheyard: & hur-  
 te a man therin: and despoyled hym of  
 his mauntell/ whiche he wate/ whiche mā-  
 tell I bere on me & is heuer than a mō-  
 taign/ And thenne he prayed the knyght  
 that he wold do praye for hym/ And the-  
 ne he demaunded yf he wolde that suche a  
 prest shold praye for hym or suche one/ &  
 the deed man wagged his hede: and ans-  
 werd not: as he wold not haue hym:  
 Thenne he ayed of hym/ yf he wold that  
 suche an heremyte shold praye for hym/  
 And thenne the dede man answered/ wol-  
 de god that he wold praye for me. And  
 the lypynge knyght promysed / that he  
 shold praye for hym/ And thenne the de-  
 de man sayd. & I saye to the/ y this daye  
 thou shalt deye/ And so vanysh-  
 ed awaye/ And this knight chaunged  
 his lpf in to better: and at the daye sleep-  
 te in our lord/ that whiche is sayde / that  
 suffrages done by euylle men maye not  
 prouffye but yf they ben werkes sacra-  
 mentalle/ as is the celebraciō of the mas-  
 se. For that may not be defowled of an  
 euylle mynystre/ Or els yf he/ that is deed  
 left ony goodes to dyspose by somme euyl-  
 lye man And shold anone haue dispo-  
 sed them/ & dyd not. lyke as it is redde /  
 that it happed: As Turpyn tharchebys-  
 shop of Baynede sayth/ that there was a  
 noble knyght that was in the bataylle  
 wyth charles the graunt for to fyghte a-  
 gaynst the mores: & praid one that was  
 his cosyn: that yf he deyde in batayl: that  
 he shold selle his hors & geue y prys ther-  
 of to poure peple: & he deyde/ & that other  
 despyed the hors. and receyued it for him  
 R ij



## The lyf of saint Wenefryde

self: & a litell while after he þ was deed  
appierd to that other knyght thynnyng  
as the sonne: and sayd to hym/ Cosyn þ  
hast made me to suffre payne eyght da-  
yes in purgatory by cause thou gaupste  
not the pryce of my hors to poure peple/  
but thou shalt not escape alway vnpu-  
nished: This daye deuylls shalle bere thy  
soule in to helle: And I beynge purged  
go in to the kyngdome of heuen / And  
sodenly was grete crye herde in thayer.  
as of bees lyons: and wolues: whiche  
bare hym alwaye/ Thenne late euery eye  
cutour be ware that he execute wel the  
goodes of them that they haue charge of  
and to beware by this ensample here to  
fore wretton/ for he is blessed, þ can bella-  
re by othe: mennes harmes: And late  
us praye dyligently for all crysten sou-  
les. that by the moeyn of our prayers/al-  
messes: and fastinges they may be eased  
and lessed of theyr paynes/ Amen.

### Here foloweth the lyf of saynt Wenefryde virgyn and martir/

**A**fter that holy man beu-  
no hadde do made many  
chyrches. and had ordey-  
ned the seruyse of god de-  
uoutly to be sayde in the  
He came to a place of  
a worshipfull man named Tenythe / þ  
whiche was the sone of a noble senatour  
callyd Elynde/ And desyred that he wol-  
de geue hym as moche grounde as he my-  
ght bylde a chirehe on/ in thonour of god  
Thenne he graunted hym hys askynge  
wyth good wyll/ And thenne dyd doo  
bylde thereon a sayr chyrche/ To the whi-  
che this worshipfull mā: his wyf & hys  
doughter Wenefryde resorted dayely/ for  
to here therein dypyne seruyse/ And thenne  
Wenefryde was sette to scole to this holi

man Beuno. & he taught her full dyl-  
gently/ & enformed her parfeghtly in the  
sayth of ihesu cryst/ And this holy ma-  
de Wenefryde gaue credence to hys wo-  
des: and was so enflammed with his  
ly doctryne/ that she purposed to forsa-  
ke all worldly plesaunces: and to serue a  
myghty god in mekenes/ and in chasty-  
te/ And thenne it fortunied vpon a son-  
daye/ she was dysceased/ and she abode at  
home and kepte her faders hous: whyle  
they were at chyrche: To whom ther cam  
a yonge man for to defoule her: Whi-  
ch was named Eradok the sone of a kyn-  
named alane/ whiche yonge man bene-  
ned in the concupyscence of her/ by then-  
syng of the fende / whiche hadde enuy at  
this holy byrgyn Wenefryde: And she  
demaunded the cause of his comyng /  
whan she vnderstode his corrupte enter-  
the excused her/ and put hym of alle tha-  
the myght/ And he alwaye abydyng in  
his foule purpoos wold in noo wyse be  
answerd: thenne she consydeyrnge hys  
foule desyre / and ferynge lest he wold  
oppresse her/ sayned her. as she wold ha-  
ue consentyd & sayd she wolde goo in to  
her chambur / for to araye her selfe for to  
plese hym the better/ And whan he had  
agreed to her/ she closed faste the chambur  
dore: and fledde pryuelly by another dore  
toward the chyrche/ And whan this yonge  
man had espyed her/ he folowed her with  
his swerd drawen lyke a wood man/ &  
whan he had ouertake her/ he sayd to her  
thysse wordes. Somtyme I louyd the &  
desyred to haue the to my wyf/ But now  
thynge telle now to me shortly: eyther co-  
fente to me tacomplysse my playse  
or els I shall slee the wyth this swerd  
Thenne this blessed byrgyn Wenefryde  
thoughte fermely that she wold not for-  
saue the sone of euerlastyng kynz/ For  
to please the sone of a temporall kynge/



And sayd to hym in this maner / I wyll  
 no wyse consente to thy foule & corrup  
 te desyre / For I am ioynded to my spou  
 se Ihesu cryst: whiche perserueth and ke  
 eth my byrgynyte / And truste thou be  
 ly / that I wyll not forsake hym / for al  
 thy menaces and thretynge / And whā  
 he had sayd thus / this cursyd Tyraunt  
 full of malyce smote of her hede / And in  
 the same place where as the hede fell to þ  
 wounde: ther sprange vp a fayre welle  
 geyng out haboundauntly sayre clere  
 water / where our lord god yet dayly sh  
 oweth many myracles: And many sche  
 peple haupng dyuerse dyseases haue the  
 been cured / and heled wyth the merytes  
 of this blessed byrgyne saynt Wenefry  
 de / and in the sayd welle appiereth yet sto  
 res / besprynge and sperled / as it were  
 wyth blode: whiche can not be had any  
 wyse no meane / And the mosse that grow  
 eth on the stones is of a merueilous swe  
 et odour: And that endureth vnto this  
 daye: And whan the fader and moder  
 of the daughter they made grette  
 lamentacion for her deeth / by cause they  
 had no mo chylde: but her only / And  
 whan this holy man Beuno vndersto  
 ode the deeth of Wenefryde / and sawe the  
 bynes of her fader and moder / he comfort  
 ed them goodly / And brought them  
 to the place where as she laye dede / And  
 there he made a sermon to the peple decla  
 ring her byrgynyte / And how she had a  
 solwed to be a relygious woman / And  
 after toke vp the hede in the honde / and  
 sette it to the place where it was cutte of  
 And despyed al the peple that there pre  
 sent to knele doune / And pray deuoutly  
 vnto almyghty god / that it myght please  
 hym to reyse her agayne vnto lyf: And  
 not only for the comforte of fader & mo  
 der / But for to accomplysshe the volun  
 te of Relygion: And whan they arose

two prayer /

This holy  
 byrgyn arose wyth them also: made bi  
 myracle aloue agayne / by the powre of  
 almyghty god / wherefor al the peple gaf  
 laude and praysynge vnto his holy na  
 me for this grette myracle / And euer as  
 longe as she lyued after / there appieryd  
 aboute her necke a rednes wound aboute  
 lyke to a rede threde of sylke / in signe &  
 token of her maryprdom / And this  
 yonge man that hadde thus slayne her /  
 had wypped his swerd on the grasse / and  
 stode styll there bysyde / And had no po  
 wer to remene awaye / ne to repent hym  
 of that cursyd dede / And thenne this ho  
 ly man Beuno reprinted hym: not only  
 of thompe / but also by cause he reue  
 renced not the sonday: and drede not þ  
 grette powre of god there shewed vpon  
 this holy byrgyn & sayd to hym / why  
 hast thou not contricion for thy mysde  
 de / but sayst thou repentest not: I beseeche  
 almyghty god to rewarde the after thy  
 deseruynge / And thenne he fylle doune de  
 de to the ground / and his body was alle  
 black / and sodenly born awaye wyth fe  
 des / Thenne after this holy mayde Wene  
 fryde was beyled and consecrate in to re  
 lygion by the honde of this holy man.  
 Beuno: And he commaunded her taby  
 de in the same chyrche / that he had do ma  
 ke there / by the space of seuen yere / And  
 there tassemble to her byrgyns of honest  
 and holy conuersacyon whom he shold en  
 forme in the lawes of god / And after þ  
 seuen yere to goo to somme holy place  
 of Relygion: And there tabyde the resy  
 due of her lyf / And whan this holy  
 man shold departe fro her and goo in to  
 Irlond: she folowed hym tyll she came to  
 the forsayd welle / where they stode tal  
 kyng a long while of heuenly thynges  
 And whan they shold departe / this holy  
 man sayde It is the wyll of our lord: þ



## The lyf of saint wenefryde

thou sende to me every yere some token /  
 whiche þu shalt put in to the streame of thy  
 welle / & two hens it shal by the streame be  
 brought in to the see / & soo by the purue-  
 aunce of god it shal be brought ouer the  
 see the space of fiftie myle: to the place  
 where I shall dwelle / & after they were de-  
 parted / the wyth her virgyns made a che-  
 fyble of sylke werke: and the next yere  
 folowynge / she wrapped it in a whyte  
 mantell. And layd it vpon the streame of  
 the sayd welle. & two thens it was brou-  
 ght vnto this holy man beuno thorugh  
 the waibes of the see / by the purueaunce  
 of god / After this the blessed virgynne  
 wenefryde entreated two daye to daye in  
 grete vertu and goodnes. and specially  
 in holy contemplacyon wyth her susters  
 meuing them / in to grete deuocion & loue  
 of almyghty god / And whan she had a  
 byden there seuen yere: she departe thens  
 & wente to the monasterye / called wythe  
 ryachus / in whiche were both men & wom-  
 men of vertuous & holy conuersacion / &  
 whan she had confessed and tolde her lif  
 vnto the holy abbot / Elerius / he receiued  
 her honourably / & brought her / to hys mo-  
 der theonpe a blessed woman / whiche  
 had the rule and charge of all the susters  
 of that place / & whan theonpe was dece-  
 ede oute of this worlde: this holy abbot  
 Elerius deliuered to this holy virgynne  
 wenefryde the charge of the susters / but  
 she refused it. as longe as she myght /  
 But by constreynthe she toke the charge /  
 And lyued afterward a vertuous lyf / &  
 more strypte and harder than she dyd to  
 fore / in gyuyng good ensample to al her  
 susters. & whan she had contynued there  
 in the seruise of god eight yere she yel-  
 ded vp her spyrte to her maker: To whome  
 late vs pray / to be a speciall intercessour  
 for vs Amen /

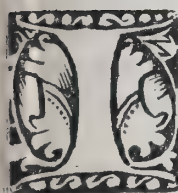
Here foloweth the lyf of saynt  
 Leonard And first of his name /



**L**eonard is as moche to se-  
 pe / as the odour of the pe-  
 ple and it is sayd of leon-  
 that is peple. and of nar-  
 dus that is an herbe swete  
 to smellynge for by the  
 dour of good fame he dwelle the peple to  
 hym / by the odour of good renomme. Of  
 leonard may be sayd as gaderyng hye  
 thynges / or it is sayd of lyon: The lyon  
 hath in hym self four thynges / the fyrst  
 is force or strengthe. And as Psalme saith  
 It is in the brest and in the hede: & soo the  
 blessed saynt leonard had strengthe in  
 his brest / by the refrenyng of euill thou-  
 ghtes: in the hede by contemplacyon of  
 fouerayne thynges: Secondly / the lyon  
 hath subtiltye in two thynges / For he  
 hath his eyen open / whan he slepeth / and  
 diffaceth his traces whan he fleeth: And



shelpe that is dede born: and maketh all  
ther bestes by hym to be in peas & reste/  
And in lyke wyse leonard reysed mani  
that were deed in synne/and many that  
yued bestyally. he fpyed them in good  
berkes & prouffitable Fourthly the lion  
hath drede in his herte after that Vydore  
ayth/He doubteth two thynges/that is  
he noyse of wheles of charpottes or car  
res/ & fyre brennyng/ In lyke wyse leo  
nard doubled/ & in doubtyng he eschewed  
all the noyse of the world/and therefore he  
lede in to the deserte/ & he eschewed the  
fyre of couetyse / & therfore he refused the  
treasures that were offryd to hym:



It is sayde that Leonard  
was aboute the yere of our  
lord VC/ & he was bapty  
sed in the holy fount of sa  
ynt remyge Archebysshop  
of Raynes & was instructe  
of hym/ & endued in holy disciplynes  
of helthe/ And the parentes and kynnes  
men of saynt leonard were chref & hieft  
in the palays of the kyng of fraunce: this  
leonard gate so moche grace of the kyng  
that all the prysonniers that he dyspyd  
were anone delpyerd/ And whan the re  
nome of his holynes grewe and increa  
sed, the kyng constrayned hym fore to  
dwelle wyth hym longe tyme. tyl th it he  
had tyme couenable. & gaf to him a bys  
shoppryche And he refused it/and lest al  
despyrnyng to be in deserte/ & went to orle  
aunce prechinge there wyth his broder ly  
effart: & there lyued a lytyll whyle in a  
couente And thenne Lyeffart had desy  
re to dwelle allone in a deserte vpon p  
ryer of Egypt And leonard was warned

by the holy ghoost to preche in gyan / &  
thenne they kyssed to gyder: and depar  
ted. Thenne leonard prechyd there: and  
dyd many myracle and dwellyd in a fo  
rest nighe to the cite of Lymoges: In whi  
che forest the kyng hadde doo made an  
halle or a lodge. whiche was ordeyned  
for hym whan he shold go hunt: And  
it happed on a daye/that the kyng & we  
te for to hunt in that forest/ & the quene  
whiche was gone thider wyth hym for  
her recreacio: which thene was grete with  
chylde began to traueyle of chylde/ & the  
traueyll endured longe: & was in poynt  
to peryshe. so that the kyng & all the mey  
ne wepte for the peryll of the quene/ and  
thenne leonard passyd thorugh the forest  
And herde the voyces of them that wepte  
and was moeued wyth pyte and wente  
thider: & the kyng callyd hym. and de  
maunded hym what he was/and he said  
that he was a dysciple of saynt remyge/  
And thenne the kyng had good hope/ bi  
cause. he hadde ben enfourmed of a good  
master/ & brought hym to the quene/ &  
prayed hym that he wolde praye for her  
& for the fruyt that she bare/that she my  
ght gete of god double ioye/ & anone as  
he had made his prayer he gate of god p  
he requyred: Thenne the kyng offryd him  
moche gold & syluer/ but he refused all. &  
despyred hym to gyue it to poure men: &  
sayd I haue no nede of no such thynges  
It suffyseth me to despyse the rycheesses/  
of the world: & to serue god in this wode  
& that is/that I desyre: And thenne the  
kyng wold haue gyuen/ to hym alle the  
wode/ I wyl not haue all / but as moche  
as I maye go aboute wyth myn asse/ in  
a nyght I desyre whiche the kyng glad  
ly graunted to hym/and there was ma  
de a monastery. In whiche he lyued  
longe in abstynence/ And two monkes



## The lyf of saint Leonard

Wyth hym/ And theyr water was a my-  
le fro theym/ wherfore he dyde doo make  
a pitte all drye/ the which he fylled wyth  
water by his prayers/ And named that  
place noble, by cause he hadde receyued  
it of the noble kynge / And he shone the-  
re by grete myracles: that who that was  
in pryson and callyd hys name in ayde/

Anone his bondes and fetters were  
broken, and wente a waye without ony  
gainsayeng frely/ And came presentin-  
ge to hym theyr chaynes or yrons, and  
many of theym: that were, soo delyuerd  
dwellyd styll wyth hym/ and serued the-  
re our lord.

And there were seven of the noble lye-  
nage which sold awaye alle theyr goo-  
des/ and dwelle thenne wyth hym/ And  
he delyuerd to each of theym a parte of y  
woode/ And by his holy ensample: he  
drew many to hym: And at the laste  
this holy man beyng endowbed wyth  
many vertues the eyght ydus of noue,  
hys departed out of this world, and slept  
in our lord: wherafterward for the ma-  
ny myracles that god shewed there / It  
was shewed to the clerkes of the Chyr-  
che, that by cause y place was ouer lityll  
for the grete myltitude of people that  
came thyder, That they sholde doo make  
in a nother place a nother Chirche/ And  
hys therein the body of Saynt Leonard  
honourably/

And thenne the Clerkes and the peo-  
ple were alle thre dayes in fastynges /  
and in prayers/ And on the thyrde daye they salve alle  
the countrey coueryd wyth snowe/ sauf  
oonly the place wherin Saynt Leonard  
wolde reste, which was alle boyde/  
And thyder was the body Transpor-  
ted, And the Chirche made: And the

grete myltitude of Yrons of dyuerse  
ners wytnesse welles: how many myr-  
cles our lord hath shewed for hym/ a-  
specyally to prysonners. Of whom  
the fetters and yrons hange to fore hys  
tomb/

**T**he bycounte of Pymoges hadde  
make a grete Chayne for to fere wyth  
alle the malefactours/ And commaun-  
ded that it sholde be fastened vnto a tro-  
ke in hys Towe / And who some-  
was bounden wyth this Chayne/ to the  
tronke/ there as it was sette / he myght  
see noo lyght/ And it was a place right  
derke/ And who soo deyde there: deyde  
not of one dethe oonly: But more than  
of a thousand tourmentes/  
And it happed that one of the seruaun-  
tes of Saynt Leonard / was bounden  
wyth this Chayne wythoute deservynge  
Soo that almoste he gaue ouer hys spy-  
ryte. And thenne as he myght in hys  
courage he auowbed to saynt Leonard  
And prayed hym/ that sythe he delyuerd  
other: that he wold haue pyte on hys ser-  
uaunt/

And anone Saynt Leonard appieryd  
to hym in a whyte vesture / and sayde:  
Here the noo thyng / For thou shalt  
not dey: / Arise vp/  
And bere thou this chayne wyth the to  
my chyrche/ folow me for I goo tofore  
Thenne he arose, and toke the chayne &  
folded saynt Leonard/ whiche went to  
fore him tyll he came to the chyrche/ And  
anone as he was tofore the gates/ saynt



Leonarde left hym there And he theſe entered in to the chyrche/and recounted to al the peple. What saynt leonarde had doon And he hing that grete chayn tofore his tombe/

¶ There was a certen man. Whiche dwelled in the place of saynt leonarde: and was moche faythfull & deuoute to saynt leonarde / And it happed that this good man was taken of a tyraūt: Why he began to thynke in hymself: that saynt leonarde vnbinderth and loseth all them that ben bouēn in yrons. And the myghte of yron hath no more myght agaynst hym/than waye hath agaynst the fyre/ If I sette this man in yrons: Leonarde shall anone deliuer hym/ And yf I maye see him/ I shall make hym pay for his ransomne a thousande shelynges/ I wolde well what I shall doo/ I shall goo make a ryght grete and depe pytte vnder the towre in my towre/ And I shall cast hym therin bouēn wyth many bondes. And after I shall doo make a chest of tree by the mouth of the pytte/ and shall make my knyghtes to lye therin all armed And how be it that yf leonarde breke the yrons: yet shall he not entre in to it vnder the erthe:

And whan he hadde made all this that he thoughte/ This man whyche was enclosed therein: Cryed ofte to saynt leonarde/

Doo that on a nyghte: saynt leonarde come/and touned the chest wherin the knyghtes laye armed / And closed the chest therein/like as dede men ben in a tombe/ & after entred into the fosse with grete trust/ & took the honde of his true seruānt and sayd to him: Sleepest thou or wast/ loo here is leonarde. Whom thou so much desirest: And he fore merueyllyng

sayd/lorde helpe me/ And none his chaynes were broke/and toke hym in his armes/ and bare him out of the towre/ And the knyght spake to hym as a frende dooth to a frende: and sette him at home in his howse /

¶ There was a pylgrym whiche returned fro the dysityng of saynt leonarde and was taken in almayn/and putt in a pytte or fosse and fast closed therein And this pylgrym prayed strongly saynt leonarde/ and also theym that took hym. that they wolde for the loue of saynt leonard lette him goo: for he had neuer trespassed to theim: And they answerde But yf he wolde paye moche monye. he sholde not departe/ And he sayd be it by the wyll of you & saynt leonarde/ to whom I remytte the mater/ And the night folowynge saynt leonarde appered to the lorde of the castel: and commaūded him that he sholde deliuer his pylgrym/ And on the morow he supposed he had dremed. & wolde not deliuer him/ The next nyght he appered to him again and commaūded him to lette him goo/ but yet he wolde not obey The thyrde nyght saynt leonarde took this pylgrym. and broughte him oute of the castell/ And anone the towre & half the castell felle: and oppressid many of them that were therein And the pryncce only was left to his confusyon alpye: & hadd his thynges broken:

¶ There was a knight in pryson in brytayne: whiche oft callid on saynt leonarde/ whiche anone apperyd to him in the sight of all men: & knowyng him/ And they beyng sore abasshed entred in to the pryson & brake his bondes: and put the knyght in the mānes honde: and brought him forth before theim all beyng sore asherde /



## The lyf of saynt Theodore

**T**here was a nother leonarde/ whiche was of the same profession/ and of one vertue/ of whom the body resteth at Corbygny/ And whan this leonarde was prelate in a monastery. he was of soo humylite:

that he was seen to be lowest of alle: And moche peple came to hym soo fast/ and so many/ that they that were enuyous sayd to the kyng Clotaire. that yf he took not good hede to the reame of Fraunce: he sholde suffre domage/ and that grete by leonarde: whiche gadered to hym moche peple/ Under the shadow of Religyon/ And thenne this cruel king commaunded that he sholde be chased away/ But the knyghtes that come for to chace him were soo couerted bi his wordes/ that they were corrupcted: & promysed to be his dyscyples/ And thenne the king repented hym/ and requyred pardon of hym/ And put him fro the m that had soo mysaid of hym/ and fro their goodes & honours/ And louyd moche saynt leonarde: soo that vnteth the kyng wolde not restablysshe them agayn to their estate at the prayers of the holy saynt/ And this holy saynt Impetred & hadd graunt of god. that whosomeuer were holden in pryson. and prayed in his name/ yf he sholde an one be delpyerde:

**A**nd on a day as he was in his prayers a right grete serpent stretchid him fro the foot of saynt leonarde a long wypp vnto his brest/ And he neuer therfor left his oryson. And whan he had accomplished his oryson/ he sayd to the serpent/ I knowe well that syth the begynnyng of thy creacyon/ thou tormentest men as moche as thou maist/ But thy myght is giuen to me now/ doo to me now that whyche I haue deseruyd: And whan he had said thus/ the serpent sprange out of his honde: & felle downe dede at his fete

**A**fter this on a tyme/ whan he had a

perfed two bysshops. that had ben in discord: he sayd that he sholde on the morrow synge his lyfe/ and soo he dyde/ And was aboute the yere of our lorde 86

## Here foloweth the lyf of foure crowned Marters/

**T**he four crowned Marters/ were Seuerus: Querianus: Cayo forue Victorinus: whiche by the commaundement of Dioclesian were beten wylommettes of lede vnto the deeth The names of whom wolde not be founden/ after longe tyme they were shewed by a nyne reuelacyon. And it was established that theyr memoyre sholde be worshypped vnder the names of v other marters/ that is to wyte/ claudye/ castor/ Porphoriam/ nychostrate/ and simplicien/ whiche weren martyrs two yere after the four marters/ And these martirs knelt all the craft sculpture or of keruyng/ a Dioclesian wolde haue constrained them to haue kerue an ydolle: but they wolde not entaylle ne kerue it: ne consent to sacrifice to thyddolles/ And thenne by commaundement of Dioclesian they were put in tonnes of leed all liuyng: and cast in to the see/ about the yere of our lord two hundred four score & seven: & methynades the pope ordeyned thysse four yntes to be honoured / And to be called four crowned marters before that the names were founden: And thurgh the names were afterwarde founden & known/ yet for thysage they ben allway called the foure Crowned martyrs/

## Here foloweth of saynt Theodore And fyrst of his name /



**T**heodore is sayd of The  
os/ that is as moche to  
say as god/and of das/  
that is to say gyue. and  
of rus runis: that is a fe  
elde/ And thus Theodo:  
us is as moche to say/as felde giuen of  
god. For he gaaf hym to good: And re  
vounce the felde of chynalrpe of the Em  
perour/

Theodore suffredeth vnder  
Dyoclesian and Mapp:  
myan in the cyte of Mary  
ne/ And whan the prouo  
ost said to him/that he shol  
de doo sacrefyce/and retor  
ne to his first chynalrpe/Theodore ans  
werde: I serue my god: and his sone ihu  
cryst/To whom the prouost sayd/then  
e thy god hath a sonne/ And theodore  
ayd ye certaynly To whom the prouoste  
ayd. Of whom maye we knowe hym /  
And theodore sayd/ Forsothe ye maye  
well knowe hym/and goo to hym/And  
henne there was tyme gyuen to saynte  
Theodore for to doo sacrefyce vnto thidol  
os/ And he entred in to the temple of  
Marte by nyght/and put fyre in it vnder  
and brent all the temple/ And thenne he  
was accused of a mā:that had seen him  
and was enclosed in the pryson for to de  
ye there for hunger: And thenne our lor  
e apere to him & sayd/Theodore my ser  
aunt haue thou good hope/for I am with  
the/Thenne came to hym a grete compa  
ny of men cladde in whyte:the door be  
ing closed/and began to syng wyth him  
And whan the keepers sawe that /they  
were aserde/and fledde/Thenne he was ta  
en oute/and warned to doo sacrefyse/he  
ayd:yf thou brenne my flessh by fyre &  
consume it by diuynne tormēttes /I shal  
euer renye my god.as long as my spy  
rite is in me:Thenne he was honged on

a tree by the commaūdement of thempere  
ur:& cruelly his body was rente & torne  
wyth hokes of yren that his bare ribbes  
apere Theñe the prouost demaūded of hi  
Theodore Wylt thou be wyth vs.or with  
thy god cryst/& theodore anwerde. I ha  
ue be wyth my Ihesu cryst/& am/& shall  
be/Thenne the prouost commaūded y he shol  
de be brent in a fyre/in whiche fyre he ga  
af by his spyrte:but the body abode ther  
in wythout hurt/ about the yere of oure  
lorde ii C lxxviii/ And all the peple we  
re replenysshid wyth right swete odoure  
& a boys was herde: whyche sayd/come  
to me my frende:& entre in to the joy of  
thy lorde: And many of the peple saw y  
heuen open /

Here foloweth the lyf of saynt  
Martyr And first of his name/



**M**artin is asmoche to say  
as holdyng: Martē that  
is the god of bataylle a  
gaynst vyces & synnes  
Or martyr is sayd as  
one of the martyres For  
was a martyr by his wylle/& by morte  
fyng of his flessh/Or martyr is expow  
nyd thus: as despyng: prouok yng/or se  
ygnouryng/He despyed the deuyl his  
enmye. he prouokyd the name of our lor  
de to mercy / And he seynouryed ouer  
his flessh/by contynuell abstinence in  
mak yng it lene/ouer whiche flessh:reas  
son or courage sholde domyne:as saynte  
Denys sayth in an epistle to Demophi  
le/lyke as a lorde domyneth ouer his ser  
uaunt.or a fader his sone:or an olde mā  
a yonge wanton/soo sholde reason domi  
ne the flessh:Seuerus/whiche otherwyse  
is callid Sulpicius,discyple of saynt mar  
tyr wrote his lyf/whiche Seuerus genā  
dius remembreth/and nombreth amon  
ge the noble men/



## The lyf of saynt Martin



**M**artin was born in the  
castell of Sabarpe in the  
townte of Pauoupe: but  
he was nouryschid in I  
taly/at paupe wyth his  
fader. whiche was mayf  
ter and Trybune of the knyghtes vnder  
Constancien and Juliane cezar. And  
martyn rode wyth him, but not wyth his  
wylle: For fro his yonge Infancye he  
was enspyrred dyuinely of god / And  
whan he was twelue yere olde/ he fledde  
to chyrche a peny the wylle of all his kin  
nesmen/ And requyred to be made newe  
in the fayth/ And frothens he wolde ha  
ue entred in to deserete yf Insympte of  
maladye had not lette hym/ And as the  
Emperour/had ordeyned that the sones  
of auntyent knyghtes sholde ryde in ste  
de of theyr faders: And martyn whiche  
was yb yere olde was commaunded to  
doo the same/and was made knyght  
And was content wyth one seruante

And yet of tyme to tyme wolde seru  
hym & draw of his bootis/ In a wynt  
er tyme as martyn passed by the pate of  
myens / he mette a po ur man all naky  
to whom noo man gaaf ony almesse:  
Thenne martin drewe on to his swerde  
carf his mantell ther wyth in two pece  
in the mydle. And gaaf that one half  
to the pour man/for he had noo thyng elle  
to gyue him/ And he cladde hymself wyth  
that other half/ The next nyght folow  
ge/ he saw our lorde Ihesu cryst in heue  
clothed wyth that parce/that he had giu  
to the pour man. And said to the angel  
that were aboute hym/ Martin yet ne  
in the farthe hath couerde me wyth thi  
vesture Of whiche thyng this holy ma  
was not enhaunced in daynglory/ but  
he knewe thereby the bounte of god.  
And whan he was xviij yere of age/ he  
dyde doo baptysse hymselfe, and promys  
sed that he sholde renounce the dygnyte  
to be the Iuge of the knyghtes: and all  
the worlde/ yf his tyme of his prouoste  
were accomplysshed: Thenne helde he pe  
chylualrye two yeres/ And in the mean  
whyle the barbarys entred among the  
frenshmen / And Iulyan Cezar whiche  
sholde haue foughten a peny them/ he  
gaaf grete monye vnto the knyghtes  
And Martin wylling nomore to fyght  
refused his yest/ But sayd to cezar: I  
am a knyght of Ihesu cryst/ It apperteyn  
eth not to me for to fyght: Thenne iul  
an was wrothe: And sayd that it was  
not for the grace of religyon that he ren  
uced chylualrye: but for fere and drede of  
the present batayll folowynge: To whom  
martyn not beyng aferde said to him/ by  
cause that thou holdest it for cowardyse  
that I haue not doo it for good fayth/ I  
shal be to mory all vnrmed tofore the ba  
taylle/ And shal be protected, and kept  
by the spgne of the holy crosse: And no



shelde ne by helme: and shall passe thogh the bataylles of the Enmyes sure. And thenne he was commaunded to kepe: For to be on the morn all vnarmed agens the Enmyes. But on the morn the Enmyes sent messagers that they wolde yelde thym and theyr goodes: for it is noo doubt; but that by the merites of this holy man; that this byctorye had wythout sheddyng of blood. And thenne forthon he left chyualrye/ and went to saynt Hyllarye bysshop of exetere/ and he made him a colpe: and he was warned of our lord in his prayere: that he sholde yet vpyte his fader/ and wyche yet were paynfull/ and so he sholde suffre many tribulacions: for as he went ouer the mountaynes/ he felle amonge theues: And whan one the theuis had lyfte vp an axe for to smyte hym in the hede. he bare it stow wyth his right honde/ And thenne that theuer took his hondes: and bonde them be hynde hym at his backe. and deliuerde hym to a nother to holde hym/ And it was auid of hym yf he were aserd or doctored/ To whom martyn answerde/ that was neuer tofore soo sure. For he knewe well that the mercy of god was redy to wolde come in temptacions/ And thenne began to preche to the theef: and conuerted hym to the fayth of ihesu cryst/ and thenne the theef broughte Martin forth on his way: and after theyed a gode wyll/ And whan he was passed Melane the deuyll appered to him in a maner lyk a serpent/ and demaunded him wheder he went to he said thider/ wher as our lord wolde that he sholde goo. And the deuyll said to hym/ wheder someuer thou goost the deuyll shall alway be agens the: And martin answerd to him/ our lord is my helpe: and therefore I doubt noo thyng yf may be done to me. And thenne anone the fe

de banysshed away. Thenne he went home and conuerted his moder: but his fader abode stille in his errour: And whan thesye ariene grew in the world/ he was beten openly & put out of the cyte: & cam to melane/ & dyde doo make there a monastery/ But he was cast out of tharryens: and went wyth one prest conly in to the yle of galmay/ and there toke for his mete herbes/ and amonge othe he toke an herbe enuynmed/ whiche was namyd Hecoborus/ And whan he felt that he sholde dye/ and was in peryll: he chased away the payn and peryll of the venym by the vertue of the prayer/ And thenne he herde/ that the blessyd Hyllarye returned fro his exyle: and went to mete hym/ And ordened a monastery by poppters/ and there was reued in the fayth whiche he had in kepyng. And whan he went a lytyll oute/ and came agayn: he fonde him deed without baptyfme: And thenne he went in to his celle/ & broughte the corpe thider: and there knelyd by the corpe/ And by his orysones/ he rempyed him in his lyf agayn/ And as the same reherceth oft: that whan the sentence was gyuen agaynst hym/ and was put in a derke place/ And two angels sayd to the Juge/ this is he for whom martyn is pledge/ And thenne he commaunded/ yf he sholde be remouyd vnto his body/ and soo was yolden alpye to martin/ And also he restablysshyd the lyffe to a nother that was hanged/ And truly whan the people of Tours had noo bysshoppe they requyred strongly him to be thair bysshop. and he refused it: But there was one/ whiche was contrarie to him/ by cause he was of vyle habyte/ and dispisatle of chere: And one there was among thether/ whiche was namyd Defensor/ And whan the Rector was not present/ And other toke the psaultyer/ and redde the



## The lyf of saynt Martin

fyfste psalme that he founde: In whiche psalme was wroton this vers. Ex ore infancium. God thou hast perfourmed þe laude by the mouth of chylde and yonge foukers/ And for thyne ennies thou shalt destrope thennysse defensour/ And thus that defensour was chased out of þe towne/ by all the peple: And thenne he was ordeyned bysshop/ And by cause he myghte not suffer the tumulte ne the noyse of the peple/ he establysshed a monastery/ a two lokes fro the cyte: and there lyued in grete abstinence/ wyth foure score dyscyples/ Of whom dyuerse cytees chosen of theym to be theyr bysshoppes/ And there was a corps in a chapel whiche was worshypped as a martyr: And saynt martyn wolde fynde noo thyng of his lyf/ ne of his merites

**C** He came on a day on the sepulchre of hym: and prayed vnto our lord that he wolde shewe to him what he was and of what merite/ And thenne he turned hym on the lyfte side. and saw there a ryght obscure and derke shadowe/ Thenne sainte Martyn coniuered him/ and demaunded hym what he was. And he sayd to hym that he was a theef: and that for his wickednes was slayn/ And none thenne saynt martin commaunded/ that that wyter shoulde be destroyed/

**C** It is redde in the dyalogue of Seuerus & Galle discyples of saynt martyn. þat there ben many thynges left out in the lyf of saynt martyn/ whiche ben accōplyshed in the sayd dyalogue/ Soo on a tyme saynt martyn went to Valentinien the emperour for a certen necessite/ And þe Emperour knew well that he wolde requyre suche thyng/ as he wolde not gyue to hym: And martyn came thysse to haue entred/ but he myght not entre/ Thenne he wrapped hi in hayre & caste ashes on him: & made his flesh lene al an hole we

ke by fastynges & dyde grete abstinence/ And thenne thangel warnid him to go to the palays/ and noo man shoulde gesaye hym: And thenne he went to the emperour. And whan he sawe him he was angry: by cause he was lette to come in/ and wolde not aryse agaynst hym/ tyll that the fyre entred in to his chamber: felte the fyre behynde him/ Thenne he was all angry/ and confessed that he had felte the vertue dyuyn/ And began to abraze saynt martyn/ and graunted to hym all that he desired: and offryd to hym many vestes/ but he refused. and took none

**C** And in this dyalogue it is redde how he reysed the thyrd dede persone/ for whiche a yonglyng was dede/ his moder prayed saynt martyn wyth wepynges therefor to reyse him to lyf/ And he knelyd vnto hym/ and made his prayer/ and the child aroose tofore theym all. And all the paynens that saw this conuerted them to fayth of Ihesu cryst/ And all thynges obeyed to this holy man/ as well thynges not senceible as vegetayf/ and not creature: as thynges insensible: as the fyre and water: For whan he had commaunded to sette fyre in a temple

The flamme was broughte wyth the wynde vpon an howe that was joynnyng/ And he mounted vpon the howe: And sette hymselfe agaynst the fyre. And anon the flamme retourned agaynst the ryghe of the wynde/ Soo that there was seen the fyghtyng of the Elementes:

**C** And whan a shyppe shoulde perishe in the see: There was therein a marchante whiche was not crystened: / And escaped and sayd/ God and saynt Martyn helpe vs/ And anon the tempest ceased: and the see became all styll: and eu

And also to him obeyed thynges



getatpues as trees. For he destroyed  
a place right olde trees: And there  
is a tree of a pyn/whiche was dedied  
the deuill/and he wolde haue rased do:  
that tree: And the bylapyng & pay:  
no wyth sayd him/soo that one of the  
sayd to him: Yf thou hast affyaunce  
thi god/we shall helpe do done this tree  
d thou shalt receyue it/and yf thy god  
wyth the/as thou saist/thou shalt esca  
and he graunted it And thenne the  
he was helven/and bounden for to falle  
on hym/And whan it sholde falle/he  
saw the signe of the crosse agaynst it:/&  
elle on that other syde:and slew almo  
all the bylapyngs that were there  
and thenne the other were conuerted to  
sayth whan they had seen this myra  
And many bestes not resonable obey  
to him/ lyke as it is sayd in the dialo  
e: Houndes folowed an hare. And he  
commaunded theim to leue to folowe hi m  
and anone they tarped/and abode styll.  
he as they had ben ouercomen. A ser  
it passed ouer a ryuer/and saynt mar  
sayd to the serpent/I commaunde the  
the name of god/that thou retorn ano  
And the serpent returned by the wor  
of saynt martyn/and went to that o  
side/And thenne saynt martyn said  
wepyng/The serpentis vnderstonden  
well:and the men wyll not here me/  
On a tyme as an hounde barked on  
e of the discyples of saynt martyn/the  
scypple returned /and sayd to the houn  
I commaunde the in the name of sayn  
martyn that thou holde thy peas and  
one the hounde was all styll/as hys  
ingue had be cutte of/

The blessed saint martyn was of gre  
humylite/ For he mette at paris a fou  
lepree horryble to all men: And he kys  
hym/and blessed him/ And anone

he was all hool/  
Whan he was secretly in the reuestyng  
he had noo chayer ne noo man neuer sa:  
ew hym in the chyrche syttr: But in his  
celle he sat vpon a threfote seale He was  
of moche grete dignyte/ For he was lyke  
vnto thapostles. And that was by the  
grace of the holy goost that descended in  
him in the lyknesse of fyre: lyke as he de  
cended in thapostles/ And the apostles  
vysited him lyke as he had be seen of the  
ym: ¶ And as it is redde in the dyalo  
gue: that he sat on a tyme allone in hys  
celle/ And Ceuere and Galle abode hym  
wythout the pates the whiche were sme  
ton sodenly wyth grete fere: For they her  
de dyuerse peple speke togyder wythin p  
celle And thenne they tolde to saynt mar  
ty/and saynt martyn sayd I wyll telle  
it you: But I pray you to telle it to noo  
body/ Agnes: Cecile/and Marge cam to  
me. and confessed that they had ofte vy  
sited hym/ And also peter and poul we  
re comen ofte: and vysited him/  
And he was of grete humylite/ for whā  
the Emperour Maximyen had on a ty  
me boden him to a feest/the drynke was  
brought to martyn for to drynke: And  
eche man wende/ that he wolde haue gy  
uen after to the kyng/ But he gaaf it to  
his prest For he wyft well/that there  
was none worthy to drynke tofore the  
prest/ And iuged in hymself/that it was  
not a thyng worthy/yf he had gyuen it to  
the kyng/or his neyghbours tofore the  
prest /

¶ He was of moche grete pacyen  
ce/ For he kepte soo grete Pacyence  
that he that was Souerayne prest was  
ofte tymes hurte of his clerkes wythout  
punysshynge them / Ne therfore putte  
he them not oute of charyte/Neuer mā  
salwe hym angry /Ne neuer man salwe  
him wepe ne laughe/ Ne neuer was in



## The lyf of saynt Martin

his mouth/ but Ihesu cryst: ne in his her  
te but pyte: peas & mercy. It is redde in  
the same dyalogue/ that saynt Martyn  
was cladde wyth a sharpe clothynge ble,  
ew/ And wyth a grette cours mantell  
hangynge here: and therupon hym / and  
rode vpon his asse And horses that cam  
agaynst him were aferde of him/ in suche  
wyse that they that rode on theym fyll do  
un to theerth And thenne they took mar  
tyn: and bete him greuously: and he say  
eng noo thing suffred gladly the strokes  
And they enforced theim to bete hym the  
more: and hym semed that he felt no har  
me: ne sette not by the strokes / ne was  
not moeuyd: ne angry wyth theym.

And the ne they returned to theyr horses  
whom they fonde lyeng fast to the groun  
de: and they myght noo more moue the  
ym than a roche: yll they turned to sayn  
te martin/ and confessid their synne and  
trespas/ and that they had soo done bi ig  
norauce/ and prayed hym to pardonne  
theim / and to gyue theym lycence to de  
parte/ and soo he dyde: And thenne the  
bestes aroos and went forth theyr waye  
a good paas/

**H**e was of grette besynes in prayers  
For there was neuer hour ne moment:  
as it is sayd in his legende: but that he  
prayed/ or elles went to his lesson/ For  
he neuer cessed: but he redde or prayed in  
his courage For lyke as it is a custome  
to the symthes that werke in yron: that  
other while whan they smite the yron for  
taledge/ and ease theym of theyr laboure  
they smyte on the sythie or anduell/ In  
lyke wyse saynt martyn allwaye whan  
he laboured or dide ony thyng: he prayed  
contynuely

He was allway of grette cruelte towarde  
himself/ and harde & sharpe. Seuerie saith  
in a pyste vnto Eusebe: that on a tyme  
whan he came in to a place of his dyoc

se: the clerkes had made redy for hym a  
bedde full of strawe: And whan he laye  
there vpon/ he doubted that it was so  
thanit was/ which he was woned to  
on/ For he was accustomed to lye on  
bare grounde / and but one couerlyng  
hayre vpon his bedde/ And the ne he  
ge angry/ aroos and threwe allwaye  
strawe: and layd hym downe on the  
bare grounde. And aboute mydnight  
that strawe was sette a fyre: Martin  
roos and supposed to haue escaped & m  
te not/ For he was soo enuyronned w  
fyre. that his clothes brenned/ And  
ne he returned to his prayers acustom  
and made the signe of the crosse/ and  
de in the myde of the fyre wythoute  
to lychynge of it/ And felte the flamme  
well smellyng and swetly. Which he  
tofore founden euill brennyng And  
ne the moikes were all moued/ and r  
thyder: and founde saynt Martin in  
myde of the flammes wythoute hurt/  
And they had supposed that he had be  
destroyed and brent wyth the fyre/  
He was moche petuous agaynst the  
that wolde be repentant: and he peny  
theim wolde he receyue in to the bosom  
of pyte: And whan the deuyll repen  
this holy man saynt martyn: by cause  
receyued to penaunce theym: that had  
nes fallen/ And saynt martyn answe  
to him/ Vt thou moost cursed wretche  
dest leue to torment the peple: and rep  
the of thy cursed dedes: I wolde trust  
moche in our lorde / that he sholde gyue  
the his mercy /

He was moche pytous vnto the poure  
ple. It is redde in the sayd dyalogu  
the blessed saynt martyn went on a  
me to the chyrche/ and a poure man fol  
ed him: And saynt martyn commaund  
his archdeken / that he sholde goo  
this poure man/ And whan he sayd



rped ouer longe to clothe hym: he en-  
 yd in to the sextye and dyd of his ow-  
 n cothe/aod gaue it to the poure man/  
 And commaunded that he shold goo his  
 waye anone. And whan the archdeken  
 warned hym to goo to the seruyse/Mar-  
 tin sayde that he myght not goo tyll the  
 poure man were clothed. and ment him  
 self. But he vnderstode hym not: For  
 saw hym clothed/and couerd with his  
 cothe / And wyte not that he was naked  
 vnder/And therefore he wought not of the  
 poure man/And thenne he sayd to hym  
 he brynge ye nothyng for the poure  
 man/Brynge ye me thenne a Vesture. &  
 let me be clothed for the poure man:  
 And thenne he beyng constraigned we-  
 nt to the market/ and bought a byle cothe  
 and a short for bypens/whiche was nou-  
 ght worth: and came/And angerly thre-  
 w it doune at his feet: And saynt mar-  
 tin toke it vp/and cladde hym wyth al-  
 lcretely: And the sleues came to his el-  
 bowes/and the lengthe was but to his  
 knees/And soo wente to synge the mas-  
 se/And as he sange masse a grete lyght  
 fyr descended vpon his hede/ and was  
 one of many that were there/ And ther-  
 fore he is sayd lyke and egalle to thap-  
 oles. And to this myracle addeth  
 Iohannes beletth/that whan he list  
 vp his hondes at the masse: as it is of  
 custome. the sleues of thauke flode doune  
 vnto his elbowes/ For his armes were  
 not grete ne flesshely: and the sleues of  
 his cothe came but to his elbowes/so that  
 his armes abode all naked/Thenne he  
 brought to hym by myracle sleues of  
 gold/And full of precious stones of an-  
 gels. Whiche coueryd his armes couena-  
 ly:

[ He saue on a tyme a shepe thorne/ &  
 sayde/this hath accompysshed the com-  
 maundement of the gospel/ For he had

two cothes: and hath gyuen to hym that  
 had none and thus sayde he/ye ought to  
 doo/he was of grete power to chasce a-  
 waye the deuyls: For he put them oute  
 oftymes fro dyuerse peple / It is redde  
 in the same dyalogue / that a colbe was  
 tourmentyd of the deuylle. and was wo-  
 de. and confounded moche peple And  
 as saint martyn and his felawshyp shol-  
 de make a byage/this wood Colbe ran  
 agaynst them/And saint martyn left  
 vp his honde / and commaunded her to  
 tarpe/ And she abode styll wythout mo-  
 euyng/Thenne saint martyn saue the  
 deuyl/whiche satte vpon the backe of the  
 colbe/and blamed hym/ And sayde to  
 hym/Depart thou fro this mortayll beest  
 and leue to tourmente this beest that no-  
 yeth no thyng/ And anone he departed  
 And the colbe kneled doune to the feet  
 of this holy man/And at his commaunde-  
 ment she returned to her companye full  
 mekely. He was of grete subtyltye: for  
 he knewe the deuylles/they coude not be-  
 hynde fro hym: For in what place they  
 put hem self in. he saue them/ For som-  
 tyme they shewed the to hym in the fouz-  
 me of Iuppter/or of mercurye/ And o-  
 therwhyle they transfigured them in ly-  
 kenes of Venus or of mynerue: Whome  
 eueryche he knewe: and blamed hem by  
 name:

¶ It happed on a day/that the deuylle  
 appierd to hym in the forme of a kynge  
 in purple/ & a crowne on his hede wyth  
 hosen/and shone gyllt: wyth an amynable  
 mouth. & glad chere & bysage / and whā  
 they were both styll a whyle/ the deuylle  
 sayde martyn. knowe thou whome thou  
 worshyppest. I am cryst: that am descen-  
 ded in to erthe/and wyll fyrst shewe me  
 to the/ & as saynt martyn all admeruey-  
 led sayd no thyng/ yet the deuylle sayde  
 to hym/Wherfor doubtst thou martyn to



## The lyf of saint Martyn

byleue me / whan thou seest that I am cri-  
ste : And thenne Martyn blessyd of the  
holy ghoost sayd. Our lord Ihesu cryste  
sayth not that he shal come in purple: ne  
wyth a crowne resplendysshynge. I shall  
neuer byleue that Ihesu cryste shall come/  
but yf it be in habyte & fourme suche as  
he suffred deth in. And that the sygne of  
th: crosse be born to fore hym: and wyth  
that word. he banysshed awaye: and alle  
the halle was fylleth wyth stench /

**S**aint martyn knewe his deth longe  
tyme to fore his departynge: the whyche  
he shewed to his brethern / And whyles  
he bysed the dyocise of Tours. for cause  
to appease discord that was there / And  
as he wente: he salve in a water byrdes  
that plunged in the water: whiche awaye  
ted and espyed fysshes / and etc them : &  
thenne he sayde / In this maner deuyls  
espye soles / they espye them / that ben not  
ware / they take them that knowe not .  
but ben ignoraunt / and deuoure them þ  
ben taken / And they may not be fulfyl :  
led ne faciate wyth them that they deuou-  
re / And thenne he commaunded them to  
leue the water / and that they shold go in  
to deserte countrees / And they assembled  
them / and wente vnto the woodes and  
montaynes / and thenne he abode a lytyll  
in that dyocise. and began to weye feble  
in his body: and sayd to his dysciples  
that he shold departe and be dyscolued /  
Thenne they all wepyng sayde / Fader  
wherfor leuest thou vs / or to whom shalt  
thou leue vs all desolate: and dyscomfor-  
ted / the rauysshynge wulues shal assayl  
te the flock / and beestes / And he thenne  
moued wyth theyr wepynges wepte  
also. and prayed sayenge. Lord yf I be  
yet necessary to thy people: I refuse no-  
thyng the labour. thy wyll be fulfylled  
He doubted what he myght best do / For  
he wold not gladly leue them / ne he wol-

de not longe be departed fro Ihesu cryste  
And whan he had a lytyll while ben-  
mentyd wyth the fevers: and his dysce-  
ples prayde hym: wher as he laye in  
asshen dust and hayre . that he  
myght laye somme strawe in his colbe  
wher he laye. he sayde / It apperteyne  
not: but that a crysten man shold deye  
hayre and in asshe: and yf I shold ge-  
ue to you another ensample: I my self  
shold synne. And he hadde his honde  
his eyen toward the heuen / And his sy-  
ryte was not losed fro prayer / And as  
he lay toward his brethern / he prayed  
they wold remeue a lytyll his body / an-  
he sayde: Bretheren. late me beholde mo-  
the heuene: than the erthe / so that the es-  
pyte maye adresse hym to our lord An-  
this sayenge. he salve the deuylle þ wa-  
there. And saynt martyn sayde to hym  
wherfor standest thou here thou cruel be-  
thou shalt fynde in me nothyng synfu-  
ne mortalle / the bosome of abraham the  
receue me: And wyth this word he ren-  
dryd / and gaf vp vnto our lord his spy-  
ryte in the yere of our lord thre hundred  
foure score: And lxiij / And the yere of  
his lyf foure score and one / And his ef-  
re shone lyke as it had ben glorified /  
And this voyce of angels was herd si-  
gynge of many that were there / And  
they of portiers assembleth at his deth  
as well as they of Tours / And ther  
was grette altercacion: For the portie-  
ryns sayd / he is our monke / we requyre  
to haue hym / and the other sayde / He  
was taken from you: and gauen to vs  
And at mydnyght alle the portuyn-  
slepte: and they of Tours put hym out  
of the wyndowe: and was born with gre-  
te joye: and had ouer the water of leyr  
by a boote vnto the Cyte of Tours: And  
as feuer the bysshop of Coleyne on a for-  
day after martyns bysyed / and wente



oute the holy places the same houre þ  
int martyn departed out of this worl/  
he herde the anzeles syngyng in heuen  
henne he called his Archdeken/and de  
anuded hym yf he herde ony thyng: &  
sayde nay/And the bysshop bad hym  
herkene dyllygently/ and he began to  
ache forth his necke, and adressyd his  
es/and lente vpon his staf/ Then ne  
e Bysshop put hym self to prayer for  
m/Thenne he sayde/that he herde voy/  
s in heuen/To whom the bysshop saide  
it is my lord Saynt martyn whiche is  
parted out of this world. And the an  
les here hym now in to heuen: And the  
aples were at his passyng/But they  
unde no thyng in hym/And wente a  
aye all confused / And the archdeken  
arked the day and the houre: and kne  
e verply after that saynt martyn pas  
d out of this world that same tyme /  
And Seuer the monike whiche wrote  
s lyf as he slepte a lityll after matins  
ke as he wytnessyth in his epylle:  
aint martyn appired to hym cladde in  
aulbe. His chere clere: the eyen spar  
yng/his heere purple/ holdyng a bo  
in his ryght honde/whiche the sayd se  
re hadde wretow of his lyf, and whan  
hadde gyuen hym his blessinge he sa  
e hym mounte vp in to heuen / And  
he coueyted for to haue goue with him  
alboke/And anone the messagers ca  
e whiche sayde þ that same tyme saynt  
artyn departed out of this world: and  
the same daye saint Ambrose bysshop  
Melane sange masse/& slepte vpon þ  
lter bytwene the lesson of the proph  
e/and the epylle / & none durst wake  
m/And the subdeken durst not rede þ  
pylle wythout his leue/and whan he  
dde slepte the space of thre houres/thi  
ooke hym and sayd/Syre the houre is  
ssyd/and the peple ben very for taby

de/wherfore commaunde: that the clerke/  
rede the pyllie/And he sayd to them/ be  
not augry/martyn my broden is passid  
vnto god /and I haue done the offyce  
of his departyng and buryng/And I  
coude no sonner accomplysshe ne make  
an ende of the last oryson / by cause ye  
hasted me soo sore: Thenne they marked  
the daye and the houre And they found  
that saynt Martyn was thenne passed  
out of this world: and gone to heuen/  
Mayster Johan beletth saith þ kyngys  
of Fraunce were woned to bere his cope  
in bataylle. And by cause they keppe  
this cope/they were called chapellayns:

And after his deth the yere thre score &  
four/Whan saynt perpetue hadde enlar  
ged his chyrche / and wold transporte þ  
body of saynt martyn therin / they were  
in fastynges and bygyles. ones thryes/  
thryes/And they myght not moeue the  
sepulcre, and as they wold haue lyfte it  
a ryght sayr old man appieryd to them  
and sayd: wherfore tarpe ye/See ye not  
that Saynt Martyn is all redy to helpe  
you/yf ye sette to your honde with him  
And thenne anone they lyfte vp the se  
pulcre/and brought it to the place: where  
as he is now worshypped/ And thenne  
this olde man vanysshed awaye/ Thys  
translacion was made in the monethe of  
juyllit/And it is sayd, that there were  
thenne two felawes/one lame/and that  
other was blynde: The lame taught the  
blynde man the waye / And the blynde  
bare the lame man / and thus they gate  
moche money by trauandysse: and they  
herd saye that many seke men were heled  
Whan the body of Saynt Martyn was  
borne out of the Chyrche on proce spon  
And they were aferd/lest the body shol  
de be brought to fore theyr hous and that  
perauenture they myght be heled/Whiche  
in noo wyse they wold not be. For yf



## The lyf of saynt Clare

maners towarde god: she was of ryght noble reputacyon: Thenne for to shewe that after her natyvyte she was a deuoute espouse of god/she is worthy to be of grete commendacion. It is redde/that whan hir moder was ensaynted. or grete wyth chylde wyth her / On a tyme as she was before the crucifye wepyng & prayenge: that of his grace he wolde graunte to her the deliuerance of her fruyt with ioye and gladnesse/she herde a vois sodenle sayenge to her/Woma haue thou noo doubte/ For wythout peryll þ shalt be deliuerd of a doughter. whiche shal by her doctryne enlumyne all the world / & therfore as sone as she was born/she dyde do name her at the fonte Clare/ Secondly. is founden in her lyf and knowe grete plente of vertues/It is redde/that this holy byrgyne after the tyme of her enfancie was soo composed in alle good maners/in porte/in mayntene/and in cōtynauce. that all other myght take of her fayr and good ensample for to mayntene. and gouerne them/And in especyall she had so grete pyte of the poure people/that oftyme she spared her owne mouth and sente by secrete messagers/ suche as she shold her self haue be susteyned by/

Also in makynge deuoute prayer she had so grete playfure that oftymes it semed to her beynge in oryson: that her spiryt was refresshed wyth the sweteness of heuē: she was in her arraye lyke other but by penaunce she chastysed her bodi/for how well that for thonour of her frendes she was nobly apparaylled/ yet neitheles she ware allwaye the hayre on her bare body/And from her enfancie her herte had determyned/that for to deye she wolde neuer haue other espouse: than Ihesu cryst. and many other & plente of vertues shone in her/whiche were ouer long to recounte: Thirde how saint fraunceis the

wed to her the waye of trouth. It is redde: that as soone as saint Clare herd the renowne of saint fraunceis/ It was sprede ouer all the world/ as it were a new man sente in to the worlde. shewynge how we ought to folowe the newe waye of Ihesu cryst: she neuer myght hane te in her herte/tyll she was come to hym/ And that to hym she had opened her herte/Thenne afterwarde she hadde swete vnderstonden him. & had receyued of him many an holy swete & angelyke word/ Saint fraunceis exhorted her aboue al other thinge to flee the world both wyth herte and her bodi/and to this he enioyned her: that On palmesonday she shold haue the feste wyth the other peple/ but she myght folowynge in remembraunce of passyon of Ihesu cryst: she tourne her ioye in to wepyng. and afflyctions/ For in suche wyse to wepe the passyon of Ihesu cryst synably she myght comen to heuē. as virgyne/and espouse of god well euourous and happy. Fourthly how she had no quyetnes in her herte: tyll she had accomplished her thought and her purpose/ It is redde that saint clare thus enfourmed of saint fraunceis coude haue no rest in her herte/tyll that the night assygned & the houre she yssued out of the Citie of assyse in whiche she dwellyd / & came to the chyrche of our lady of porciuncula. And ther the frendes receyued her whiche awoke in the sayd chyrche/ & abode for her to fore the altare of the blessed virgyne marie/ & there her here was cutte. of/ and after they ladde her in to an Abbaye of nonnes. & there left her/ Fifthly how her frendes despyed this werke ordeyned by oure lord/ It is redde whan this lady was thus ordeyned: she laboured & dyde so moche that she dwelle her suffer named Agnes in to her compaigne: wherfor as well for that one as for that other/ The



small frendes of saint Clare had her in  
 pgnacion out of mesure/wherefore saint  
 fraunceys translated them in to the  
 church of saint Damyan/whiche church  
 by the commaundement of the cruce  
 he had repayred/ And there this la-  
 dy began Relyggyon that was called of  
 pure susters: and ther she was enclosed  
 in a lypell celle/whiche saint fraunceys  
 had edyffed/Spytly, how she had hu-  
 mlyte in hir herte: It is redden that saint  
 Clare glorified her self soueraynly in hu-  
 mlyte, lyke as the wyse man sayth/ of  
 moche that a creature is promoted/Of  
 moche ought he be the more humble/  
 Therefore after that she had assembled a  
 grete couent of holy/Byrgyns/Onnethe/  
 and wyth grete payne yf it hadde not be-  
 en the obedyence of saynt fraunceys: she  
 had neuer receyued the soueraynte of the  
 And after that she had receyued the do-  
 mynacion ouer them/ and gouernaunce  
 she was to fore all other wyde to serue the  
 that were seke: as she had been an hond-  
 mayde or seruaunt/ And was so hum-  
 ble/that she wold wasshe the feet of hyr  
 bondmaydens & seruauntes whan they  
 came from wythout fro their werke, and  
 wyde them and kyssed them/ Seuent-  
 y, how saint Clare kepte pouerte: It is  
 redden that for to kepe and to folowe po-  
 uerte after the gospel of ihesu cryst/saint  
 Clare put thereto all her entente: wherefore  
 at the begynnynge of her holy lyf alle þ-  
 ing that come to her of fader and moder  
 she solde/and gaue it for goddes sake/ in  
 so moche that for her ne for her susters  
 she had but symple fedyng & clothing  
 she wold haue none other/ And notwith-  
 stondyng that she was assylyed of the  
 poxe of the bolwe of pouerte: & ther vpon  
 had receyued lettres of the pope moche  
 openly wepyng/she wrote agayne say-  
 nge I wyll well be assylyed of my sin

nes: but the bolwe of pouerte I shalle ke-  
 pe it vnto the deth: The eighth/bolw in ne-  
 cessyte ihesu cryst dyspyted her/ It is red-  
 den that on a tyme at the houre of fyue in  
 the college of Saint Clare was but one  
 loof of brede/ne there myght no more be  
 had/whenne saint clare toke this loof of  
 the hond of the dyspenser, and made then-  
 ne her prayer / & after of that loof made  
 as many loue & partyes/ as there were  
 susters/ And as soone as eueryche had  
 receyued her parte/bolw well it was but  
 lypell: the dyuine grace multiplyed it so  
 moche, that eueryche lefte some and had  
 ynough/

Item semblably it is redden: that god  
 dyde for her/whan in her college the pot-  
 tes were saylled: Nynthly/bolw in stry-  
 tnes saint Clare was rulyd. This holy  
 lady was contente wyth one poure co-  
 lyned wyth a mantelet / she vsed neuer  
 pendauntes ne furies of skynnes/ But  
 despendyd alle her tyme in keepynge her  
 body in seruage of the spyryte/ And here  
 wyth thryes in the weke / she fasted in  
 this manere, that she neuer tasted thyng  
 that was sodeyn/Item euery yere she fas-  
 ted two lentes to brede and water only  
 sauf the sonday she toke a lypell wyne :  
 And shortely she tyued soo stryptly that  
 she became so feble/that saynt fraunceis  
 commaunded her by Vertu of obedyence,  
 that she shold sayle no day/ but that she  
 shold take for her refectioun an vnce/ and  
 an half of brede/ she was neuer wythout  
 heyr nexte her fleshe/ And for a pelowe  
 she toke a block or a grete stone. She la-  
 ye allwage on the bare ground: Or for to  
 take the better her resse she lay otherwhyle  
 vpon the cuttynge of bynes/ vnto the  
 tyme that saynt fraunceys hadde com-  
 maunded her by cause it was ouer foule  
 that she shold vse to lye on a sacke fulle  
 of strawe/Tenthly/ how she hath despy-  
 S iij



## The lyf of saynt Clare

fed thynnyng of the fende our ennemy  
It is redde that in the especial she hadde  
a custome that from mydday she was in  
prayers: / and remembryng the passyon  
and suffraunce of Ihesu cryst two hou-  
res durynge. And after the euentide she  
was alwaye a louge whyle in oryson  
And it is redde / that oftymes the fende  
appierd to her by nyght: Soo that ye  
absteyne you not fro wakynge and we-  
pyng / ye shal for certayne be blynde and  
the answerd I shalle not be blynde that  
shall see our lord in his glory and whan  
the fende herde this answer: anone he de-  
parted all confused / ne durst neuer after  
tempte her / ne lette her of her prayers.  
Enleuently. god of his grace had per-  
ced her herte / It is redde that saint Clare  
for to dyspense amercously the time that  
god hadde lente her. In especially she  
was determyned / that fro the houre of  
myddaye vnto euenfong tyme. she wol-  
de dyspende al that tyme in thynnyng  
and bewepynge the passyon of Ihesu  
cryste. and saye prayers and oryson  
acordynge thereto: After vnto the sy-  
ue woundes of the precious body of Ihe-  
su cryste / as smeton and peried to the her-  
te wyth the darke of the loue dyuine /  
¶ It is redde that fro the tyme on a sater-  
thursdaye the houre of the man ndye vnto  
to ester euen the saterdaye she was reme-  
mberynge on the suffraunce of our lord Ihe-  
sus soo brennyngly / that she was rauys-  
shed as all drunken in the loue of god / yf  
she knewe not what was sayd ne done  
aboute her / but as vnmoueable or as alle  
insensyble / in stondynge / she helde her e-  
yen fexed in one place: Twelfthly. how  
in her disease and payne she was of god  
comforted / It is said: that she was by yf  
space of eyght and twenty dayes in con-  
tynuelly langoure and sekenes: Neuer  
theles was neuer sene in her sygne of

Impatience: but alway swete wordes  
amiable in praynyng and thankynge  
god of all / and in especyall: it is redde  
that in the sekenes / in whiche she pass-  
ed toward the ende of her lyf she was seuen-  
ten dayes wythout mete or drynke / and  
neuertheles she was soo sweetely bys-  
ted of god: that it semed vnto alle they  
that sawe her / that she had noo payne  
dysseased. but yet more euery creature  
come to her was comforted in god: And  
in especiall it is redde: that whan the he-  
re of deth approached / she whiche longe  
me had losse her speche / began to speke  
saye / goo out surely / thou haste a good  
saufcondyct: and whan one of her su-  
sters beyng there present herde that. she  
demaunded her to whom she spak /  
And she answerd to my sowle whom  
I see abasshed to departe fro my body  
for he ought not for to doubt: For I  
the holy Virgynne marie whiche abydet  
for me and this sayd. Our blessed lady  
entred in to the chambre where saint cl-  
are laye / And she was crowned wyth  
crowne ryght clere thynnyng / that the  
scure of the nyght was chaunged  
to clerenes of mydday And she brought  
wyth her a right grete multitude of othe-  
r byrgyns alle nobly crowned / among  
whome there was one: that bare a ryche  
mantell / To whome she sayd  
gyue hyder the mantell / And whan she  
hadde sweetely embraced her. She clad  
her wyth the mantell / And at that sam-  
tyme was wepyng aboute her the coll-  
ege of susters / And in especiall Agne-  
the suster of Saint Clare makynge go-  
te more and sorowe / Thenne say-  
Clare sayd sweetly: My suster / dyscom-  
forte you not / For ye shal haue vnto  
god of me a good and a trewe aduoc-  
te /



And thou agnes shalt sone after folow  
ne in to the glory/ Now it is well wison  
and right: that we say & shew of the gre  
te merueylles/ that god shewid for saynt  
clare by hir holy prayers/ For she was  
beryttable/true and worthy of all honou  
re/ That grete tempest that was in the ty  
ne of Fredericke the emperour/ wherof holy  
hyrche had soo moche to suffre: that in dy  
uers parties of the worlde. Was moche  
dare/ soo that by the commaundement of  
the emperour were bataylles establysshid  
of knyghtes. And wyth that soo many  
archers of sarrasyns. as they had be hyl  
les of flies for to destroye the pple/ Cas  
tles and cyties: The sarrasins rane as  
wood men tyll they came to the pates of  
assise/ And the felon sarrasins that ben  
full of all cruellite & falschete/ and seke no  
hyng but for to sle and destroye crysten  
mennys blood. And they came vnto the  
toystre vnto the pour ladies of saynt da  
nyen/ And the holy ladies had soo gre  
te fere: that theyr hertes make in their bo  
dys: and ranne wepyng to their moder  
saynt clare/ And she that was seke with  
out fere of hert/ made hir to be ladde tofor  
e her enemyes vnto the door: and dyde doo  
ere tofore the body of our lorde/ the why  
che was in a pyre moche ryche garmys  
hyd/ and deuoutly/ And this holy lady  
was on hir knees sayeng wyth wepyng  
te tyes vnto our lorde: O sayr lorde  
god plese it you thenne: that they that ser  
ue you/ and ben dysarmyd: whom I nou  
rysshe for your loue/ be brought in to the  
bondes and power of the paynems: For  
our swete lord I beseeche the/ that thou kepe  
thi bondmaydens & seruantes: For I  
may not kepe theym in this poynnt/ And  
our lorde anone sent of his specyall grace  
a boye. as it had be a chylde: whiche say  
de to hir/ I shall kepe you alway/

O swete sayr lorde kepe this cyte yf it

pleyse you/ whiche hath gyue to be suche  
thynges: as hath ben nedefull to be for  
the loue of you. And he answerde/ the ci  
te shall haue some greuaunce/ but neuer  
theses I shall kepe and defende it/

Thenne this holy virgin saint clare aro  
ose fro hir prayer/ whiche had yet hir visa  
ge all be wept: and comforted moche swete  
ly hir susters that wepte/ And sayd  
to them: I commaunde you sayr dough  
ters: that ye comforte you in good sayth  
and trust ye oonly in our lord: For the  
sarrasyns shall neuer doo you harme  
At none thenne the sarrasins had soo gre  
te drede and fere/ that ouer the walles: &  
by thooos places that they had entryd:  
they fledde hastily/ And were in this wi  
se by the oryson and prayer of saynt cla  
re dyscroublyd: and put fro theyr empyr  
se: Thenne commaunded she to all theym  
that herde the boys. that in noo maner  
they shold discouere ne telle it to ony that  
lyued/

¶ On a nother tyme it happed/ that an  
olde squyre full of saynglory/ the whiche  
was moche hardy in bataylle: and was  
capytayne of a grete oost: whiche Frede  
rick had delpyerde to hym. and cam with  
all his oost for to take the cyte of assise/  
He dyde doo helpe to done the trees & des  
troye the countrey all about: and beseged  
the cyte/ And sware that he wolde not de  
part thens: tyll he he had taken the cyte/  
and thus was the cyte beseged for to ha  
ue be taken/

And whan saint clare thanmayde of ise  
su cryst herde the tidynges/ she had grete  
pyte/ and dyde calle hir susters/ and sayd  
to theym/ Right swete daughters we re  
ceyue dayly many benefaytes of this cy  
te: and it shold be a grete vnkynndes to  
be/ yf we socour it not in this grete nede  
as moche as we may/ thenne comaunded she  
to bryng assises. & sayd to hir susters/ y  
they shold discouer



## The lyf of saynt Clare

thejr hedes/ And the hyrself fyrst caste grete plente of ashes vpon hir hede. and after vpon the hedes of all the other/ And sayd to theym/ now goo fayr daughters And wyth all your hert requyre & praye ye to our lorde/ that he wyll deliuer thys cyte/ And thenne eueryche by hemself in grete wepynges & teares made thejr orysones & prayers deuoutly to our lorde. In suche wyse/ that he kept; and defended the cyte/ that on the morn thooft departed oute of the countree / And it was not longe after/ that they all were dede & slayn/ It sholde not be accordyng that we sholde he le & kepe secret the merueyllous vertu of hir prayer/ the whiche at begynnynge of her conuercon: she conuerted a soule to god. For she had a suster yonger than her self was: whoos conuersacyon she moche desired/ And in all hir prayers that she made/ she prayed at the begynnynge wyth al hyr hert to our lorde/ that lyke as she and hyr suster had ben in the worlde of oone hert/ and of one wyll: that it myght please the fader of mercy/ that agnes hir suster whom she had left in the worlde. might dyspyse the worlde: and sauoure the swetnes of god/ soo that she myght haue noo wyll to marie hir/ sauf oonly to god hir true frende: In suche wyse/ that betwene theym both: they myght espyse se their virgynite to our lorde / Thysse two susters louyd merueyllously/ togyder/ And were moche sorowfull of thejr departyng and that one more than that other: But our lorde graunted vnto saint clare the fyrst yest that she demanded/ For it was a thyng that moche pleyssid him/ After the seuenth daye that saynt clare was conuerted: agnes hyr suster came to hir/ and discouerde her secretnes to hir & wyll/ And sayd vnto her that she wolde serue god. And whan saynt clare herde that/ anone she embraced

hyr/ And sayd for Ioye that she had/ my suster ye be right welcome/ I thanke god that hath herde me for the: for whom I was in grete sorow: How be it that thy conuercon was merueyllous/ And yet more to be wondred How clare defended hir suster by hir prayers. At that tyme were the good blessed susters of saynt mychell of pambo/ whiche were joynd to god/ And they folowethe lyf & werkes of Ihesu cryst/ And there was saynt clare. whiche felte more of god than thother. And she enformyd hyr suster hir nourice how she sholde rule hyr. And the parentes and kynnesmen of saynt clare began a new bataylle/ & stryde agens the virgyns. For whan they herde saye: that agnes was goon to dwell wyth hyr suster saynt clare/ there cam on the morn to the place where saynt clare dwellyd twelue of hir kynnesmen & frendes all from theymself araged: and shewed not wythout forth the malice that they had in theyr hert/ But gaaf theym to derlynde/ that they came for good/ And whan they came wythin/ they made no force of saynt clare for to drawe her out. For they knew well: that they sholde nought thynge exployte of their entent/ But they turned to agnes/ And sayd to hir what makest thou here/ come out wyth vs home to thy house/ And she answered/ that she wolde neuer depart fro the company of saynt clare/ and a tyraunt a knyght took & drewe hir by the hert/ and thother took hir by the armes/ and carped her for the aserue/ And she whiche semed that she was among the hondes of a Lyon. and taken from the hondes of god. Began to crye/ and sayd. My dere suster helpe me and suffre not that I be taken awaye from the holy companye of Ihesu Cryst: But the felons drew this virgyn agayns her wyll ouer the Mountayne / And rent her clothes



And drewe: and rased out hir here: and  
 the holy swete Virgynne saynt clare kne/  
 ed dohne: And put himself to prayer/  
 And prayed our lorde to gyue hir suster  
 stronge hert/and a stable/and that she  
 myghte by the puissaunce of god ouerco  
 me and surmount the puyssaunce of the  
 peple/ And anone the holy goost made  
 hir soo pessaunt/and heuy/that it semyd  
 that hir body were fpyed to the grounde.  
 In suche wyse that for all the force and  
 power that they couthe doo/the myghte  
 of here hir ouer a lypyll broke. And the  
 men that were in the felde and ryuer ca  
 me for to helpe theym/but they myght ne  
 er remeue hir fro the erth/And thenne  
 one of theym sayd in mockyng/ It is  
 soo wounder though she be heuy/ for she  
 hath eten moche lede/ Therne the lord mou  
 alt hir vncler lypst vp his arme for to be  
 hit cruelly: but an ache and payn took  
 hym sodenly/and tormentyd him a long  
 tyme right cruelly: After that this  
 agnes had suffryd this long brast  
 yng of hir kynnesmen and frendes/ca  
 se saynt clare: And prayed theym for  
 goddes sake. that they shold leue this ba  
 talle wyth hir suster/ & goo theyr waye.  
 and take hede of theimself/ And she recey  
 ved the cure/and charge of agnes hir sis  
 ter: which lay thereon the grounde in gre  
 dysease/ And fynally hir kynnesmen  
 parted in grete anguysshe and sorowe  
 hert/ And thenne anone after she aro/  
 se vp moche gladly/and had moche gre  
 t ioye of that fyrst bataylle/ that she  
 had suffryd for the loue of Ihesu cryst:  
 And fro this tyme forwarde/the ordenid  
 herself to serue god perdurably. And sa/  
 int Fraunceys cutt of hir here with hys  
 one honde/and enduced:and taughte  
 her to serue god/And soo dyde saynt cla  
 re hir suster/And by cause we may not  
 orly acompt wyth few wordes the gre  
 t perfeccion of the lyf of agnes/therefore

we shal entende vnto the lyf of saynt cla  
 re the Virgynne:

¶ Was it not grete merueylle of the orp  
 sons & prayers of saynt clare: which we  
 re soo stronge/and somoche auayllith agē  
 ste the malice of the peple whan thei fled  
 and were puyssaunt to brenne the deuil  
 les.

¶ It happed on a tyme/that a  
 moche deuout woman of the bysshopricks  
 of Wyse came to one of the ladies/for to  
 yelde thankynge to god/and saynt cla  
 re/which had deliuered hir fro thādcs of  
 V deupls/ For they fledde & wailed that  
 the orpsons of saynt clare brent them all  
 And therefore they might nolenger dwel  
 le in that place/ The pope gregory hadde  
 moche grete sayth & grete deuocyon in the  
 prayers of the holy Virgyn: and not with  
 out cause For he had preyed & felt certen  
 vertue therof/which had holpen many/ &  
 dyuerse/that had necescite and nede.

And whan he was bysshop of hostence/  
 & after whan he was pope. he sent his let  
 tres to hir/ by which he requyrid hir to  
 pray for hym: And anone he felt hym/  
 self eased/ & alleged by hir prayers/ The  
 ne certaynly/ yf he which was bycapre  
 of ihu cryst by his humilite as we may  
 see had soo grete deuocyon to saynt clare  
 of whom he required ayde/and recomma  
 unded hym to the vertue of hir orpsons.  
 Well ought we thenne tensielwe wyth all  
 our power the deuocyon of suche a womā  
 For he knewe well how moche loue ys  
 myghty/

And how the pure Virgynne haue deli  
 uerde entre in to the dore of the hert of ou  
 re lorde

And yf our swete lor  
 de gyue hymself to theym that loue hym  
 fermely/how maye he denye theym: For  
 who they require hym deuoutly: Alway  
 seen: that they requyre hym: that is nede  
 and behoefull The holy werke shew  
 eth well: the grete sayth/ and the grete



## The lyf of saynt Clare

deuocyon/that she had in the holy sacra-  
ment of thaulter. For in that grete mala-  
dye/whiche had so vexyd her that she lay  
in her bedde/the aroos and dyde her to be  
borne from one place to a nother/and di-  
de spyne a fyne smalle cloth: of whych  
she made moo than fifty corporas: & sen-  
te them in fayre towelles of sylke to dy-  
uers churches in dyuers places of assyse  
Whan she sholde receyue the body of oure  
lorde: it was merueille to see the tereys  
she wept: of whiche she was all wete:

And she had soo grete fere whan she ap-  
proched nye vnto hir sauour: that she ne  
doubted him noo lasse whiche is in sem-  
blaunce very god in the fourme of brede  
the sacrament/ thyn him that gouerneth  
heuen & erth: whiche is all one/ Thus as  
she had alway souenaunce & mynde of  
Ihesu cryst in her maladye/soo god com-  
forted hir/and vrsited her in her infirmy-  
te & langour:

In the hour of the natyuite of Ihesu cry-  
ste at crystemas: whā thāngels & the wo-  
rld made feest & songe & enioyed of ly-  
tyll Ihesus that was born/ all the poure  
ladies went to matyns in their monaste-  
ry/ & left allone their pour moder/soe gre-  
uid in hir maladye/Then she began to thi-  
ke on lytyll thus/ & was sorowfull y she  
myght not be at the seruise & prayse oure  
lorde/ And said in sighing Fayr lord/ I  
wake here allone/ And anon she began  
to here the freers that songe: & saynt fra-  
unceys/ and herde well the jubylacyon /  
the psalmodye: & the grete melodye of þ  
songe/ Wolbe be it hir bedde was not soo  
nygh/that the voyce of a mā/ne of a wo-  
man myghte not be herde/ne vnderstonde  
yf god dyde it not by his curtesye/ or yf  
god had not giuen to her aboue all natu-  
re of mā force & polwer to here it/ but this  
passid all/ For she was worthy to see in  
hir oratory the Joye of our lorde /

On the mornynge whā the ladyes her  
ughers came to her she sayd to theym:  
Blessid be our lord Ihesu cryst for we  
ye leste me/ he leste me not truly: And  
say to you: that I haue herde this nyght  
all the seruyce & solempnyte that hath  
done in the churche by saynt Fraunceys  
thorough the grace of Ihesu cryst/

At paynes of her deth/our lord cōforted  
her allway: For she drew out of the ho-  
woundes of Ihesu cryst a bytternesse.  
Whiche hir hert: her wyll: and her thoug-  
te were full of anguysshes merueyllous  
bitter. And often as she had be dronke  
of the sorow/and tereys that she wept for  
the loue of Ihesu cryst: For oftymes the  
loue of god/whiche she had enprynted in  
her hert wythin forth she made to appe-  
re by signes outwarde/ She enformed and  
taught the noupees/ and admonesteth  
ym that they haue in theyr mynde the  
sorowe/and payne of the deth of Ihesu cry-  
ste/ And that she sayd wyth hir mouth:  
she dyde it in herte: and gaaf ensample:  
Whan she was secretly allone/ tofore she  
might say ony thyng/ she was all bedev-  
iled wyth tereys/ She was moost deuolot  
and had more feruour of deuocyon betw-  
ne vnder/and none: than ony other tyme  
By cause she wold that in the hour whā  
Ihesu cryst was crucifyed in thaulter on  
the crosse: that her hert sholde be sacrefy-  
ce to god our lorde:

On a tyme it happed that at the hou-  
se of none: that she prayed to god in hir ce-  
le: And the deuyl gaaf to hir such a stroke  
vnder the eye/that hir eyen: and hir  
sage were all couerd wyth blood  
She had lerned an orison of the fyue wo-  
oundes of Ihesu cryst: whiche she ofte re-  
corded/and remembred: By cause hir  
te and thought were nourysshed therein  
And myghte fele the delictes that ben in  
Ihesu Cryst. She lerned the offyce



of the Crosse of saynt Fraunceys/Why  
 he loupd her truly: And she sayd it as  
 lady to hir polver: as he dyde: she gred  
 hir flesshe a corde/whereon: were thyrte  
 knottes / Whiche were full of brochet  
 of smale needles/ and theron smalle  
 onges/ And this dyde she in the remem  
 raunce of the woundes of our lord/  
 It happed on a time on the holy therthn  
 day: Whiche is the day whan our lord  
 made his maundy or souper/where as is  
 memberde how god loupd vnto thende  
 is dyscyples aboute the hour of eury  
 whan god began the wrastlyng of hys  
 passion/Thenne saint clare beyng heuy &  
 sorowfull/ enclosed her in the chamber of  
 her celle / And it happed that she prayed  
 longe. and was sorowfull vnto the deth  
 And in þe sorow & heuyenes/ she dwelle a  
 eruent loue full of desyre/for she remem  
 berde how Ihesus in that hour was take  
 traynid/halyd forth/& mockyd: in soo  
 moche that of this remembraunce she was  
 all downen/and sat in her bedde/al that  
 nyghte was she rauyshtyd/& on the mor  
 e that she wist not where her body was:  
 the eyen of hir hede lokyd stedfastly in o  
 ne place. wythout remeuyng or lokyng  
 aside/And the eye of her hert was so fix  
 d in Ihesu cryst that she felt noo thyng  
 One of her doughters more famplier / &  
 secreet wyth her than other/ went ofte to  
 hir for to see hir. and alwaye she founde  
 hir in one poynt/The nyghte of the sater  
 day/this good deuout doughter brought  
 a candel brennyng and wythout spekin  
 she made a signe to her blessyd moder cla  
 re/that she sholde remembre the commaū  
 ements of saynt Fraunceys: For he  
 had comaūded that euery day she sholde  
 be somwhat/Thenne as she stode tofore  
 her with a candell brennyng. saynt clare  
 came agayn to her astate And her semid  
 that she was comen from a nother woel

de/And she sayd sayr doughter what ne  
 de is of a candell/is it not yet day/And  
 she answerde/ Right dere sayr noder.the  
 nyght is passed/and the day is gone/&  
 that other nyghte is comen. Sayr doug  
 hter sayd saynt clare/this slepe that I ha  
 ue made be blessed.for I haue moche desi  
 red it And god hath gyuen it to me:but  
 bebaar that thou say it neuer to creature  
 as longe as I lyue: Whan our lord  
 knele and apperceuyd how well and  
 how moche this holy clare loupd hym  
 And the right grette loue that she had to  
 the very crosse for the loue of hym he soo  
 enlumpned and priuyleged her in suche  
 maner: that she had polver to make to  
 kens;and myracles by the crosse: For  
 whan she made the signe of the very cros  
 se vpon theym that were seke:anone the  
 maladyes fledde away: And soo ma  
 ny myracles god shewed for her/of why  
 che I shal telle you some/first of a freer  
 that was out of his wytte

¶ On a tyme it happed that saynt fra  
 unceys sent to saynt clare a freer namid  
 steuyn:and was all madde from hymselfe  
 se:that she sholde make vpon him the sig  
 ne of the crosse/For he knele well:that  
 she was a woman of grette perfeccyon:  
 And he honoured her moche for the vertu  
 that was in her/And she that was obey  
 saunt/and good doughter of obedyence /  
 blessyd the freer by the commaundeme  
 te of saynt Fraunceys/And made hym  
 to slepe a lytyll/And after she took hym  
 by the honde/And he aroos all hool /  
 And went to saynt Fraunceis clene de  
 lyuerde of all his maladye

This blessid saynt clare was a gode ma  
 ystresse/and true for tenforme longe pe  
 ple:that knew but lytyll of religyon/ &  
 she was president/& vpperest of the may  
 dens of our lord: and enformed them in  
 good customes: And taughte theym



## The lyf of saynt Clare

Right well doo penance: She noursshed  
 theym by: soo grete loue. that bneeth ony  
 tongue maye expresse. she taught theym  
 pryuely flee all noyse of the worlde. Wi  
 cause they sholde Joyne to our lorde/ and  
 also she exhorted them/ that they sholden  
 put fro theym all carnal affection: & fles  
 shly loue of theyr frendes/ And that thei  
 sholde not be ouer tender ouer theym/ ne  
 loue them ouermuche: ne houses: ne londe  
 but make theym stronge to pleyse & ser  
 ue god: She counseyllid theym/ and war  
 nyd theym: that they sholde haue to doo þ  
 wyll of the body/ And that the delytes  
 and flesshly desires of the flessh/ thei shol  
 de wyth all theyr herte and good reason  
 goo theragaynst/: She sayd to them. the  
 fende of helle lyeth in awayte: and layth  
 his hokes & gynnes subtilly for to take  
 and bynde the holy sowles: And yet  
 they tempte more the good peple. thanne  
 theym of the worlde. She wolde that they  
 sholde wake: and labour wyth theyr pro  
 per bondes. in suche werkes as she had es  
 tablyshid to theym/ She wold that whā  
 they had doon theyr bodely traueylle/ thei  
 sholde goo to prayer/ For prayer is a thi  
 ge that pleyseth moche god And she wol  
 de in that prayeng they sholde rechauffe  
 theyr bodies And that they shold leue &  
 depresse necligence / & all coldnesse of her  
 te/ and be kyndlyd & lyght in the holy lo  
 ue of god: soo that in stede of coldnesse  
 they sholde be hote in deuocyon/ In noo  
 place ne in noo cloyster was seylence be  
 ter kepte ne holden: there was noo laues  
 in theyr speche/ ne euyll But they were so  
 ber & soo good: that they shewed well: þ  
 in theyr hertes was none euyll: but al go  
 de: The good maistresse saynt clare hersef  
 fe spake soo lytill/ that she restrayned the  
 im/ & thought merueylously on ther wor  
 des/ how be it that in her hert/ ne in her tho  
 ught was but all holynes. This gode la

dy purueyed to her doughters. the wo  
 of god/ by deuout prechynges. And he  
 soomuche Joye & gladnes perfoundely  
 her herte in heryng the wordes of the ho  
 predycacion/ that all hir delyte was i  
 our lorde Ihesu cryst hir espouse/  
**I**f or on a tyme as freer philyp ad  
 prechyd/ a right fayre chylde was tofo  
 saynt clare/ and abode there a grete pa  
 of sermon/ And behelde merueylously  
 graciously saynt clare/ whereof it happe  
 that he that was worthy to knowe: an  
 see soo hie thynges of saynt clare/ recey  
 uyd in that sight/ and beholdyng soo gr  
 te swetnes in his hert/ and so grete con  
 fort/ that it myght not be sayd/ ne expre  
 syd/ And how be it that she was not le  
 tred: yet herde she more gladly þ sermō  
 in latin. than in her vulgar tongue/ Sh  
 knew well that wythin the shell was  
 kernell: she herde the sermons ententue  
 ly/ and assauored theym more swetly/  
 She colde moche well drawe to her: tha  
 was moost prouffitable for her soule. &  
 well knew she that it was noo lesse cur  
 nyng to gader sayr floures amonge th  
 sharpe thornes: than to ete the fruyte of a  
 sayr tre/ that is to say: that she louyd be  
 ter a rude sermon well edesped/ than a sa  
 yr polysshyd lytill prouffetyng:

On a tyme it happed that the pope gre  
 gorze deffended: that noo freer sholde goo  
 to the hous of the ladies wythout his le  
 ue: And whan the holy moder saynt cla  
 re knew that: she had moche sorow in he  
 te/ by cause she sawe well that she myght  
 not haue/ that whiche was nedefull: why  
 che was the nouriture of holy scripture  
 And sayd to hir susters wyth a sorow  
 full hert/ Now forthon well maye  
 the pope gregorze take from vs the swe  
 ers. whan he hath taken from vs theym/  
 that nourysshyd our sowles wyth the  
 worde of god/



and anone she sent agayn all the fre-  
 s of her hous to the mayster or mynys.  
 For she sayd she had noo thyng to do  
 haue freers to gete theym bodely bred  
 an they sayllid them that nourysshid  
 and her susters with the worde of god  
 none as the pope gregori herde thise ty-  
 ges/he repleed that/whiche he had de-  
 ded:and sette all at the wyll of god/  
 his holy & good abbessse lound not oon  
 the soules of her good doughters: but  
 oughit well in her hert oftymes/how she  
 oughit serue their bodyes moche charyta-  
 : For whan it was right colde/she co-  
 de by nyghte theym that were feble  
 d bysited theym moche swetly. And  
 she salve ony trowble by ony tempta-  
 on or ony angre/whiche happed somti-  
 /she wolde calle them secretly/and co-  
 ted theym all wepyng/And other whi-  
 she wolde falle dōwne to the fete of her  
 ughters/that were mate and heui and  
 elyde tofore theym: Soo that the swet-  
 s & debonayre/that the ladies salve  
 her good moder/that she alledged and  
 k alway theyr sorow/wherof the ladi-  
 her doughters couth the her moche thanke  
 and thus lernyd they to doo well by de-  
 repon: and to loue theyr good moder  
 re swetly/and folowed bi the rzt wa-  
 the werkes of their good abbessse/  
 and they merueyllyd moche of the grette  
 bundance of holynes that god had gi-  
 to his spouse / Whan she had be yll  
 res in the state of right holy pouerte: it  
 ased our lorde to calle her to be rewar-  
 in heuen: And sent to her a grette ma-  
 ye/and multiplied her langour and  
 ones/She had somtyme doon soo that  
 renauance/that her body ne her flesshe  
 d no strength/And at the last she was  
 seke & moche more than she was wo-  
 to be For as our lord had giuen to her  
 helth rycheffe of merytes.of good ver-

tues/and of good werkes: Right so wol-  
 de god enryche her in her siknesse: to the  
 de/that she sholde suffre for him right gre-  
 te payn and timentes. For in suffring  
 of siknesse is vertue perfyght: hōw/and  
 in what wyse she was vertuous in her  
 maladye/and perfyght. ye may here:  
 For how be it/that she had be xxviii ye-  
 res in languour & maladye/yet she grut-  
 chyd neuer/ne murmured:ne playned/  
 But alway sayd hely wordes/and ren-  
 dryd thankyngees to our lorde/How be  
 that she was merueillously agreuid and  
 seke/soo that it semed that she hasted mo-  
 che to dralbe to her ende / It pleyssed ne-  
 uertheles to our lord/that he respited her  
 fro the dett/Unto the tyme that her ende  
 myght be honoured:and enhauced her bi  
 the presence of the pope/ and of the cardy-  
 nals: to whom she was especyall dought-  
 ter/ For whan the pope & the cardynales  
 had abyden a grette while at lyone/Sa-  
 ynt clare was thene merueyllously desti-  
 rained by siknes / soo that her doughters  
 had grette sorow at theyr hertes:that them  
 semid that a glayue had perced theym/  
 or that they had be ryuen thurgh wyth a  
 swerde/ But our lorde shewed anone a  
 bysion to one his bondmayde/ whiche  
 dwellyd at saynt poullis. For it semyd  
 to her/that she & her susters were at saynt  
 dampas tofore saint Clare:whiche was  
 right seke/And her semyd that this clare  
 laye in a right sayr bedde:and moche pre-  
 cyous/  
 And her semyd that her doughters wept  
 whan the soule sholde passe out of the bo-  
 dy / And anone she saw a ryght sayr  
 lady/at the hede of the bedde / And sayd  
 to theym that wepte: Sayr do-  
 ughters wepe noo more/ For this lady  
 shall ouercome all: And knowe ye that  
 she shall not deye tyll that our lorde:and  
 his dysciples shall come/ And she shall



## The lyf of saynt Clare

not abyde longe after that the pope and the court of Rome shall come to perouse And anone as the bysshop of hostence herde saye/that this holy woman was seke: anone in grete hast he went to see and vssite the spowse of Ihesu cryst/for he was her goostly fader and had cure of her soule: and nourysshid her wyth pure hert/and pure wyll: For he had alwaye deuoutly lound the holy byrgyn/ And thenne he gaaf to her in her maladye the body of our lorde/ For that is the very feeding of the soule/ And he comforted thother daughters by his sermons and holy wordes Thenne the holy good moder wepyng prayed hym moche swetly that he wolde take hede of her daughters there being and of all thother/ And that for the loue of our lorde he wolde remember her: And aboute all other thynges/ she prayed hym/that he wolde doo soo moche that her priuelege of pouerte might be confermide of the pope. and of the cardynalis: And he that lound veryly her/and the religyon and that had alway truly ayded her/ promysed that he sholde doo/and dyde it: In the yere after came the pope & the cardynals to assise. for to see the departyng of the holy byrgyn/ and to put to effect þe bysion/ that had be seen: and signefyed of her: For the pope is the hiest man in þe erth vnder god/and that best representeth the persone of Ihesu cryst: For lyke as our lorde had his discyples/whiche were joyned to him in erthe/In lyke wyse the pope hath his cardynals: the whiche ben joyned to him in the holy chirche.

Our lorde god hastid him: as he that knewe the ferme purpos of his spowse saynt Clare/And hastid for to honour her: and to sette in the palays of the kynge of paradys his pore pylgrym: and þe good lady also coneyted/ & wysshed with all her herte: that she myght be deliuered

of her mortall body/ And that she myght see in heuen Ihesu cryst: as she that had ensiowed him in the erth wyth all her te in very pouerte/ Her membres were wasted/and troublid by grete siknes that her body myght not endure / For it was vermoche enfebled/soo that our lorde caryd her fro this worlde/and ordeyned her helth perdurable: Thenne pope Innocent the fourth/ and the cardynals came with him for to vssite thadmayde of god of whom he had better prouyd the holyse: than of ony woman that was in þe tyme. And therfore he knewe certainly it was reason that he shold come & honour her wyth his presence/ And whanne came in to the hous of the ladies: he wente thider/where as this holy saynt lay: and took to her his honde for to kyssen And the pope whiche was curyose stode vpon a tree: and took to her his foot for to kyssen by grete humylyte. And she took it/and kyssed it moche swetly/and after enclyned herself to the pope moche humbly: and requyred him wyth a swete voice that he wolde asfowle her of all her synnes/ To whom he sayd wolde god/that we had noo more nede of obfolucyon synnes that we haue doon/than ye haue And thenne he asfowled her of all her synnes/and gaaf to her largely his benedycyon And whan they were all departed For as moche as she had receyved that day by the honde of the mynister promysed the very body of our lorde: She kepte vpon her epen to our lorde to heuen/ and joyned her honde togyder: And sayd thenne/ O my right swete & fayr daughter/our lorde Ihesu cryste by his benedycyon hath doon to me soo grete good: gyuen to me soo grete a yeste that heuene erth may not knowe/ For I haue receyuid this day a moche hye lorde: and also haue seen his bycrayt: The god



doughters were aboute the bedde which  
 wepte. & abode for the orphalyns / wher  
 if they hadde moche grette sorowbe in their  
 hertes / For the deth of theyr moder percid  
 heir hertes like as it were a swerd. Whi  
 che doughters departed not fro her ne for  
 hugre ne for thurst / ne they thoughte  
 neyther of bedde ne of table. Alle the de  
 ythes that they hadde was for to crye to  
 wepe and to make sorowbe And among  
 alle the other / Her suster which was a  
 moche deuoute Virgyne wepte many te  
 res. And sayd to saynt Clare hyr  
 suster / Sayre and swete suster departe  
 not awaye fro me. And leue me not he  
 re alone / And saynt Clare answered to  
 her moche swetely / Sayre swete suster / It  
 pleaseth to god / that I departe fro thys  
 world / But wepe nomore sayr suster /  
 For ye shall come hastely to our lord af  
 ter me / And also I saye you that our  
 lord shall do to you grette comforte & con  
 solacion to fore or ye depe. After this ho  
 y and good Clare dwelbe fast to her ende  
 And the folke and peple had to her gre  
 te deuocion / And the prelates and card  
 nals came ofte to see her And honoured  
 her as a very saynte. But there was a  
 merueylous thyng to here For she was  
 by the space of twelue dayes: that neuer  
 entred in to her body noo corporall mete  
 And she was soo stronge by the suffraun  
 ce and grace of god / that she comforted  
 in the seruyse of god alle theym that come  
 to fore her. and despyed and charged the  
 to doo well: And whan frey Reynald  
 which was debonayr came for to see her  
 And behelde the grette sekenece that she  
 hadde longe tyme suffred / He preched to  
 her and prayed her moche to haue pacien  
 ce / And anone she answer to hym frely  
 and debonayrly / syth that the holy man  
 saynt Fraunceys the seruaunt of Ihesu  
 cryst hath shewed to me the waye of trou

the / And that I haue felte and knowen  
 the wyll and grace of Ihesu cryst by  
 aduertysment of saynt Fraunceys /  
 knowe ye ryght dere broder / that no pay  
 nes dysplease me. ne noo penaunce gre  
 ueth me ne no sekenece ben to me hard  
 ne displese and thenne answerd she to  
 the frey / whan she felte our lord knocke  
 at her gate for to haue her soule oute of  
 this world / And requyred / that good  
 folke and spyrytuell shold be wyth her /  
 she myght here of theym the holy wordes  
 of god. and specially the wordes of the  
 deth and passyon of Ihesu cryste. And  
 amonge alle other came a frey named  
 Synbers which was one of the noble  
 prechers that was in erthe / And that  
 of tymes spacke and sayd noble and ho  
 ly wordes ardaunt and good / of whos  
 compynge she was moche glad. And pra  
 yed hym that yf he hadde made redy ony  
 newbe thyng / that he shold saye it / And  
 thenne the frey opened his mouth / And  
 began to saye so swete wordes / that they  
 were lyke sparklis of fyre and ardaunt  
 feruour or hete wherof the holy Virgyne  
 had moche grette consolacion / Thenne she  
 turned her and sayd to her doughters  
 Swete doughters / I recommaunde to  
 you the holy pouerte of our lord / And  
 gyue ye to hym thankynges for that he  
 hath done to you: Thenne she blessed all  
 theym that hadde deuocion to her / And  
 to her ordre / And gaue largely and wy  
 sely her blessinge to all the poure ladies  
 of her ordre that were to fore her there.  
 The two felawes of fraunceis that were  
 there. of whom that one was named an  
 gel comforted theym / that were full of so  
 rowbe; and that other frey kyssed deuou  
 tely and holyly the bedde of her that shold  
 passe to our lord: The holy ladies sor  
 wed moche the losse of theyr moder / and  
 as moche more as they cryed and wepte



## The lyf of saynt Clare

Wythout fourth. so moche more were they ardauntly greuyd wythin forth/Thenne saynt Clare began to speke to her soule all softly/Go sayd she/goo surely: for thou hast a good guide and a conduitour in the waye where as thou shalt go. Whiche shall lede the well theryght waye/Go sayd she hardely. For he that made the & sanctyfyed the/shall kepe the: For he loued the also tenderly: as the moder doth her chyldre/. Lord god sayd she: blyssyd be thou that madest me. And thenne one of her susters demaunded her/To whome she spake/I haue sayd she spoken to my blyssyd soule/And wythout faylle/ her glorious conduytour is not fer fro her: Thenne she called one of her daughters/ & sayd to her: Fayr daughter seest thou the kyng of glorie whom I see: But the daughter salwe hym not. For the wyl of god was that one shold see that a nother salwe not/

**F**or there was an happy wydolbe & comfor table: Whiche salwe hym wyth the eyen of her heede amonge the trees that she wepte/And yet neuertheles she was wounded to the herte wyth a darke fulle of sweteness and of sorowe/ Thenne she touned her syght toward the dore of the holwe. And salwe a grete compagne of Virgyns entre in to the hous alle cladde wyth whyte clothes/And eche of theym bare a crowne of gold on her heede. And amonge all other there was a moche more clere and fayrer than the other Whyche bare a crowne of gold wyndolwed/ oute wherof yssued a grete clereness: that alle the holwe was soo cleirly lyght: that it seemed the nyght to be clere daye. And this lady that was soo clere approched to the bedde/where as the spouse of the sonne laye/And she enclyned vpon her/ And enbracyd her moche swetely/Thenne the Virgyns brought a mantell of ry

ght grete beaute: And the Virgyns enforced theym to serue/and to couer the body of saynt clare/And well to make ready the hous And on the morn was the fest of Saint laurence/And theune departed and departed oute of this mortayll lyf the holy lady and frende of our lorde: And anone the soule of her/was crowned in euerlastynge ioye. The spyryte of her was moche benygnyly and ioyous: ly losed and delquerd fro the fleshe: and whan the body abode in the erthe: the soule wente wyth god/Whiche was her lyf/ And blyssyd ben the the holy compagne of god/that fro the valeye of this world conduyted the holy soule of this lady in to the montayne of heuen/where the blyssyd lyf is/Now is this blyssyd Virgyn in the compagne of theym: that ben in the court of heuen. now hath she chaunged her poure tytyll lyf: Whiche hath brought her for to syt at the table where the grete delytes ben. now hath she for the tytyll lyf of humylyte/ And of sharpnes the blyssyd Regne of heuen: where as she is cladde and araped wyth the robe of perdurable glorie/ Anone the tydynges were spredde abroad. that the blyssyd Virgyn was departed/And whan the people of Criste herd therof they came to place bothe men and wymen by so grete compagnes/that it seemed that in the cyte abode neyther man ne woman/ And all cryenge/O dere lady and frende of god/ And therwith they preysed her/and wepte moche tenderly/ The potestate and the prouoost of the Cyte ranne moche haste ly thider: And wyth theym many compagnes of knyghtes and of people armed whiche all that daye and all nyght kepte the body of the holy Virgine moche honorably/ For they wold in no wyse: the towne shold not haue by ony auenture damage/or hurte in takynge albaye



he trefour that laye there/ On the morne  
ame the Vicarpe of Ihesu cryst and alle  
he Cardynals wyth hym & all the cite of  
ffylle vnto the chyrche of saynt dampayn  
And whan it came therto that they sholde  
begynne the masse for the blessed saynt  
Clare/ It happed/ that he that began  
bold haue begonne thoffyce of theym / þ  
were dede. And anone the pope sayd. þ  
they ought better doo thoffyce of Virgins  
þan thoffyce of dede folke/ Soo that it se  
ned that he wold canonise her tofore er  
he was buryed/ Thenne answered the  
bysse man the bysshop of hostence/ And  
sayde it was more acustomed to saye of  
þeym that ben dede in this caas/ And  
þenne the sayd the masse of requiem/ &  
all the prelates and the bysshop of hoste  
e begonnen to preche and toke theyr ma  
re/ how all the world is vanyte/ and be  
onnen to prepe moche gretely this swe  
e saint/ Saint Clare/ And how she had  
espysed the world & all that was therein  
Thenne the cardynals that were there:  
bente fyrst/ and dyde holyly the scrupse  
boute the holy body and thoffyce lyke  
as it is acustome d/ And by cause that  
þeym semed neyther ryghte ne reason þ  
he precious body shold not be ferre fro þ  
ite/ they bare it to saint georges wyth so  
ight gret feste syngyng and prayfynge  
god in ympnes and lalodes. and in soo  
grette melodye ther was honour ynough  
And in the same place was fyrst buryd  
the body of saint fraunceys / And  
to this tyme forthon came moche people  
uery daye to the tombe of saint Clare:  
And gpyngge prayfynge and lalode  
to our lord god/ and verptably/ this is a  
ryght very saynte and gloriouse byrgge  
e regnyng wyth the companye of an  
ells/ to whom god hath gyuen so moche  
onour in erthe. Ha swete Virgyn. pray  
you to our lord Ihesu Cryste for vs /

For thou were the fyrst floure of the ho  
ly poure ladies: whiche hast drawen to  
penaunce without nombre. and that they  
may conduyte vs to the lyf permanable  
Amen/

**I**t was not longe after gretely that  
Agnes suster of saint Clare was so mo  
ued/ & called to weddyngge / of the veray  
lambe: Ihesu cryst/ And also saint Clare  
ladde her suster vnto the ioye perdurable  
full of delyces/ ther be now the two doug  
hters of syon: whiche were susters Ser  
maynes of grace and of nature/ and been  
now heryours of the ioye of heuen: there  
where they fele the swetnes of god / and  
enioye wyth hym: Now is agnes in the  
ioye and in the consolacion: that Clare  
her suster hadde promysed to her / to fore  
that she deyde For lyke as clare brought  
her oute of the world/ soo brought she her  
self in the Crosse of penaunce/ by whiche  
she is thynnyng in heuen Thus wente ag  
nes after her suster ryght soone oute of  
this mortall lyf full of wepyng and of  
sorowe vnto our lorde whiche is lyf of þ  
solle in heuen whiche regneth wyth the  
fader and holy ghost/ Amen.

Here folowen myracles which  
were shewed after her deth/

**T**he tokenes and myra  
cles of sayntes oughte to  
be shewed prepsed and ho  
noured / And also wytn  
essid/ whan the werkes  
in the lyf were holy & ful  
of pfectio. we finde not many signes/ ne  
myracles that saint Johan the baptyst  
dyde: Neuertheles he is a moche holy say  
nte/ & a gretter than suche one as haue be  
shewed for many myracles And therfo  
re I saye that the ryght holy lyf and the  
gret perfection of saint Clare whiche she  
used & demened here in erthe/ oughte wel  
to suffyse & wytnesse that she is a very  
E ij



## The lyf of saynt Clare

saint/ys it were not for the peple. Whiche haue the more grete deuotion: and more greter fayth vnto the saintes whan thei see the sygnes & myracles that god thei wed for theym/I knowe wel that saint Clare was in the waye full of merytees And that she was rauysshed in the perfoundnes of the grete clerenesse and lychte of heuen: Neuertheles though she were resplendysshant: well sauorous/and ryght full of grete myracles/ as is well declared by the Cardynals of rome/minothe of trouthe that I haue made & myn conscience constrayneth me/ that I wryte to my power the lyf truly, and the myracles of her: how wel I passe ouer many sayr thynges/

**T**here was a child named Jaquemin of perouse/whiche had in his body the deuell/in such wyse that Jaquemyn fylle in the fyre, as he that coude not kepe him Somtyme he hurled strongly agaynst the ground. Somtyme he bote the stones soo that he brake his teth/ And other whyle he brake his hede: that all his body was bloody/and folowed his mouth/ and put out his tongue: And somtyme he laye and wallowed and was wound: soo that ofte he laye his thye in his necke / and euery daye thyes this maladye came to hym/and two persones might not kepe hym, ne holde hem/ but that he wold despoyle and vnclothe hym maulgre the both/ther coude noo physycien, ne wyse man ys was in all the countree fynde ony remedye ne gyue counseyll to ease hym/ But the fader whiche was named quindelour whan he sawe that, he coude fynde noo couuseyle/ne remedye/for this maladye/ began to crye and calle on saynte clare the holy Virgynne/ And sayd to the that art worthy of all honours I auowbe my chyld/whiche is meschaunt and captyf/ And praye the ryght swete sainte: ys

thou wylt sende to my chyld helthe/ and forthwyth wente to her tombe full of byghue to haue his requeste. And layed the chyld vpon the tombe of the Virgyn/and made his prayers: And anone he was deliuered of the maladye: ne neuer was seke after of that sekenees/ne neuer hurte hym after by reason of that maladye

**A**llexandryne of perouse hadde in her body a ryght felonous deuyll whych had so vterly power ouer her that made her descende from a roche that stode vpon a Ryuer of water: and made her to sleue ouer the water/as she hadde ben a byrde And made her to lychte vpon a lycht bough of a tree whiche henge ouer the Ryuer: And cessyd not to playe there: also for her synne/It happed that she lost her lyft syde/and was lame of that one honde. And she assayed moche ys the myghte be heled by ony medycyne/but alle the medicynes that she toke auayled her not And thenne she came to the tombe of saynt Clare wyth grete repentance of her And began to requyre saint Clare / that she wold helpe her/ And anone she was heled and redressyd in alle helthe: and her syde was hole and sonde also/and deliuered of the possession of the deuyll whiche was in her/ And of many other sekeneesses and maladyes to fore the sepulchre of saint Clare:

**A** man borne in fraunce came on a tyme fro the court, and fylle in a maladye, that he was ouer of his wytt/ And myghte not speke/and soo demened his body that he myght haue noo wiste. And was moche ouer straunge and hydous to loke on/Noo man myght so holde him but that he brake fro theym maulgre the that helde him and brake a sonde cordes or ony other thyng that they bonde hym



with/ And they of hys countree brough  
t hym to saynt Clare/ And anone he  
was heled. and well delpyerd of his ma  
adpe:

**T**here was a man named Valentyn/  
xspole. whiche hadde an horryble mala  
ye/that he fylle of the foule euylle well  
xx tymes in a daye. And therewith he  
was lame of one thye: Soo that he myg  
ht not goo/ but was sette vpon an asse  
whiche brought hym where as saint Cla  
re lyeth/ and he was sette to fore the tom  
be thre nyghtes and two dayes / And  
on the thyrde daye without touchyng of  
ony body/ his thye began to romble and  
made so grete a noyse. that it semed that  
he bone brake/ and forthwith he was ho  
le of both diseases/

**J**acob the sone of spoletyne had been  
two yere blynde soo that he muste be lad  
de/ For whan he had noo ledar/ he went  
here and there / and on a tyme the chylde  
that ladde hym lette hym goo allone/ and  
he fell. soo that he brake his arme / And  
a grete wounde in his hede. And it hap  
ped on a nyght as he slepte by the bryd  
ge of margue/ ther apperyd to hym in  
his slepe a body: and sayd to hym/ Ja  
cobell: wherfor comest thou not to me for  
to be hool/ And on the morn he recounted  
his dreame vnto two other blynde men:  
alle tremblpge. And the blynde men  
tolden to hym/ that ther was newely de  
de a lady in the Cytie of assyse/ For who  
me god shewed many myracles to them  
that came to her tombe seke and diseased  
And whan they shold departe were alle  
hole: And anone as he herde that he was  
not slowe/ but hastid hym/ And came  
fyrst to polete/ And that nyght he salve  
the same vpspon that he hadde fyrst sene  
that other nyght to fore/ On a tyme he  
wente and ranne by the waye/ And for

the desyre to haue his sight/ he went that  
nyght to assyse/ And whan he came the  
der/ he fonde so moche peple in the monas  
terye/ And lyenge to fore the tombe of s  
holy Virgyne/ that he myght not entre/ ne  
came in to the monasterye: ne to the tom  
be where the Virgyne laye/ And thenne  
he layed a stone vnder hys hede/ and abo  
de there with grete deuoucion sorowpyn  
and angry/ that he myght not entre / &  
the same nyght as he slepte / He herde a  
voys that sayd to hym Jacobell: ys thou  
mayst come and entre here in. god shall  
doo well to the. And on the morne whā  
he was awakid he began to praye with  
the grete tees that the peple wold gyue  
and make to hym waye for the loue of  
god/ and besought the peple cryenge the  
mercy that they wold brynge hym in/ &  
the peple began to make hym waye: and  
anone he dyd of hys hosen and shone: &  
despoiled hym by grete deuocion: and he  
put his gyrdle aboute his necke: and soo  
wente to the tombe/ And there beyng in  
grete deuocion fylle a slepe a lityll: And  
saint Clare appired to hym/ and sayd to  
hym/ aryse vp. for thou art all hool And  
anone he arose and salve clerely: And  
whan he salve that he was enlumyned /  
And salve the clerenes of the daye by s  
merpte of saynt clare/ he praysed & glory  
fyed our lord that hadde done to hym so  
moche bounte. And prayed the good pe  
ple to gyue prayspnges & thankpnges  
to god:

**T**here was a man of prouse. whiche  
was named good John/ the sone of mar  
tyn/ and wente for to fyghte agaynst  
theym of fullmes/ And as that one par  
te and that other began the stryf/ and be  
gan to caste stones/ soo grete and faste /  
that this Johan had his one hond all to  
frusthed and broken of a stone/ & by cau  
se/ he hadde grete desyre to be heled/ he dys  
T in



## The lyf of saynt Clare

ded moche money on maysters and sur-  
gyens but he coude not fynde none that  
coude hele hym/ but that he abode alway  
lame on his honde ne myght do no thin-  
ge/ ne werke therwytth/ therof he had soo  
grote sorowe: that he hasted hym for to  
haue it smeten of many tymes/ But  
whan he herde the grote merueyles that  
our lord hadde done for saint Clare: He  
auowded that he shold dyspyte her: And  
thenne came to the sepulchre of saint Cla-  
re: the holy Virgynne: And bare thyder  
an ymage of maye in his honde/ And  
leyd hym doune vpon the tombe/ And  
anone he was parfeghly heled of hys  
honde/

¶ There was a man named petrius of  
the castell of byconne: which hadde ben  
thre yere seke. And was so feble that  
by the strengthe of his maladye he was  
all dreyed vp/ And hadde soo moche pay-  
ne in his raynes/ that he was becomen  
soo crooked that he wente lyke a beest: for  
whiche cause his fader ladde hym to the  
beste maysters and medycynes that he  
myght fynde and knowe/ And also to  
suche as entremeted of broken bones/ &  
the fader wold haue spent alle his goo-  
des on the condycion to haue his sone ho-  
le/ And whan he herde saye of that may-  
ster: that no physyque ne no man myght  
hele hym of his maladye/ Thenne  
he thoughte to goo to saint Clare/ and le-  
de his sone thyder/ And soo he dyd and  
leyd hym tofore the sepulture of the holy  
Virgynne/ And he hadde nothyng longe  
there/ but by the grace of god/ and by the  
merytes of the holy Virgynne/ he was all  
hole/ And roos vp guarysthed of all his  
maladye: and gaf laude thankynges &  
praysynges to our lord god and to sain-  
te Clare: And prayed the peple to do in  
lyke wyse: by cause of his helthe.

¶ There was also a chyld of the age of  
two yere in þe towne of saynt quaryte in  
the Bysshoppryche of assyse: which was  
born croked in the backe/ and lame/ whiche  
his thyres and feet touned thwart/ &  
wente in such wyse that it was all oute  
of ordre/ And whan he was fallen/ he cou-  
de not aryse: His moder hadde oftymes  
auowded hym to saynt Fraunceys: and  
was not there by holpen/ And she herde  
that god shewed newemiracles for saint  
Clare/ she bare the chyld to the sepulture  
And abode there certayne dayes/ But  
wytthin a felwe dayes his legges began  
to growe/ and his thyres wytthin the skin  
were redressyd naturally/ And he wente  
vpryght/ And was all guarysthed and  
made all hole: And thus he that had ben  
dyuerse tymes at saint Fraunceis was  
heled by the merytes of his good dysci-  
ple saynt Clare by the vertue of our lor-  
de Ihesu/

¶ A burgeis of angulum named Ja-  
ques de fraunke hadde a chyld of fyue  
yere of age: which had noo feet for to be-  
te hym/ ne hadde neuer gone: ne myghte  
goo: wherfore his fader ofte wepte/ And  
sorowed moche at his herite: for his deformi-  
tyte/ and though it a reproche to hym to  
haue such one dysfigured borne of hys  
blood/ For he laye on the erthe and in þe  
asshes walowynge and adressyng hym a-  
gaynst the walles despyrnyng by nature:  
to helpe hym/ but myght and powere fay-  
led hym/ thenne his fader and moder a-  
uowded hym to saint Clare/ That he shoul-  
de be her seruauit/ yf by her prayers and  
merytes he myght be heled. And assone  
as the fader and moder had made their a-  
uowde/ the holy Virgynne heled her seruauit  
soo that he had his ryght lymmes/ And  
wente vpryght/ And anone the fader &  
moder ledde hym to saint Clare. which  
wente lepyng and cennynge praynyng



our lord and thankynge hym/ And the  
ne the fader and moder offred hym vnto  
our lord/

¶ There was a woman of the castell of  
bruanne named plenpere whiche had ben  
longe seke in her raynes/ in such wyse /  
that she myght not go wythout helpe ne  
adresse her/ but wyth grete payne : And  
was all croked/ It happed that on a fry  
daye. she dyd her to be born to the tombe  
of saint clare/ And prayed her ryght de  
uoutly that she wold helpe her/ And it  
happed as she prayed / she was sodenly  
made all hole: And on the morn/ y was  
satyrdaye she went vpryght all hool on  
her feet home to her hous/ where as the da  
y to forne she was born for feblenes/

¶ There was a mayde of the londe of pe  
rouse/ whiche had her throte greatly swol  
len of a maladye: called the escroceles .  
whiche she had longe & had aboute her  
necke and throte a twenty botches called  
glaundes/ soo that her necke semed gret  
ter than her hede. And ofte she had be led  
e to saint clare. & the fader & moder of y  
mayde hadde prayed her deuoutly to hele  
her doughter/ & it happed on a nyght as  
she mayde laye to fore the tombe / she be  
gan to sweete: & the escroceles/ & the mala  
dye began to mollifye. and to remeue/ &  
anon after the maladye vanissed away  
all clene/ & soo net that by the meryte of  
saint clare ther was sene sygne ne token  
herof/

¶ One of the susters of thordre of saynt  
clare in the tyme that she lyued had su  
re a maladye/ in her throte/ whiche suster  
was named andree/ but it was of one  
synge merueyle. how that amonge the  
susters whiche were as precious stones  
all full of the feruent loue of the holi gost  
that such one that was soo colde myght  
welle amonge theym: as was this an  
dree soo folysse. that dishonoureth the os

ther virgynes/ thenne it happed on a ny  
that she dyscrayned her self by the throte/  
that she was almost estraigled : whiche  
synge saint clare salde & knele by the  
holi gost/ & said to one of her susters now  
goo hastely: and take a softe egge: And  
bere it to suster Andree of ferrpere for to  
rume her throte: and came agayne: and  
brynge her wyth the hyder to me/ And  
thenne she hastid her/ And fonde the sa  
me andree/ that she myght not speke for  
she had almost strangled her with her ow  
ne hondes/ and she releued her as moche  
as she myght/ & brought her to her good  
moder/ Thenne saint clare sayde to her/ y  
caytyf goo and confesse the of thyne euyl  
thoughtes / And y wote well that oure  
lord wyll hele the but amende thy lyf . y  
thou mayst deye of some other maladye  
than this whiche thou hast suffred so lon  
ge: And anone as saint clare had sayd  
thysse wordes. she beganne to repente her  
wyth good herte. And amended her lyff  
merueilously/ & was all hole heled of thes  
croceles/ by the grace of god: but she dey  
de anon after of a nother maladye /

¶ In the londe of Assyse there was a  
wulf ouer sore cruell. whiche tourmentid  
the countree and the peple and ranne v  
pon them/ and slewe and ete them/ Soo  
there was a woman named Gallane of  
the mount of gallum/ whiche had chylde  
and the wulf had rauysshed and born a  
waye one of them & had eten hym/ wher  
fore she wepte ofte/ And on a tyme the  
wulf came for hys praye as he had done  
to fore/ for to deuoure somme chylde: and  
it happed that this woman was besy in  
her werke/ whiche she had in honde & one  
of her sonnes went out/ And anone the  
wulf caught hym by the hede/ And ran  
ne wyth hym toward the wode: And a  
man that was among the wyues labou  
rynge herd the chylde braye other wyse:



## The lyf of saynt Clare

than he had herd ony and came rennyng  
to the moder of the chylde/and bad her see  
yf she hadde all her chylde/for he sayde  
that he had herd the crye of a chylde. other  
wyse: than they be woned to crye. And  
anone the moder loked and sawe/that þe  
wulf had rauysshed her chylde/And went  
toward the wode wyth hym lyke as he  
dyd wyth that other/And cryed also by  
ghe as she myght crye. A glorious Vir  
gyn saint clare saue my chylde and kepe  
hym and yf thou doo not I shall go drow  
ne my self/and therwyth the neyghbours  
came oute and wonnen after the wulf. &  
fonde the chylde whom the wulf had leste

And an hounde besyde hym lyckynge  
his woundes: For the wulf had fyrst ta  
ke hym by the hede: And after toke hym  
by the raynes for the more eselyer to be  
re hym: and the bitynge of his tethe ap  
pierpd both in the hede and raynes: and  
thenne the moder wente wyth hym to sa  
ynt clare that had soo well holpen her: &  
brought wyth her: her neyghbours: And  
shewed the woundes of the chylde to al the  
that wold see them: and thanked god &  
saynt clare/that she had her chylde agayn  
rendryd to her:

**T**here was a mayde of the castel conu  
ary/whiche sat on a tyme in a felde and  
another woman had layde her hede in her  
lappe/And in the mene whyle/ there ca  
me a wulf: whiche was accustomed to re  
ne on the peple and came to this mayde  
and swalowed the visage / and alle the  
mouth And so ranne wyth her to the wo  
de. And the good woman that rested in  
her lappe/whan she sawe it: was moche  
abasshed and began to calle on saint cla  
re/and sayd helpe/helpe saint Clare and  
socoure vs/I recommaunde to the at this  
tyme this mayde. And she whom the  
wulf bare sayd vnto the wulf: Art thou  
not aserd to bere me ony fether: that am

recommanded to soo grete and worth  
lady/And wyth that word that the ma  
de sayd/the wulf alle confused & shamed  
sette softly the mayde doune/and fledde  
awaye lyke a theef / And soo she wa  
deluerd: Thenne late vs praye vnto  
this glorious Virgyn saint clare to be  
our aduocate in al our nedes / And by  
the merites of her we maye soo amend  
our lyf in this world/that we may com  
vnto euerlastynge lyf and blysse in he  
uen Amen/

**H**ere foloweth the lyf of sayn  
Barbara/



**I**n the tyme that maymy  
en reigned/there was a r  
che man/a paynem which  
adoured & worshipped the  
ydollis/whiche man was  
named Dyoscorus: this Dyoscorus had  
a yonge doughter: whiche was named  
Barbara. for whom he dyd soo make



hygge and stronge Tour In whyche  
 he dyde doo kepe/and close this Barba-  
 ra/so thende that noo man sholde see her:  
 by cause of her grete belve Thenne came  
 many prynces vnto the said Dioscorus  
 to treate with him for the marpage of  
 his doughter/whiche wente anone vnto  
 her/and sayd. My doughter certen pryn-  
 ces ben comen to me. Whiche requyre me  
 to haue the in mariage/wherfore tell  
 me thyne entent and what wyl ye ha-  
 ue to doo: Thenne saynt barbara retour-  
 ned all angry towarde hir fader: and say-  
 d / My fader I praye you that ye wylle  
 not conserue me to marie/ for thereto I  
 haue noo wylle ne thoughte/  
 After this he departed fro hir. and went  
 vnto the towne where there was one ma-  
 ynge a cysterne or a pyssyne / For he  
 hadde many werkmen for to perfourme  
 his werke/and also he had to fore ordey-  
 ned how he shold paye vnto eche of them  
 theyr salayre: and after this he departed  
 thens and wente in to a ferre countree /  
 where he longe sojoumed/Thenne saynt  
 barbara the ancille of our lord Ihesu crist  
 descended fro the tour for to come see the  
 werke of her fader/ And anone she per-  
 ceued that there were but two wyndo-  
 wes only: That one agaynst the southe/  
 and that other agaynst the north / wher-  
 of she was moche abasshed and admer-  
 eyled and demaunded of the werkmen  
 why they had not made no moo wyndo-  
 wes & thei answered that her fader hadde  
 so commaunded and ordeyned: Thene  
 saynt barbara sayd to them make me  
 yete another wyndowe. They answered /  
 we feere and drede to angre your  
 fader. whiche commaunded vs to make  
 no moo/ne we dare not therfor make no  
 moo: The blessed mayde sayd: doo make  
 that I commaunde you: and I shall con-  
 tente my fader/ And shall excuse you a-  
 gainst hym/

Thenne dyde they that she commaunded  
 to whome by the manere that she enseg-  
 ned and shewed them / Whan the holy  
 saynt barbara walked and came vnto  
 the cysterne/she made wyth her fynge to  
 wards thowent a crosse with her thombe  
 in the stone of marble the whiche crosse  
 is there yet vnto this daye/whiche euery  
 man may see that cometh thider by deuo-  
 tion. and whan she came vnto the syde.  
 where as the water descended in to the sai-  
 de cysterne: she blessed it: And made the  
 sygne of the crosse and Incontynent þ  
 water was halowed in whiche alle they  
 þ were seke receyued helthe / yf they had  
 parfite byleue in god and in the blessed  
 mayde/In the same cysterne was this  
 holy mayde baptysed of an holy man / &  
 lyued there certayn space of tyme/in ta-  
 kyng only for her refection honysuckles &  
 and locustes/

folo:  
 Wyng the holy precursour of our lord sa-  
 ynt Johan baptyste/this cysterne or pyss-  
 yne is semblable to the fountayne of si-  
 loe/in whiche he that was born blynde re-  
 couered there his syght / It is also lyke to  
 the pyssyne named probatica/In whiche  
 thymptente by the worde of god was  
 made hole / These pyssynes or perynes  
 ben fontaynes perpetuelles in whiche all  
 manere seek men in what somene mala-  
 dye they were greuyd or tormentyd that  
 wente therin: receyued fully theyr helthe /  
 In this fontayne is luyng water and  
 it is the water that þ samaritaine requy-  
 red of our lord to haue of the holy peryne  
 On a tyme this blessed mayde went vp  
 vpon the tour. and there she behelde the  
 ydolis to whiche her fader sacrefed and  
 worshypped: and sodenly she receyued þ  
 holy ghoost/And became merueylously  
 subtyll and cleere in the loue of Ihesu cry-  
 ste / For she was enuyronned wyth the  
 grace of god almyghty of souerayne glo-  
 ry / And of pure chastyte.



## The lyf of saynt Barbara

This holy maide barbara aourned with  
faith surmounted the deupll. For whan  
she behelde thydollis / she cratched them in  
theyr Visages / In despying theym all / &  
sayeng: all they ben made lyke vnto you  
whiche haue made you to erre / and all the  
that haue affyaunce in you. And thene  
she went in to the toure: and worshyped  
our lorde / And whan the werke was  
full perfourmed / her fader returned from  
his viage. And whan he sawe there thre  
wyndowes: he demaunded of the werkme  
wherfore haue ye made thre wyndowes /  
& thei answered your doughter hath com-  
maunded soo / Thenne he made his dought-  
er to come afore him / and demaunded her  
why she had made thre wyndowes: and  
she answered to him & said / I haue doon  
theym to be made: by cause thre wyndow-  
es lyghten all the worlde & all creatures  
but two make derkenesse: Thenne her fa-  
der tooke her & went dowlne in to the py-  
cpe demaundyng her how thre wyndow-  
es ggeue more lyghte than two: And say-  
nt barbara answered / thys thre fenestre  
es or wyndowes betoken cleerly / the fa-  
der / the sone / and the holy goost / the why-  
che ben thre persones & one very god / On  
whom we ought to bileue and worshyp  
Thenne he beyng replenysshid with fur-  
ur. Incontinēt drewe his swerde to ha-  
ue slayne her / But the holy virgin made  
her prayer: and thenne merueylously she  
was taken in a stone / and borne in to a  
montayn. on whych two shepherdes kep-  
te their shepe / the whiche sawe her flee:  
And thene her fader whiche pursued  
after her went vnto the shepherdes & de-  
maunded after her: And that one whych  
wolde haue preseruyd her: sayd that he  
had not seen her / But that other whiche  
was an euill man shewed and poynted  
hyr wyth his fynger. Whom the holy sa-  
ynt barbara cursed / And anone his she-

pe became locustes: And he consumed  
to a stone

And thenne her fader toke her by the  
re / and drewe hir dowlne fro the moun-  
te / and thytte her fast in pryson / and  
de hir to be kept there by his seruante  
vnto the tyme that he had sente to the  
ge: for to delouer hir to the tormentes  
And whan the Iuge was aduert  
of the fayth and byleue of the mayde  
dye hir to be broughte tofore hym / The  
fader went wyth hir accompanied w  
his seruantes / threkyng hir wyth  
swerde: and delouerde hir vnto the ju-  
and coniuere him bi the puissaunce of  
goddes / that he sholde tourment hir w  
horrible tormentes:

Thenne sae the Iuge in iugement / an-  
whan he sawe the grete beaulte of say-  
barbara he said to hir / Now these wher  
ye wyll spare yourself: & offre to the go-  
des. or elles deye by cruell tormentes /  
Saynt Barbara answered to him / I  
fre myself to my god Ihu crist / the whiche  
hath created heuen and erth / and all oth-  
thynges / And spe on you deupples wh-  
che haue mouthes and can not speke / the  
haue eyes and can not see. they haue e-  
res and here not: thei haue noses & smel-  
not: they haue bondes and may not fel  
And they haue fete and maye not goo  
They that make theym / be they made ser-  
blable to theym / And alle they that ha-  
ue spauce / and byleue in theym /

Thenne became the Iuge all wood-  
angry And commaunded to enclothe  
and bete hyr wyth synewes of bulles  
And froe hyr fleshe wyth salt / An-  
whan she had longe endured this. tha  
hyr body was all bloody: The Iuge dyd  
doo cloos hyr in a pryson vnto the tyme  
that he had delybered of what torment  
he myghte make hir deye / And thenne  
at mydnyght descended a grete lyghte



And clernesse in to the pryson: In whiche  
 our lord shewed him to her sayeng: bar  
 bara haue confidence: and be ferme and  
 of fast: for in heuyn/and in the erth thou  
 shalt haue grete ioye for thy passion: ther  
 is doubt not the iuge for he shalbe with  
 thee. And I shal deliuer the fro all thi pai  
 ns: that ony shall make the suffer. And  
 contynent she was all hole. And thene  
 than our lord had sayd thus/ he blessid  
 /and remoued in to heuen: Thenne sa  
 ynt barbara was gretly reioysed by the  
 grete comfort of our lord. / And on the  
 mornynge the king commaunded that she sholdbe  
 brought tofore him. And whan she was  
 come he salde that her woundes apered nor  
 it was all hole. And he sayd to her be  
 side barbara the bounte of our goddes/  
 and how moche they loue the/for they ha  
 uen helpe thy woundes: Thenne the blessid  
 barbara martyr of Ihesu cryst answered  
 the iuge: thy goddes ben semblable to  
 me/ without entendement: how may thei  
 helpe my woundes the may not helpe them/  
 for he that hath helpe me is Ihesu cryst  
 the sone of god. the whiche will not haue  
 me by cause thy hert is soo indurat & har  
 dyth the deuyles. / Thenne the iuge  
 clenysshyd of yre commaunded that she  
 shold be haged betwene two forked trees  
 and that they sholde breke hir raynes  
 with staues/and brenne her sides with  
 enyng lampes: And after they made  
 her strongly to be beten & hurted her hede  
 with a maylet/ Thenne saynt barbara  
 helde & lokyd upwarde towarde heuyn  
 sayeng: Ihesu cryst thou knowest the hert  
 of men: and knowest my thought: I  
 seeke the to leue me not:

Thenne commaunded the iuge to shan  
 man that shold cut of wyth his sw  
 orde her pappes: & whan they were cut of  
 the holi saint lokid aye toward heuen sa  
 yng Ihu crist torn not thy visage fro me

And whan she had longe endured this  
 payn/the iuge commaunded that she sholde  
 be ledde betyng thurgh the strettes / And  
 the holi Virgyn the thyrde tyme behelde þ  
 heuen & said/lorde god that couerest heue  
 wyth cloudes I praye the to couer my bo  
 dy to the ende that I be not seen of the euill  
 peple. And whan she had made her pray  
 er: our lord cam ouer hir. & sende to her a  
 angell: whiche clad hir wyth a white ves  
 tement: & the knyghtes lad her to a towyn  
 callid dallasion: & there the iuge commaū  
 ded to slee her wyth the sword. And the  
 ne her fader al araged took her out of tha  
 des of the iuge/ & lad her vpon a mountay  
 ne. And saynt barbara reioysed in hasti  
 ge to receyue the solayce of her victory/ &  
 thenne /whan she was drawen thider/  
 she made her oryson sayeng/ Lord ihu cris  
 te whi che hast formed heuen & erth I besee  
 che to graūt me thy grace/ & here my prai  
 er/that all they that haue memory of thy  
 name & my passion I pray the that thou  
 wylt not remembre theyr synnes/ For þ  
 knowest our fragylite. Thenne came the  
 re a boye down fro heuen sayeng vnto her  
 Come spouse barbara & rest in the cham  
 ber of god my fader/ whiche is in heuen/ &  
 I graūt to the that thou hast requyred of  
 me/

And whan this was sayd she came to  
 her fader & receyued thende of hir martyr  
 dom with saynt Julian. But whan her  
 fader descended fro the mountayne. a fy  
 re from heuen descended on him: and con  
 sumed him/ In suche wyse that there cou  
 de not be founde ony affres of all his bo  
 dy:

This blessed saynt barbara recey  
 uyd martyrdom wyth saynt Iulian the  
 seconde Nonas of december/

**A** noble man callid Valentyne bei  
 ed the bodies of these two martyrs: And  
 layed them in a lypyll tonne/ In whiche



## The lyf of saynt Alexis

many miracles were shewed in the louinge and glorie of god almyghty. and saynt barbara the holy martyr suffered passion in the tyme of maximyen emperour of rome/ & marcyen the Iuge: Whom we praye and beseeche to be our aduocatryce Vnto almyghty god/that by her merites he brynge vs after this shorte and transitory lyf in to his glory perdurable/

Here foloweth the lyf of saynt  
Alexys And first of his name

**A**lexis is as moche to saye as goyng out of þe lawe of mariage for to kepe virgynyte for goddes sake/and to renoune alle the pompe and riches of the world for to lyue in pouerte:

**I**n the tyme that archady and honourus were emperours of rome there was in Rome a right noble lord named eusemyen/ whiche was chyef & aboue alle other lordes aboute the emperours: & had vnder his powber a thousand knyghtes He was a moche Iuste man Vnto alle men/and also he was pytous and mercyfull vnto the poure. For he had dayely thre tables sette and couerd for to fede þe orphans:poure wydowes and pylgrymes. And he ete at the houre of none wyth good and relygyous persones/his wyf that was named Aglaes ledde a relygyous lyf/but by cause they had no chylde/they prayed vnto god to sende the a sone that myght be theyr heyre after the of theyr haour and goodes/It was so that god herde theyr prayers and behelde theyr beouute and good lyuing:and gaf vnto theym a sone whiche was named Alexis/whom they dyd to be taughte & enformed in al sciences and honoures /

After this they maryed him vnto a fadamosell whiche was of the bygnage of the Emperour of rome. Whan they doted of the polsailles was comen to euery

Alexis beyng in the chambre wyth his wyf allone/began to enfourme and enduce her to drede god and serue hym: were alle that nyght to gyder / in reche good doctryne and finably he gaf to his wyf his ryng:and the booke of golde of his gyrdle / both bounden in a lytell cloth of purple and sayd to her: Saynter haue this. And kepe it as longe/ as it shall please our lord god/ And it shal be a token betwene vs And he gaffe grace to kepe trewely your virgynyte After this he toke of gold and syluer grete somme add departed allone fro me/ And fonde a shyppe in whiche he sailed in to grece/and from thence wente to surrye and came to a cyte called edyssa: and gaf there alle his money for the loue of god. and cladde hym in a cotte demaunded almesse for goddes sake like a poure man to fore the chyrche of our lady:and what he lefte of the almesse aboute his necessitye. he gaf it to other for goddes sake and euery sondaye he was holsellyd and receyued the sacrament. such a lyf he ledde longe/Somme of the messagers that his fader had sente to see hym though alle the parties of the world/came to seeke hym in the sayd cyte of edyssa and gaue vnto hym the almesse: He sittyng tofore the chyrche wyth other poure peple but they knete not hym.

And he knete well theym/and thanke our lord sayenge I thanke the saynt lorde Ihesu Cryste/ that thou vouchsafest to calle me: And to take almesse in the name of my seruantes/I praye the to parfourme in me that/whiche thou hast begonne: Whan the messagers were



burned to come / And Eufempen his  
 der saw that they had not founden his  
 re / He layd him down vpon a matras  
 atchyng on the erth / waylllyng: and sa-  
 thus / I shall holde me here / and aby-  
 tyll that I haue tidynge of my sone /  
 and the wyf of his sone alexis sayd  
 epyng to Eufempen: I shall not de-  
 rre oute of your hous / but shall make  
 e semblable & lyke to the turtle: which  
 er that she hath lost hir felaw / wyll ta-  
 ke none other / but all her lyf after lyueth  
 aaste / In like wyse I shall refuse all fe-  
 shypp vnto the tyme I shal knowe whe-  
 my right swete frende is becomen /  
 After that alexis had done his pena-  
 nce by right grete pouerte in the said ci-  
 ty and ledde a ryght holy lyf: by the spa-  
 ce of seuentene yere / there was a boye  
 that came fro god vnto the chyrche of  
 a lady: and sayd to the porter / Make  
 a man of god to entre in: for he is wor-  
 thy to haue the kyngdom of heuen: and  
 the spyrte of god restyth on him / Whan  
 the clerke coude not fynde ne knowe him  
 amonge the other pour men. he prayed to  
 god to shewe to him who it was. And a  
 boye came fro god and sayd / he sitteth  
 without tofore the entree of the chyrche /  
 And soo the clerke fonde him: and pray-  
 d hūbly that he wold come in to the chir-  
 ch / Whan this myracle came to the kno-  
 wledge of the peple. And alexys sawe  
 that men dyde to him honour & worshyp  
 none for to eschew baynglory: he depar-  
 d fro then: and came in to grece / where  
 he toke shippe and entred for to goo into  
 egypte: But as god wolde there amos a  
 grete wynde / which made the shyppe to  
 ryue at the porte ofrome / Whan alexis  
 sawe this anone: he sayd to hymself / by  
 the grace of god I wyll knowe noo man  
 ofrome / I shall goo to my faders house  
 in suche wyse as I shall not be beknowe

en of omy persone /

**A**nd whan he was wythinrome he  
 mette Eufempen his fader / which came  
 fro the palays of the Emperour wyth a  
 grete meyne folowing him / And alexis  
 his sone lyke a pour man kenne cryeng  
 and sayd: Seruaunte of god haue pyte  
 on me / that am a pour pylgrym: And re-  
 ceue me in to thy hous for to haue my  
 sustenaunce / of the releyf that shall come  
 fro thi borde / That god blesse the / and ha-  
 ue pyte on thy sone: which is also a pyl-  
 gryme /

Whan Eufempen herde speke of his sone  
 anon his herte began to melle / and sa-  
 yd to his seruautes. Which of you wyll  
 haue pyte on this man. and take the cure  
 and charge of hym: I shall deliuer hym  
 from his seruage / and make him free  
 And shall gyue hym of myne heritage.  
 And anon he commysed hym to one of  
 his seruautes: And commaunded that  
 his bedde sholde be made in a corner of the  
 halle / where as comers and goers migh-  
 te see hym: And the seruaunte to whom  
 alexis was commaunded to kepe made  
 anon his bedde vnder the stayer & scap-  
 pes of the halle: And there he laye right  
 lyke a poure wretche / And suffered many  
 bylannes and dispites of the seruautes  
 of his fader: which ofte tymes caste and  
 threwe on hym the wasshyng of dysshes  
 and other fylthe: And dide to him many  
 euill turnes / and mocked him: But he  
 neuer compleyned / But suffred all pacy-  
 ently for the loue of god /

**I**fyably whan he had ledde this ryght  
 holy lyf wythin his faders hous / In fast-  
 yng / in prayeng. and in dooyng penaū-  
 ce by the space of seuentene yeres / And  
 knewe that he sholde sone deye / He pray-  
 ed the seruaunte that kepte hym to gyue  
 to hym a pyece of parchemyn and



## The lyf of saynt Alexis

ynke: And therein he wrote by order alle his lyf/ And how he was maryed by the commaundement of his fader: and what he had sayd to his wyf/ and of the tokes of his ryng. and booke of his gyrdyll y<sup>e</sup> he had gyven to hir at his departynge/ And what he had suffryd for goddes sake: And all this dyde he for to make his fader/ to vnderstonde that he was his son

**A**fter this whan it pleased god to shew and manifeste the vycorpe of our lord Ihesu Cryst: in his seruaunt alexys On a time on a sonday after masse heringe all the peple in the chyrche/ there was a boys herde from god cypeng/ and sayenge/ as is sayd: Mathei vndecimo capitulo: Come vnto me ye that labour/ and be traueyled/ I shall comforte you/ Of which the boys all the peple were abasshyd: which anone fylle downe vnto the erthe And the boys sayd agayn/ Seeke ye the seruaunt of god: For he prayeth for alle come: And they soughte him/ but they coulde not fynde hym/

Alexis in a mornynge on a good friday gaaf his soule vnto god: and departed out of this worlde: And that same day all the peple assemblyd at saynt peters chyrche. and prayed god that he wold shew to theym where the man of god myghte be founden that prayed for come And a vois was herde that came fro god. that sayd: Ye shall fynde him in the howse of Eufemien/ And the peple sayd vnto eufemien/ why hast thou hydde fro vs: thou hast suche grace in thy hous. And Eufemien answered: god knoweth that I knowe noo thyng therof:

Archadpus and Honorius that thenne were emperours at rome/ and also the pope Innocent commaunded that men sholde goo vnto Eufemiens hous for to enquire diligently tidynge of the man of god

Eufemien went tofore wyth his seruantes for to make redy his hous agast the comynge of the pope and Emperours And whan alexis wyf had vnderstonde the cause and how a vois was that came fro god sayeng: Seeke ye man of god in Eufemiens hous/ and she sayd to Eufemien. Syre see yf there pour man that ye haue soo longe kepte herberowd be the same man of god: haue well markyd that he hath luyd ryght fayr and holy lyf. He hath euery sonday receyuid the sacrament of the altar/ He hath be ryght religyous: in faste/ in wakyng/ and in prayer/ and hath suffryd pacyently and debonairely of all his seruantes many bylannes:

And whan Eufemien had herde all this he ranne towarde alexis/ and founde him dede: He dyscouerde his visage: which shone/ and was bright as the face of an angel And anone he retornyd towarde the emperours/ and sayd we haue founde the man of god that we sought/ And tolde vnto theym how he had herberowd hym/ and how the holy man had luyd/ and also how he was dede/ and that he fonde a bylle or lettre in his honde: which they myghte not drabe out/ Anone the emperor wyth the pope went to Eufemiens hous/ and came tofore the bed where alexis laye dede/ and sayd/ How well we ben synners/ yet neuertheles we gouerne the worlde/ and loo here is the pope the generall fader of all the chyrche/ gyue vs the lettre/ that thou holdest in thy honde: for to knowe what is the writynge of it:

And the pope went tofore/ and took the lettre: And took it to his notayre for to redde/ And the notayre redde it tofore the pope: the Emperours: and alle the other peple: And whan he came to the



ynt that made mencyon of his fader  
 and of his moder/and of his wyf/ And  
 at by thenseygnes that he had gyuen  
 his wyf at his departyng his yng  
 cle of his gyrdyll wrapped in a lpyll:  
 rple clothe at his departyng / Anone  
 ufemyen fylle dowlne a swoun/ And  
 ha he cam aye to hiself he began to dia  
 his hews/ and bete his brest/and fell  
 dwe on the corps of alexis his sone  
 ssed it wepyng and cryeng in riht gre  
 sorowbe of hert sayeng/ alas right swe  
 sone: wherfore hast thou made me to su  
 fuche sorow: thou salvest what sorow  
 eynesse we had for the / Alas why  
 ddest thou noo pyte on vs in soo long  
 ne/ how myghtest thou suffre thy mo  
 and thy fader wepe somoch for the: e  
 u salvest it well wythout takyng pite  
 vs/ I supposed to haue herde some ti  
 nges of the/ And now I see the lye de  
 whiche sholdest be my solace in myne  
 e Alas what solace may I haue that  
 mi right dere sone dede/ me were better  
 e than lyue/ Whan the moder of alex  
 salbe and herde this: she cam rennyng  
 re a lyonesse/and cryed, alas alas  
 wyng hir here in grete sorow, cratchin  
 her pappes wyth hir nayles sayeng/  
 ise pappes hath gyuen the sorowe /  
 and whan she myght not come to the co  
 s for the forson of peple that was co  
 thyder: She cryed/ and sayd make ro  
 e waye to me sorowfull moder: that I  
 y see my desire: and my dere sone that  
 I aue engendrid and nouryschid/ And  
 done as she came to the body of hir so  
 she fell dowlne on it pytously/and kis  
 sayeng thus/ Alas for sorow my de  
 one the lyght of myne eyen. why hast  
 a made vs suffre tomoche sorow: thou  
 vest thy fader/ and me thy sorowfull  
 der soo ofte wepe for the/ And woldest  
 euer make to vs semblaunte of so

ne/ O all ye that haue the hert of a moder  
 wepe ye wyth me vpo my dere sone/ who  
 I haue had in my howse seuentene yere  
 as a pour man. To whom my seruau  
 tes haue doon moche vylonye.

A sayr sone thou hast suffryd theym  
 right swetli, and debonairly/ Alas thou  
 that were my trust: my comforte and so  
 lace in myne olde age: How myghtest  
 thou hyde the from me/ that am thy sorow  
 full moder: Who shall gyue to myne eyen  
 fromens forth a fountayne of tyes/ for  
 to make payne vnto the sorow of myne  
 hert/

And after this came the wyf of alexis  
 in wepyng/throwyng hirself vpon the  
 body / And wyth grete sighes and hey  
 nes: Sayd ryght swete frende and spou  
 se: whom longe I haue desired to see/ e  
 chaastly I haue to the kepte my selfe ly  
 ke a turtle: that allone wythout make  
 wayllet and wepeth: And loo here ys  
 my right swete husbonde / whom I haue  
 desired to see alque: And now I see hym  
 dede: froens forth I wote not in whom  
 I shall haue spauce ne hope/ Certes my  
 solace is dede/ And in sorow I shall be  
 vnto the deth/ For now forthon I am  
 the moost vnhappy amonge all wyemen  
 And rekenyd amonge the sorowfull wy  
 dows /

And after this pytous complayntes p  
 peple wept for the deth of alexis/ The po  
 pe made the body to be taken vp: and to  
 be put in to a sperter and born vnto the  
 chyrche/ And whan it was born thurgh  
 the cyrche Right grete forson of people ca  
 me agaynst it: And sayd the man of  
 god is founden that the cyrche fough  
 What someuer seke body myghte tolde  
 the fierter/ he was anone helid of his ma  
 ladye/

**I** There was a blinde mā that recouerd



## The lyf of saynt Elizabeth

his sight and lame / And other he helyd  
The Emperour made grete forson of golde  
and syluer to be throlwen amonge the  
peple / for to make way that the sperte  
myght pesse: And thus by grete laboure  
and reuerence was born the body of saynt  
te alexis vnto the chyrche of saynt bone /  
face the glorpyous martyr / And there  
was the body put in to thryne moche ho-  
nourably made of golde and syluer / the  
seuenteday of Iupll: And all the peple  
rendryd thankynges and laude to oure  
lorde god for his grete myracles / vnto  
whom be peuyh honour / laude / and glori  
in secula seculoz / Amen /

Here foloweth the lyf of saynt  
Elizabeth And first of hir name

**E**lizabeth is expounded /  
and asmoche to saye: as  
my god knowyth hir: or  
she is said the seuenth of  
my god / or the fyllyng of  
my god: fyrst god kno-  
owyth hir for he knew hir good wyll /  
and prouid it / And he gaue to hir knowl-  
lege of hymself: Secondly she is said se-  
uenth of god / For she had seuen thyngis  
in hir: She had the seuen werkes of mer-  
cy: or by cause she is now in the seuenth  
age of theym that rest: and to come to the  
eyght of the generall Resurreccyon / Or  
for the seuen estates that were in hir / she  
was in the state of Virgynite / in estate of  
marriage: in estate of wydowhede. In esta-  
te of accyon: In estate of contemplacyn  
In estate of religyon. And she is now in  
estate glorpyous: And thise seuen estates  
ben appertly conteyned in hir legende / so  
that it may be sayd of hir: lyke as it is  
said of Nabugodonosor / that is to we-  
te seuen tymes ben chaunged in hir / and  
also she is sayd the fyllyng of my god

For god hath filled and replenishid hir  
wyth the resplendour of trouth / of wete

fauour / and of the vygour of the tryng  
wherof saynt austyn sayth: She woke  
the perdurabilite of god / the shoon in  
tue of god: And she enioyeth in the be-  
te of god /



saynt Elizabeth was  
daughter of the noble kyn  
of Hungarye: and was  
noble bygnage / But  
was more noble by hir  
pyth & Pelygion / than by hir right nobl  
lignage / She was right noble by en-  
ple / the shoon by myracle: and she wa  
saye by grace of holines: For thaucto  
of nature enhaunced hir in a maner ab-  
ue nature /

Whan this holy mayde was nouryce  
in delyses wyall / she renounyed all chil-  
nes: and sette herself all in the seruyce o  
god: Thenne it apereth cleely as hir ter-  
der enfancye enforcyd in symplese / an  
began to vse good customes frothan for-  
thyn / and to dispise the playes of y wo-  
de and of danytres: and flee the prosper-  
tees of the worlde / And allway to prou-  
te in the honour of god / For whan she  
was yet but syue yere olde: she abode  
ententynly in the chyrche for to pray the  
her felawes or hir chamberers myght  
neth bryng hir thens / And whan she  
mette ony of her chamberers or felawes  
she wolde folowe theym towarde the ch-  
pell / as it were for to playe / For to ha-  
cause to entre in to the chyrche: And wh  
she was entryd / anone she knelyd down  
and laye downe to thertse / How be it  
she knew not yet ony lettres / And she  
penid ofte the psaulter tofore hir in p ch-  
che for to sayne that she redde / by cause  
she wolde not be lette / And that she sho-  
de be seen occupyed / And whan she wa  
wyth other maydens for to play / she co-  
sydered well the maner of the game: for  
to gyue allway honour vnto god: And



ocafyon / & in playe of rynges & other games / she fet all hir hope in god / & of all þe wanne / & had of ony parte prouffye whan she was a yonge mayde / she gaf þe to poutre maydens / & ledde them oſtyme with hir for to ſay pater noſter / or for to ſalewe oure lady / & lyke as ſhe grewe in age by tyme / ſo grewe ſhe by deuocyon / for ſhe chaas the bleſſyd virgyn marie to be hir lady / & hir aduocate / & ſaynt Johan the euangelifte to be wardeyn of hir virgynite / & on a tyme ther where ſedu / les laye on the aulter / & in euery cedule was wryton the name of apoſtle / & eche of the other maydens toke att all aduenture ſuche a cedule as happd to hir / And ſhe made hir oryſon / and thryſe ſhe toke the ſame that ſhe deſpred / in whiche was wryton the name of Saynt Peter. To whom ſhe had ſoo grete deuocyon that ſhe neuer warned thyng to them that de / maunded hyt in his name. And by cauſe that the good aduentures of the world holde nott preſe hir ouer moche. She withdrew euey day ſomme thyng of hir proſperytes. And whan ſhe toke in ony game ony pleaſure / anone ſhe leſte it / and ſayde ſhe wolde playe nomore / butt ſhe wold ſaye / I leue you the remenaunt for goddes ſake. She wente not gladly to karolles / but withdrew other may / ens fro them / She doubted allwey to be ioly clothynge / but ſhe dyd allwey to haue them honeſte. She had ordeyned to ſay euey daye certeyne nombre of or / ons and prayers / and yf ſhe were occu / pyed in ony maner that ſhe myght nott performe them / but that ſhe was coſtray / ned of hir chamberers to goo to hir bedde ſhe wold there ſay them wakynge. Thys oly virgyn honoured alle the ſolempne eſtes of the yere / wyth ſo grete reuerence that ſhe wolde nott ſuffre hir ſleups to beaced / tyll the ſolempnyte off the maſſe

was accompliſſhed / and ſhe herde the of / fyce off the maſſe wyth ſo grete reuerence that whan the goſpell was redde or that the ſacramente was lyfte vp / ſhe wolde take of the broches of golde and the aour nementes of hyr hed as ſerles or chap / pelettes / and leye them doune. And whan ſhe kepte in Innocence / the degre off virgynite ſhe was conſtreyned to entre in to the degre off maryage. For hyr fader conſtrayned hir thereto / by cauſe ſhe ſholde brynge forth the fruyte. And how be yt that ſhe wolde nott haue been maryed / yet ſhe durſte not gaynſay the commaundement off hir fader. Thenne ſhe auowbed in the handes of maſter conrade whiche was a good man / and hyr confeſſour / and promyſed that yf hyr huſbond deyed / and ſhe ouer lyued hym that ſhe wolde kepe perpetuell contynen / ce / Thenne was ſhe maryed to the bond / graue off thurynge / lyke as the deuyne pourueaunce hadde ordeyned / by cauſe ſhe ſholde brynge moche people to the lo / ue off oure lord / and teche the rude peo / ple / and how be hyt ſhe chaunged hyr eſtate / yet ſhe chaunged not hyr wyll in hyr thought / and ſhe was off grete hu / mylyte and off grete deuocyon to god / and was towarde hyr ſelfe off grete ab / ſtygence and off grete mercy / She was of ſo ryght ardaunte deſyre off prayer / that ſhe ofte wente ſooner to the chy / che thenne hyr meyne to the ende that by hyr prayers ſecretly ſhe myght Impetre and gete grace off god / She aroos ofte by nyght for to make hyr prayers / and hyr huſbonde wolde preye hyr that ſhe wolde lye and reſte her a lytell / She had ordeyned that one off hyr wymmyn whiche was more famylar wyth her thenne another that yff peraduenture ſhe were ouertaken wyth ſlepe / that ſhe ſhould take hir by the fote for to awake hir / and on a



## The lyf of saynt Elyzabeth

tyme/the supposed to haue taken hir la-  
dy by the fote / and toke hir husbondes  
fote/whychc fodeynly awoke and wolde  
knowe wherfore she dyde soo/and thenne  
she tolde to hym alle the caas/and whan  
he knewe it he lete hyt passe/ and suffred  
it perybly/And by cause she wolde ren-  
dre good sacrefyse to god hyr prayers /  
she wetche ofte her body wyth habundaun-  
ce of teris/and lete them flowe out of hir  
eyen gladly wythout chaungyng of sem-  
blauce / soo that often she wepte wyth  
grette sorowe/and she yet enioyed in god  
She was of so grette humyltye / that for  
the loue of god she layed in her lappe a  
man horryble seek/whychc had his bysa-  
ge styngyng lyke carayn / and she shate  
of the ordure and fylthe of hys hede/and  
wysshe hit/wherof hir chamberers lothed  
e loughc hir to scoone / and she wolde in  
rogacyon tyme folowe the procession ba-  
refote/and wythout lynney smocke/ and  
at the prechyng she wolde sytte emonge  
the poure people/she wolde not araye hir  
wyth precyous stones as other/ The day  
of purgfyacyon of our lady ne were ri-  
che besture of golde/but after the ensam-  
ple of the blessyd virgyne marie/she ba-  
re hir sone in her armes and a lambe and  
a candell/and offred it vp humbly / and  
by that she shewyd / that the pompe and  
bobaunce of the world sholde be eschewyd  
And that she confermed hir vnto the Vir-  
gyne marie / and whan she came home/  
she gafe to somme poure woman the clo-  
thes in whychc she wente to chyrche. She  
was of so grette humylite/that by the con-  
sentynge of hir husbond / she submyssed  
hir selfe in the obedyence of mayster con-  
rade / a poure man and a smalle / but he  
was of noble scyence/and parfytely  
gyon/and she dyde it wyth joye and re-  
uerence/that whychc he commaunded/for  
to haue the merite of obedyence/lyke as

good wyse obedyent vnto the dethe . O  
a tyme it happed that she was called  
to gos to prechyng/and the marquyse  
messence came/vpon hir / by whome she  
was lette and myght not goo thider  
wherfore he helde hym euyl apayed and  
wolde not relece hir obedyence/tyl that she  
was despoyled to hir smocke/wyth some  
me of hir chamberers whychc were culp-  
ble/and that he had strongly beten them  
she dyde so grette abstinence / that at the  
table of hir husbond emonge the dyuer-  
metes that were there / she wolde not e-  
but brede . She toke soo grette rygour of  
hir selfe/that she wepyd lene/for mayster  
couarde despendyd hyr that she sholde not  
touche the metes of hir husbond/of whychc  
she sholde not haue any hole conspencye  
and she keppe thys commaundement  
wyth soo grette dyligence / that whan o-  
ther habounded in delices / she ete wyth  
hir chamberers grosse metes . On a tyme  
whan she had sore traueyled in gogynge  
there were broughte to hir and to hir hu-  
bond dyuers metes/and were supposed  
not wel gooten of good and Juste la-  
bour/wherfore she refused them/and toke  
hir refectyon of an harde browne loaf am-  
pyrd wyth water / e for thys cause hyr  
husbond assygned a penyon to hir by  
whiche she e hir chamberers consentyd for  
to lyue by/e hir husbond suffryd al in pa-  
cyence/ and sayd he wolde gladly do so  
yf he doubted not to angre his meyne  
And she that was in souerayn glorie  
despyred thestate of souerayne poverte/ to  
thende that the world shold haue no thyn-  
ge in her/And that she shold be poure ly-  
ke as Ihesu cryste hadde ben And whan  
she was allone wyth her chamberers/ she  
wolde clothe her wyth poure bestymen-  
tes/and byle and sette a poure Bayle v-  
pon her hede/And sayd/thus shall I goo  
whan I shal come to the estate of poverte



And though she dyde abstepnence / yet was she lyberall to the poure / so that she myght not suffre that ony had mysease / but gaue to theym alle largely. She entented wyth all hyr powre to the seuen werkys of mercy / she gaue on a tyme to a poure woman a right good Vesture / and whan thys poure woman sawe that she had soo noble a yeste / she had soo grete joye that she fell down as deed / and when the blessyd elsyabeth sawe that / she was fory that she had gyven to hyr soo noble a yeste / and doubted that she was cause of her dethe / and prayed for her / and anone she roos alle hool.

And she spanne ofte wulle wyth hyr chamberers / and made therof clothe / so that of hyr propre labour that she gaue to the chyrche / she receyued glorpyous fruyt / and gaue good ensaumple vnto othyr. On a tyme whan her husband landegrave was goon to the court of the emperour / whych was thenne at cremou / she assemblyd in a garnere all the wyte of the yere / and admynystred parte to eueryche that came / from alle partys / and that tyme was grete derthe in the countrey / and ofte whan hyr lacked money she solde of hyr aornementes for to gyue to the poure people / but for all that she gaue the garners mynyshted not ne lassyd. She dyde doo make an hows grete vnder the castel / where she receyued & nowysshed grete multytude of poure people / and vspyte them euery day and she lefte not to vspyte them for ony sekenes ne maladye that they had / but she weeste and wypped them wyth hyr owne handes / how be hyt that hyr chamberers wolde not suffre yt.

And yet more ouer thenne she dyde do nowyssh in hyr hows poure wymmens chyldren soo swetly / that they alle called hyr moder.

She dyde do make sepultures for poure people and wente deuoutly vnto the dethe of them / and wolde burge them wyth hyr owne handes / in the clothes that she had made. And ofte tymes broughte she thete wherin she lay for to wynde the deed bodies theryn / and was at the dethe of them moche deuoutely. And emonge thys thynges the deuocyon of hyr husband was moche to be praysed / for how well he was occupped in hys other thynges. Neuerthelesse he was deuoute in the scrupce of god / and by cause he myght not hym selfe entende personably vnto hys thynges / he gaue ful powre to hys wyf to alle that sholde be to the honoure or to the helthe of theyr folwes.

And the blessyd saynt elsyabeth hadde grete desyre / that hyr husbonde sholde employe hys purssauce to defende the feyth of god / and aduysed hym by debonaier admonestemens / that he shold goo vspyte the holy lond / and thider he wente / and whan he was there thys deuoute and noble pryncce ful of feyth and of deuocyon rendryd hys spyrte vnto almyghty god and soo deyed / receyvinge the glorpyous frute of hys werkys / and thenne she receyued wyth deuocyon the state of wydowhed / and whan the dethe of hir husband was publysshid and known thorough alle thurynge. Somme of the Bayssalles of hyr husband helde hyr for a fool / and a wastresse of hyr goodes / and threwe hyr out of hyr heretage / and by cause hyr pacyence were more clere / and that she had the pouerte that she had longe desired. She wente thenne by nyghte in to the hows of a tauerne in the place where the pottes lay and gaue grete thankynges to god / and at the hour of matyns came in to the hows of fore menours / & prayed them



## The lyf of saynt Elysabeth

that they wolde gyue lawde and than  
kynges to god for hyr tribulacion .

And the day folowynge she came wyth  
hyr lytel chyldren to a place / and in to  
the hows of one hyr enemye / and then  
ne was delyuerd to hyr a stryete place  
for to dwelle in / and whan she sawe  
that she was moche greuyd of the hoste  
and hostesse / thenne she saleweth the  
walles and sayd / I sholde gladly sale  
we the men / but I fynde them not / and  
thus she beynge constrainte by necessitye /  
she sente hir smale chyldren here and the  
re for to be nourysshed in dyuers places /  
and returned her selfe in to the fyrst pla  
ce / and as she wente there was a straye  
te weye vpon stones / and a depe myre  
vnder and full of fylthe / and as she pas  
sed she mette an olde woman / to whome  
she had doon moche good tofore / and this  
olde woman wolde gyue hyr no weye /  
soo that she fell in the depe myre and fyl  
the / and thenne she arose and scraped  
hyr besture / and lawghed / and after  
thys / one hyr auntye had grete pyte of  
hyr / and sente hyr wysely to hyr vncle  
bysshop of banebergenence / whiche re  
ceyued hir moche honestlye and receyued  
hyr in entente to marpe her ageyn / and  
whan hyr chamberers herde therof why  
che had auowed contynence wyth hyr /  
were passyng wroth and wepte . And  
she comforted them and sayd I truste in  
our lord for the loue of whome I haue  
auowed contynence perdurable / that he  
shall kepe me in my purpoos and shall ta  
ke awaye alle vyolence / and shal coru  
pe alle counceyll humayn / and yf myn  
vncle wolde marpe me to ony man / I  
shall wythstande yt to my powber / and  
shal gaynsay it wyth wordes / and yf I  
may not soo escape I shall cutte of my  
nose / soo that euery man shal hate me  
for my kothelynes / and thenne the bys

shop dyd doo lede hyr in a castell ageyn  
hyr wyll for to abyde there / tyl that som  
me man shold demaunde to haue her  
marpage . And she commaunded to ou  
lord hyr chastyte alle wepyng / and then  
ne our lord ordeyned that the bones of  
hyr husband shold be broughte from ouer  
see . And thenne the bysshop made her  
to come and goo deuoutely to mete the  
bones of hyr husband .

And thenne the bones were receyued of  
the bysshop wyth ryghte grete honoure  
and of hyr wyth grete deuocion and we  
pyng of teeris . And thenne she sayd  
to our lord . Syr I render to the gra  
ces and thankynges / of this that I may  
receyue the bones of my swete husband  
and that thou haste vouchsafed to com  
forte me pour captyf . Syr I loued hym  
moche . whiche louyd the / and lord for  
the loue of the I suffred well hyr presen  
ce . And I sente hym vnto the helpe of  
the holy londe / and I calle the to wytnes  
that how be yt that hyt were a delectable  
thyng to me to lyue yet wyth hym / soo  
that he were poure / and I also a poure  
begger thorough the worlde / but that a  
geynste thy wyll I wolde not bye hym  
ageyn wyth an heer / ne I wolde not re  
turne ageyn to mortal lyf / lord I com  
maunde me and hym in to thy grace /  
thenne she cladde hyr wyth habyte rely  
gyous / and kepte perpetuel contynence  
after the deth of hyr husband / and obedy  
ence performed she toke wyllfull poverte  
and hyr clothyng was cours and vyle  
she ware a russet mantel / hyr gowne of  
another foule colour . The sleuys of hyr  
cote were broken and amended with pye  
ces of other colour . Hyr fader kyng of  
hongarye whan he herde that hyr dought  
er was comen to the estate of poverte  
he sente an erle to hyr for to brynge her  
to hyr fader / and whan the erle sawe



hys sytte in suche an habyte and spynnyng / he escheped for sorowle and sayde / here was neuer kynges doughter that bare suche an habyte/ne seen spynnyng bulle/and when he had doon hys message and despyed to haue broughte hys to hys fader . She in no wyse wolde accorde to hys / but had leuer to be nedye amonge the poure people / thanne to abounde in grete rycheffes / wyth ryche people / to the ende that she sholde not be emperished / but that hys wyll and mynde sholde be alle weye in our lord .

And she prayed our lord that he wolde gyue to hys grace to despyse al erthely thynges / and take alweye fro hys herte the loue of her chyldren / and to be ferme and constaunte agaynst the persecucyons . And when she had accomplisshed hys rayer / she herde our lord sayeng this rayer ys herde / and thenne seyde she to hys chamberers / our lord hath herde my boys : For I repute alle erthely thynges as donge and fylthe . And sette to more by myn owne chyldren thenne I doo by other mennes and my neyghbours / ne I loue none other thyng but our lord / mayster conrade dyde to hys ofte / thynges contrarye and greuouse / and such thynges as he sawe that shoulde louyd / that remeuyned he and toke alweye fro hys companye . And took fro hys two maydens / hys chamberers byloued e / longe alle other / and had ben nourysed wyth hys two hys chyldhode . And hys holy man dyd this for to breke hys wyll / soo that she sholde sette all loue in our lord / and to the ende that she sholde not remembre hys fyrst glorie . In alle hys thynges she was hasty for to obeye and constaunte to suffre / that by paynce she myght possesse hys sorowle / and by obedyence to be maad saynt and enobled . She sayd yf I onely for god :

des sake drede soo moche a man mortal / how moche more ought I to drede and donbt the heuenly iuge . Therefore I make obedyence to mayster conrade a poure man and a beggar / and not to a ryche bysshop / by cause I wolde put alweye fro me alle occasyon of temporall confort . On a tyme by cause she wente in to a cloystre of nonnes / whych she prayed hys diligently for to dyspyse them / wythout lycence of hys mayster / he bete hys sofore therefore / that the strokes apperyd in hys three wekes after by whych she shewyd to our lord that hys obedyence was more plesyng / than the offerynge of a thousand hostyes . Better ys obedyence thanne sacrefyse . She was of so grete humylyte that she wolde suffre in no wyse that hys chamberers shold calle hys lady / but that they sholde speke and saye to hys as to the lowest and leste of them . She wesse otherwhyle the dysfres and the vessel of the kychyn / and she byd hys otherwhyle that the chamberers shoulde not lette hys / and she wolde say yf I coude fynde another lyfe more despyyd I wolde haue taken yt / she chafe the beste she had a specyal grace to wepe habondantly teyrs for to see celestyal dyspoyntes and for to enflamme the hertes of other to the loue of god . On a day of the holy lence she was in the chyrche . And she behelde entently the aulter lyke as she had ben in the presence deuyn / e there she was confortyd by reuelacion deuyn / e thenne she retourned to her hows / e prophesied of hir self / y she shold see Jhesu criste in heuē / e anone as she lay down for feblenes in y lappe of hir chamberer / she began to loke vp in to heuē / e she was so glad / y she began deboneerly to laude / e when she had ben long ioyeful / she was sodeynly turned in to wepyng / and thenne she looked vp to heuēward agayn /



## The lyf of saynt Elysabeth

anone she turned in to her fyrst ioye/ and  
whan she closed hir eien she begā to wepe  
e in thys manere she abode tyl cōplyn e  
had diuynē visions/ e thēne she was styl  
a whyle e said thus after/ lord wilt thou  
be with me e I wyth p/ ne I wyl not de-  
parte fro the/ After thise thinges p cham-  
berers despyred hir to telle to them why she  
had so lāwghed e wepte/ e she sayd I ha-  
ue seen heuen open/ e ihu crist whiche encli-  
ned him debonairely to me/ e i was glad  
of p visyon e wepte for to departe fro hit  
e he sayd to me yf thou wylt be with me  
I shal be with the/ e I answered lyke as  
ye herde. Hys prayer was of so grete ar-  
dour / p she drewe other to good lypnyng.  
On a tyme she salve a yonge man / e she  
called hym to hir e sayd to hym/ thou ly-  
ues dissolutely/ e thou oughst to serue  
god/ wylt thou p I praye for the / I wyl  
wel/ e requyre it of you desirously/ e then  
ne she prayed for him/ e p yonge man al-  
so prayed for hym selfe/ e anone p yonge  
man begā to crye/ seece ye lady e leue of  
but she prayed alweye more ententysly /  
e he began to crye/ ceate lady ceate / for I  
begyn to faile e am alle brente/ e he was  
esprysed wth so grete hete p he swete / e  
fledde as he had been from him self. So p  
many ranne which despoiled him for his  
grete hete/ e they hem self myght vnnethe  
suffre p hete of hym/ e whan she had accō-  
plysshed hir prayer p yong man left his  
hete e came ageyn to him self/ e by p gra-  
ce p was gguen to hym he entryd in to p  
ordre of p frere menoures/ e whan he had  
taken habyte of religyon/ she prayed for  
him so affectuouly p by p feruēt prayers  
made him p so brennyd to be colde/ e left  
his dissolute lyf/ e toke vpon him a gho-  
ostly e spyritual lyf/ e thēne this blessed  
elysabeth receyued thabyte of religyon e  
put hir self diligently to the werkys of  
mercy/ for she receyued for hir dowair. ij.  
bondred marke/ wherof she gaue a parte

to poure peple/ e of p other parte she ma-  
de an hospital/ e therfor she was called a  
wastresse e sole/ whiche all she suffred io-  
uously/ e whan she had made this hospi-  
tal she became hir self as an humble cha-  
berer in p seruyce of p poure people/ e she  
bare hir so hūbli in p seruyce/ p by nyght  
she bare the seek men betwene hir armes  
for to lete them doo thyr necessytes / e  
brought them ageyn/ e made clene their  
clothes e shetes p were foule. She brou-  
te p meselles a bedde e wysshē theyr soo-  
res e wyped them/ e dyd all p longed to  
an hospytaller/ e whan she had no poure  
men/ she wold spynne wulle whiche was  
sentē to hir from an abbey/ e such as she  
gaue therof she gaue to p poure people/ e  
whan she had be in moche poverte she re-  
ceyued. S. C. marke of her dowair/ which  
she gaue vnto p poure moche ordynately/  
e thēne she made an ordonaunce p who-  
somerue remeyd his place in pridyce  
of another whan she gaue hys almesse /  
sholde haue his heers cutte of or shoren.  
Thēne came a mayde named Rade gode  
whiche thone by p beaultē of hir heers/ e  
passyd by/ not for to haue almesse / but  
for to visyte hir suster whiche was seek/ e  
she cōmaunded anone p hir heer sholde be  
cut of/ e she wepte e ageyn sayd it. And  
there was a man whiche sayd p she was  
Innocent. Thēne saynt elysabeth sayd/  
thēne at the lestē sayd she/ she shal swere  
p she shal nomore be cause of hir heer goo-  
to daūces ne karolles/ ne haūte suchē da-  
nytes/ e saynt Elysabeth demaunded of  
hys yf euer she was dysposyd or were in  
purpos to vse p weye of helthe/ e she an-  
swerd/ p yf she had not had p sayre heer/  
she had longe sythe taken thabyte of rely-  
gion/ e she sayd I had leuer p p sholdest le-  
se thyn heer/ than my sone were made em-  
perour/ e thēne anone p mayde toke ha-  
byte of religyon with saynt Elysabeth/ e  
fynysshed hir lyf lawdably/ whan she ty



me approached þ god had ordeyned / that  
 she whiche had despyed the regne mor-  
 tal / shold haue the regne of aungellys.  
 She lay seek of the feuers / & tomed hyr  
 to the walle / & they þ were there herde hyr  
 put out a swete melodye / & whan one of  
 the chāterers had enquired of hir / what  
 it was / she answered & sayd a birde came  
 betwene me & the walle / & sange so swete  
 ly / þ it prouoked me to synge wyth hyt.  
 She was alweye in hir maladye glad &  
 iocūde / & neuer cessyd of prayer. The last  
 day tofore hir departyng / she sayd to hyr  
 chamberers / what wil ye doo yf the deuyl  
 come to you / & after a lytel whyle she cry-  
 ed wyth an hygh voyce / fle / fle / fle / lyke  
 as she had chaced a weye the deuyl / & af-  
 ter she sayd the mydnyght approached / in  
 whiche ihesu crist was borne. It is now  
 tyme that god calle his frendes to hys se-  
 uenly weddynges & thus the yere of our  
 lord a thousand two hundred & xxvj. she  
 gaf þ hir spyrite & slepte in our lord &  
 though the body lay foure days vnbury-  
 ed / yet came there no stynche fro hit / but  
 a swete odour aromatike came whiche re-  
 fresshed all them that were there. Thenne  
 there was herde & seen a multitude of bir-  
 des so many that there hath not be seen ly-  
 ke to fore ouer the churche / & begāne a son-  
 ge of ryght grette melodye lyke as it had  
 been the obseques of hir / & theyr songe  
 was. Regnū mundi / whiche is songe in  
 the preyfing of Virgynes. There was a  
 grette crye of poure peple for hyr / & moche  
 deuorion of peple / so that somme toke an  
 heer of hir hede / & somme a parte of hir clo-  
 thes which they kepte for grette relyques  
 & thēne hir body was put in a monūme-  
 nt / whiche after was founden to redauēde  
 in oyle / & many fayr myracles were she  
 wed at hir tombe after hir dethe. It was  
 wel shewed in the depeng of saynt elysa-  
 beth of what holynes she was / as wel in

the modulacion of the byrde / as in the ex-  
 pulcion of the deuyl. That byrde þ was  
 bytwene hir & the walle & prouokyd hir  
 to synge / is supposed to be hir good aun-  
 gel / whiche was deputed to hir / & brought  
 hir tydynges þ she shold goo to the euer-  
 lastyng ioye / & he lyke wyse sheweth to  
 cursed men otherwhyle their euerlastyng  
 dampnacion. In the parties of sayone  
 ther was a monke þ hyghly fēmer whys-  
 che was falle in so grette a sekenes that he  
 cryed / & wold suffre no creature to haue  
 reste aboute hym in the house. On a nygh-  
 te apperyd to hym an honourable lady  
 clad in white / whiche aduryed him / that he  
 shold auowe hym to saynt Elsyabeth yf  
 he wolde haue his helthe / & the next nygh-  
 te she apperyd to hym in lyke wyse / &  
 thēne by the couceyl of his abbot he ma-  
 de the auowe. The thyrde nyght she appy-  
 rid to hym ageyn / & made the sygne of þ  
 crosse vpon hym. & he thēne receyued a  
 none ful helthe & was parfytely hool.  
 And whan the abbot & the priour came  
 to hym / they were gretly admeruaylled /  
 & doubted moche the accomplisshement  
 of the auowe / & the priour sayd that osten-  
 mes vnder the lykenes of good cometh  
 illusyon of the fende / & counceylled hym  
 to be confessyd of hys auoue. And the  
 nyght folowynge the same person apper-  
 yd vnto hym & sayd. Thou shalt be al-  
 weye seek tyl thou haste accomplisshed &  
 fulfyllled thy auowe / & anone his infir-  
 myte toke hym ageyn & wolde not leue  
 hym. And afterward by the lycence gy-  
 uen of his abbot he accomplisshed hie a  
 uowe & was made alle hool. There was  
 a mayde demaūded drynke of a seruaūte  
 of hir faders / & she gaf hir drinke / & sayd  
 the deuyl mote þ drynke / & she dranke / &  
 hir semed that fyre entred in to hir body.  
 thēne began she to crye / & hir bely to swel-  
 le lyke to a barrell / so that ech man sawe



## The lyf of saynt Elysabeth

that she was demoniake / & she was two  
yere in that estate / & after was brought  
to the tombe of saint elisabeth & was ma  
de parfytely fool / & deliuerd of the fende  
There was one herman a man of the dyo  
cese of colyn / whiche was holden in pry  
son / & he callyd with grete deuocion saynt  
elysabeth vnto his helpe / & the nyght folo  
wyng she appyred to him & confortd him  
and on the morne sentence was gyuen a  
geynst him that he shold be hanged / & the  
Iuge gaue lycence to hys frendes to take  
him down of the galowes / and they bare  
him alwey al deed & began to praye saint  
elysabeth for hym / & anone he awos fro  
deth to lyf to fore them alle . A chylde of  
foure yere olde was fallen in to a pytche &  
drownd / & a man came for to take wa  
ter & espyed the deed chylde / & was dra  
wen out / and thenne thei auowded him to  
saynt Elysabeth / & he was anone resta  
blyssed to his fyrst lyf and helthe . There  
was one frederyk a maroner which was  
connyng in swymmyng / and on a tyme  
baygned hym in a water / & he mocked  
a poure man whiche saynt elysabeth had  
enlumyned / & geuen ageyn to hym hys  
syght / & the poure man sayd . Thys holy  
lady whiche hath helpe me wyl anenge  
me on the / so that y shal neuer come out  
of the water but deed / & anone the swym  
mer losse al his strengthe & myght not hel  
pe him self / but sanke down to the bottom  
lyke a stone & was drownd / & thenne  
was drawen out of the wat / & forthwith  
some of his frendes auowded him to saint  
elysabeth / & she gafe to him his lyf agein  
There was a man named dperik whiche  
was greuously deuyd in his knees & in  
his thyes so that he myght not goo / & he  
auowded that he shold goo to the tombe of  
saynt elysabeth / & was . xij . days on go  
yng thider / & abode there a moneth & had  
no remedye & wente ageyn to his howes /

and thenne he salwe in his slepe a woman  
sprynge water vpon him / & alwoke with  
al & was angrye & sayd to her / wherfore  
haste y awaked me & caste water on me  
& thenne she sayd I haue wette the / & this  
wetyng shal doo to the profyte & ease / &  
thenne anone he awos al fool and gaue  
thankynges to god and saynt elysabeth  
Thenne lette he praye to hyr y she praye  
for he / for suche thynges as shal be for y  
moost prouffyte of our soules Amen .

## Here foloweth the lyf of saynt Edmond confessor

**S**aynt Edmond the conse  
ssour & bysshop whiche re  
syth at poucney in fraun  
ce was borne in england  
in the towne of abendon /  
his moder was named mabely the ryche /  
she was ryght holy bothe wyf & wedowe  
& this sayd saynt edmond hyr sone was  
borne on saynt edmondes day the kyng  
& marter / & in his byrthe no clothe was  
folde by him / & he was borne in the fyr  
ste spryngyng of the day / & lay al y day  
tyl night / as he had been deed / so y y myd  
wyf wold haue had him buryed / but his  
moder sayd nay / & sone after he reuyued /  
& was borne to chyrche & crystened & na  
med Edmond by cause he was borne on  
saynt edmondes day / as he grewe in auge  
so encreased he in vertues . He had a bro  
ther named robert / & the moder sette them  
bothe to scole / also she had two doughters  
y one was named marce / & y other al y  
ce / whiche were bothe made nonnes at ca  
tesby in northampton shyre / bi y labour of  
their broder edmond / & the moder gafe to  
them gyftes to faste the fryday / & dwelle  
them to vertuous & holy lyuynge by yef  
tes & sayne byhestys / so y whan they cam  
to more parfyt age / it greued them not



thei moder ware harde heire for our la-  
ges loue/and lad her lyf in grette penaũ  
e: & dayle laboured / & on a tyme as she  
out out wulle for to spynne / she deliuerd  
to moche for the poude. that the spynners  
myght not lyue therby: Whiche compley-  
ed ther of to her sone edmond: and he to-  
ke the yaine that was sponne for a pou-  
e and rakyd it in the fyre / and a certein  
tyme after he toke it out of the fyre And  
he iuste pounce was not hurt ne lassed-  
ut as moche as was more than a poun-  
e was wasted and brente by the fyre /  
And whan she sawe this she repentyd  
er gretely: & dyd so neuer more after /  
After this she sente her two sones to pa-  
ys to scole. & deliuerd to them money  
for thei costes and scolehire / & also two  
hyrtes of heire / & prayed them for god-  
es loue and heres that they wolde were  
so shyrtis ones or tipes in the weke :  
And they shold lacke no thyng ne deful-  
to them / and they graunted gladly to do  
for thei moders desyre: in soo moche þ  
withyn a whyle of custome they ware  
he heire euery daye. and laye therein eue-  
nyght / This was a blessed moder þ  
vertuouly brought forth her chylde  
And in short tyme saint edmond encrea-  
d so gretely in vertue: that euery man  
ad ioye of hym / geyng laude to god  
herof. And on a daye as his felawes &  
wente to playe. He left thei felaw  
ypp & wente allone in to a medowe / &  
nder an hedge he sayd his deuocions  
And sodenly there appierd tofore hym  
saynt childe in whyte clotheng / Whiche  
id hayle felowe that goest allone. and  
saint edmond beyng abasshed merueyl-  
d soo whens the childe came / to whom  
the childe sayd: Edmond knowest þ not  
me: and he sayd nay / I am thy felawe in  
the scole / & in all where þ goest I am euer  
in the ryght syde and yet thou knowest

me not: but loke my forshede / and there þ  
shalt fynde my name wryton / and then-  
ne edmond loked in his forshede / and sa-  
we wryton therein wyth letters of golde  
Ihesus nazarenus rex iudeorum And  
thenne the childe saide vnto the not Ed-  
mond / for I am Ihesu crist thy lord / &  
I shall be thy deffendour here whyle thou  
lyuest: and thenne edmond fyl down me-  
kely thankyng hym of his grette mercy  
and goodnes: And thene our lord tau-  
ghte hym to saye whan he shalle goo to  
his bedde or aryse / and blesse hym wyth  
this prayer: Ihesus nazarenus rex iu-  
deorum: fili dei miserere mei / In remem-  
braunce of my passyon. And the deuylle  
shall neuer hauer power to ouercome the  
And thene anone this childe banysht  
alwaye: & saint edmond thaked humbly  
to our lord: that it pleasid to hym to she-  
we hym in this manere / And euer after  
both euenyng and mornyng he vsed con-  
tynuely to blesse hym wyth þ holy pra-  
yer to his lyues ende / And dyd moche  
penaunce euer after for goddes sake: and  
whan he had contynued at scole a longe  
tyme at parys / he came home and wente  
to openford to scole / and alwaye in this  
tyme he was chaste in hys lyuyng / and  
a clene vyrgyn in wyf and in deed:  
And neuer consented to the synne of the  
fleshe.

¶ And on a daye he made his prayers  
deuoutly before an ymage of our lady &  
he put a ryng vpon her fyngre & promy-  
sed to her seythfully neuer to haue other  
wyf / but only her duryng his lyf / & hum-  
bly grette our lady wyth thysse four wor-  
des: Ave maria gracia plena. Whiche  
wordes were wryton on the sayd ryng  
And hys hoost hadde a doughter that la-  
boured gretely to make saynt Edmond  
to synne wyth her flesshely / And longe  
tyme he put her of / And she laboured



## The lyf of saynt Edmond byshop

soo fore that at the laste he graunted her  
 to come to his bedde / And thenne she  
 was ryght gladd. and she espyed hyr  
 tyme and came to his chambre / And a  
 none made her redy to come to his bedde:  
 and she stode naked to fore hym and the  
 ne he toke a sharpe wodde & bete the may  
 de that the blood ranne doune on euery si  
 de of her body and sayd to her / thus thou  
 shalt lerne to lese thy sowle: For the fou  
 le lustes of the flesshe / And soo wyth be  
 tyng he put awaye all hir foule luste: &  
 euer after she lyued a clene Virgynne vnto  
 her lyues ende. And soone after the  
 good moder sente for edmond and her o  
 ther chyldeyn. For she knewe that she  
 shold shortly passe out of this world / &  
 charged edmond to see that his brother &  
 susters shold be well guyded / And after  
 she gaue to them her blyssyng & depar  
 ted oute of this world: and is buryed at  
 abendon in saint Nicholas chyrche in a  
 tombe of marble before the roode: where is  
 Wryton / here lyeth mabely floure of wy  
 dolwes. and after saint edmond dyde do  
 make a chappel at gatesby / In whiche  
 bothe his susters were buryed: and one  
 of them was prioresse of the place or she  
 deyed / & was an holy woman for whom  
 god shewed many myracles: and saynt  
 edmond dwellyd long after at oxford  
 luyng an holy lyf and weryd a sherte  
 of heyre ful of harde knottes and a breche  
 of the same and the knottes sticke in the  
 flesshe that it made his body to blede / &  
 he bonde the sherte to hys body wyth a  
 corde so strayte that vnnethe he myght bo  
 de his body. and on a tyme whan hys  
 sherte of heyre was ryght foule. he toke it  
 to his seruauant for to brenne in the fyre /  
 But the fyre myght not peryshe ne hur  
 te it / thenne his seruauante toke it out of  
 the fyre / and bonde a stone thereto / & thre  
 we it in to a ponde / and tolde his maister

that he had brennt it: Saint edmond and  
 his felawes on a dape as they came fro  
 Felokenor to abendon salve in a vale  
 many blacke sowles lyke crows or r  
 uens / Amonge whom was one which  
 was alle to rente & torne wyth the othe  
 blacke byrdes / And threwe hym fro on  
 to a nother that it was a pytuous sygh  
 to see / and they that accompanied saynt  
 edmond were almoste fro them self fo  
 ere of the syght. But thenne saint Ed  
 mond comforted the / & sayd to the wha  
 it menter: he sayde that these ben wycke  
 fendes of helle: that bere wyth them a me  
 nys sowle / whiche deyed ryght now at  
 chafgraue / whiche sowle is dāpned for  
 his wyked luyng / and thenne he and  
 his felawes wente to chafgraue & fon  
 de all thyng as he had said: Saint E  
 dmond was acustomed to saye euery day  
 vnto our lady & saynt Johan theuange  
 lyste the prayer: O intemerata / And on  
 a day for certayn besynesse that he had  
 he forgate it / and sayd it not / wherefore sa  
 ynt Johan appierd to hym in a gas  
 ful manere blamyng hym greatly for  
 he had not sayd it. and after that he sayd  
 it euery dape vnto his lyues ende / And  
 after this as he satte in a nyght in hys  
 studie labouryng in dyuers of the seue  
 sciences the spiryte of his moder apperid  
 to hym in a vysyon and charged hym to  
 leue to studie in particuler sciences: but  
 that he sholde fro than forthon labour in  
 diuynite onely For that was the wyll  
 of god: and hath sente to the word bi me  
 And this sayd she vanysshed awaye / &  
 euer after he laboured in diuynite: so that  
 he prouffited therein merueylously soo  
 men woundred of hys connyng: And  
 whan he radde in scoles diuinite his sco  
 lers & herars prouffited more in one day  
 then thei dyd of other menis techyng an  
 hole weke / & many of his scolers by his  
 techyng &



an sample of lyuynge forsoke the world  
and became relygyous men And on da  
y he came to the scole for to dyspute of þ  
blessyd trynptye and was there or ony  
of his schoolers came/and fyl in slombryn  
ge sytting in his chayer and a whyte  
doue brought hym the body of our lorde  
put it in to his mouth/and þ doue as  
cendyd vp in to heuen agayn / & euer af  
ter sayd edmond thought that the swete  
sauour of oure lordes flesche was in hys  
mouthe/by which he knewe grete pryuy  
ces of our lord in heuen/ For he passyd  
thre the doctours in openford in conning  
For he spake more lyke an angell than  
a man:and in all his lessons he remem  
bered euer our lordes passyon and in a  
myght as he studyed longe in his booke  
sodenly he fell a slepe and forgate to bles  
se hym and to thynke on the passyon of  
our lord/and anone the deuyll laye so he  
wry on hym that he myght not blesse him  
wyth neyther honde:and wyth not what  
to doo: But thorough the grace of god he  
remembryd hys blessyd passyon/& the  
fende hadde nomore power but fyl  
doun from hym anone:& saint edmond  
heue charged the fende by the vertue of  
our lordes passyō. to telle to him how  
he shold beste defende hym. that he sholde  
haue noo power ouer hym:and thenne þ  
fende answerd and sayd that the remem  
braunce of the passyon of our lord Ihesu  
criste/ For whan ony man remembryth  
the passyon of Ihesu crist I haue no po  
wer ouer the:& ener after saint edmond  
had ful grete deuocion to the passion of  
our lord Ihesu crist/and was continu  
ly in holy prayers and medytacions /  
for all the delytes of the world was but  
deuynes to hym.he was a man of grete  
almesse/& ofte preched & edefyed the peo  
ple:and al the peple had grete deuocion  
to hys hym/

In that time the pope sent out a croys  
se agaynst the turkes and mescreaun  
tes in to Englonde: And this holy man  
Edmond was chosen to publyshe it tho  
rough the reame/ & he stired moche peple to  
receyue the croysse.& to goo to the holy  
londe to fyght agaynst the enemyes of  
god:and as a yonge man came wyth o  
ther for to receyue the croysse: A woman  
that louyd hym letted him of his purpos  
and drewe hym alwaye fro thens wyth  
her hondes / and anone her hondes were  
made styff and hard as a borde & also cro  
kyd/And thenne she made grete sorowe  
and cryed god mercy full mekely & pra  
yed saint edmond to praye for her to our  
lord. And he sayd to her woman Wylt þ  
take the croysse/& she sayd ye sxt ful sayn  
And thenne she receyued it. and anone  
was made parfychtly hole/and she tha  
ked god & saint Edmond:& for this my  
racle moche the more peple toke the croysse  
And in a tyme as this holy mā prechid  
at openford in the churche yerde of al halo  
wen and moche peple beyeng there to he  
re hym/Sodenly the weder chaunge and  
weye all derke in such wyse that the peo  
ple were agast and aferde. And began  
faste to flee alwaye fro the sermone: and  
this holy mā sayd to the peple. abyde ye  
style here/ For the power of god is stren  
ger thenne the fendes power: For this he  
doth for enuie to distrouble goddes word  
And thenne saint edmond lyfte vp hys  
hondes and hys mynde to Almyghty  
god and besoughte hym of his mercy:&  
grace: And whan he had ended his ory  
son and his prayer.the weder began to  
wythdrawe by that other syde of the chy  
rche yerde/And all they that abode style &  
meued not/but herde the prechynge hadde  
not one droppe of rayne/ And they that  
went alwaye fro the prechynge / were  
thorough wette / For there fell soo moche



## The lyf of saynt Edmond bysshop

rayne in the hygge strete/that men myght not go ne ryde therein. Wherfore the peple thanked god and his holy saint for this myracle. And at Wynchester a nother time as he preched there was shewed a lyke myracle. For there he chased awaye suche a darke wether by his holy prayer. After for his blyssyd lyuynge he was chosen to be an hygge channon of Salysburie/and by the chapytre was made comyn tresourer. Where he lyued full blesydly in gyuyng almesse largely vnto the poure peple in soo moche that vnnethe he kepte ony thyng for hym self: for wiche cause he wente to the abbey of stanlei and sojourned there tyll his rentys cam in. And the abbot named mayster stephen layton was so mytyme his scoler in openford/ he was a man of grete abstinence and ete soo lytyll mete that men woundred wherby he lyued he ete but selde fleshe. Fro throstyde tyl ester he wold ete nothyng that suffred dethe/ in the aduent he ete neuer but lence mete. And wthan the archbysshop of Caunterbury was dede/ he was electe and chosen by all the couente to be their bysshop: whiche election was sente to hym by thre messagers to salysburie. But thenne he was at calue wiche was a prebende of his/ and was solytarye in his chambre allone in his prayers/ and one of his chapeleins came and told to hym that he was chosen to be archbysshop of Caunterburye/ and that þe messagers were comen to hym for the same cause. but saint edmond was nothyng gladde of the tydyngees. And thenne the messagers came and dyd theyr message/ and delpyerd to him lettres whiche he redde and vnderstode/ and after sayde to the messagers I thanke you of your labour and good wyll: But I am nothyng glad of thys tydyngees/ Notwithstandyng I wyll goo to salysburie and

take counseill of my felawes in this matere. And anone as he was come he layde tofore the holy chapytre this matere shewed to theym his lettres: and all the chapytre aduised him to take it vpon hym. And he alwaye excusyng hym: refused it to his power: but at laste the bysshop of salisbury wyth the chapytre commaunded hym by vertu of obedyence þe shold take it on hym/ and thenne he humblye forwepyng agreyd to receyue it. And forthwyth they ladde hym to the hygge aulter and sange deuoutly/ Te deum laudamus. And al the whyle this holy man wepte ful bytterly/ and shedde many a teere: and prayed deuoutly to our lord to haue mercy on hym. And besought our blyssyd lady and saint Johan euangelyst/ to praye for hym/ and to helpe hym in his nede. And thenne after he was brought to caunterburye: and there in tyme and space was councelrate and stalled in the see of tharchbysshop. And so reuolde the chyirche of Englonde. that al men spake good of hym. and he dyd grete penance and gaue grete almesse to poure peple. And on a tyme a poure tenaunte of his dyed: and the baylye toke his best beeste for a mortuarie. And thenne the poure wydowe whiche had lost her husbonde: and also her beste beeste/ came to this holy man saint edmond. and cōplained to him of her grete pouerte/ and prayed hym for the loue of god that he wolde gyue her agayn her beeste: and he said ye knowe well þe chyef lord must haue the beste beeste but yf so be that I delpyer to þe agayn this beeste/ wyll I kepe hym well to my behoof tyll I age hym agayne a nother tyme. To whome she sayd ye syr wyth a good wyll to your pleasure. or ellis god defende. and praye for you also that ye vouchsaf do so moche grace to me a poure wretche/ and thenne he commaunded his baylye to delpyer it



to her: and she kepte it after to her lyues  
ende/ This holy man was merciful  
to poure peple/ and full trewely to hys  
owber maintained alle the ryght of holy  
chirche/ And the deuyll haung euer en  
ye on good werkys: sette a debate by  
wene the kynge and hym/ whiche wae  
enry the thyrde sone of kynge Johan/  
whiche desyred certayne poyntes agayn  
he lyberties of holy chirche/ but this good  
rchbysshop wythstode hym to his po  
wer and prayed the kynge to spare holy  
chirche for the loue of god/ and maynte  
ne theym: as he was bounden and hadde  
promysed: but the kynge wolde not he  
ym but expresse dyd certeyn thynges  
agaynst the ryght of the chyrche and me  
naced greuelly saint edmond/ And whā  
saint Edmond sawe the kynge so cruell  
agaynst the chyrche he spake sharply vnto  
the kinge /

And at laste executed the sensures a  
gainst them that weged it/ & cursed them  
that toke awaye the lyberties of it And  
whan the kynge herde of this cursynge  
e was greuelly moeuyd agaynst Sa  
int Edmonde/ how be it this holy man  
was ferme and constaunte in his hooly  
purpoos/ whiche was redy to put hys  
yf in ieopardye for the ryght of the chir  
che: and saint Thomas of Caunterbury  
ppierd to hym and bad him to mayn  
tene and holde the ryght of the chirche to  
his owber and rather to suffer deth then  
to lese any of the lyberties and fraunchi  
es of holy chyrche. lyke as he dyd. and  
after that saint edmond was more bolde  
to abyde and mayntene the lyberties of  
the chyrche/ and he takynge ensample of  
saint Thomas/ how he wente in to fraun  
ce to the ende yf the kynge sholde be better  
ysposed/ And in lyke wyse dyd Saint  
Edmond and wente ouer see: trustynge

to god that the kynge wolde better be dys  
posed and forsake his oppnyons/ And  
was in the abbeye of pountenay in hys  
fraunce by yere prayeng for the good sta  
te of the chyrche of Englonde: and lyued  
there soo holy and paryte a lyf that euer  
ry mā had ioye of hym. & in short tyme  
after he became seke & feble and his fren  
des counseyllid hym to remeue thens: &  
thenne he departed and wente to a place  
called soly whiche is xv myle thens: but  
the monkes of pountenay made grete so  
rowe for his departynge: But he comforted  
theym and sayd/ I promyse you to  
be wyth you at Saint Edmondes dape  
kynge and martyre/ and as he came in to  
Soly he weged so seke: that he knewe  
well that he shold hastily departe out of  
this world.

And then  
ne he desyred to receyue the sacramentes  
of the chyrche whiche whan he had recey  
ued wyth grete reuerence. he passyd oute  
of this lyf vnto our lord full of vertues.  
In the yere of our lord a thousand two  
hundred and xlii and fro the towne of so  
ly he was brought agayn to pountenay  
vpon Saynt Edmondes dape kynge &  
martyr/ And where he myght not kepe  
his promyse a lyue. He perfourmed it  
whan he was deed: And the monkes  
of pountenay receyued hym worshipfully  
ly/ and buryed hym solempnely. And  
afterward for the grete myracle that  
god shewed for hym there: his bones we  
re taken vp and layed in a worshipfull  
shryne tofore the hygh aulter in the sayd  
abbey: where our lord hath shewed mani  
a fayre myracle for his holy seruaunte /  
saint Edmond. Thenne let vs deuoutly  
pray to almyghty god that by the mercy  
tes of this holy man Saint Edmond he  
haue mercy on vs / and pardone vs our  
synnes Amen/



## The lyf of saynt Hughe bysshop

**H**ere foloweth the lyf of saynt  
Hughe bysshop and confessor.

**S**aint hughe of holy reme  
braunce was somtyme  
Bysshop of lyncolne he  
was borne of the vtterest  
partyes of burgoyne not  
ferre fro the alpes other  
wyse called the mountayns: And was  
of noble parentele and lygnage: For he  
came of knyghtes/ And this holy man  
whan he was yonge and tendre of age  
he was sette to scole, and whan he was  
ten yere olde he was put in to a monaste  
rye for to lerne the rules of discyplyne /  
And there was made and professyd a  
chanon regular: wherein he lyued so deuou  
tely that whan he was xv yere old. He  
was deputed for to be pryour of a certen  
celle: And he ruled in suche wyse that all  
thynges that was vnder his gouernaun  
ce prosperyd as well in spyrytuell thynges  
as in temperall thynges. After  
this he thought tadynt and put his fles  
he to more penaunce/and by the dysposi  
cyon of oure lord he entred in thordre of  
charterhous: where he was receyued/ &  
was there so vertuous in his lyuynge/ &  
among y straungers he waeso frendly & so  
well beloued that after a lytyll whyle he  
was made procuratour of the hous/ In  
that tyme henry kynge of england: dyd  
doo bylde and founded an hous of char  
terhous in England/ wherefore he sent in  
to burgoyne to the charterhous for to ha  
ue one of theym to haue the gouernaun  
ce and reule of it: And at the grete In  
staunce and the prayer of the kynge vn  
nethe coude he gete this sayd saint Hu  
ghe/ but at the last by the commaudemēt  
of his oueryst and requeste of the kynge  
he was sente in to the reame of england  
And there made procurator of the same

hous. And there lyued an holy and deu  
oute lyf: lyke as he dyd to fore. that  
stood so in the kynges grace/ that the ky  
ng named hym to be bysshop of lyncolne  
And was electe by the Chapptre of the  
channons of the chapptre of lyncolne:  
Whiche bysshopryche the kynge had hol  
den longe in his honde/ And was calle  
thereto by the sayd chapptre/ and the by  
sshopryche to hym presentyd/ whiche dyg  
nyte he vtterly refused and sayd playnly  
that in no wyse that he wold not receyue  
ony pontyfycall dygnyte wythout asse  
nt: and also commaundement of the pr  
our of the charterhous/ whiche was con  
sentyd/ And also the hole election of the  
chapptre of lyncolne to hym declared:  
toke vpon hym the offyce & was sacry  
bysshop of lyncolne: And the nexte ny  
ghte after he herde a boys sayeng to him  
Thou art gone out in to the helthe of the  
peple/ And after this he wythstode my  
ghtely the powder of wood peple that en  
tendyd to hurte the preuylge of the ch  
che/ And put his body in peryle lyke a  
he had despyed it/ For to bryng the ch  
che fro seruptude / & recouerd many dro  
tes and ryghtes whiche hadde ben take  
awaye fro the chirche. This holy ma  
made many good statutes and ordyna  
ces in his dyocese: And wente & vysi  
ted the chirches & places of his cure an  
charges & lyued an holy lyf / & he wold  
visyte the houses of lepres & lazars: an  
was wonte ofte to entre in to their hou  
ses. & by his comaūdemēt the wymp  
were departed from the men/ & al the n  
that were foule & deformed in their fi  
sage he wold kysse of humylyte/ & ther  
was that tyme in the chirche of lyncoln  
an honourable mā a chañon named W  
lyam whiche was chaūceller of the ch  
che/ a good man and wel letterd & wol  
preue & assaye yf there were ony elacio



or pryde were in his courage : & sayd to  
this holy man. saint martyn by kyssing  
of a man that was a foule lazare : heled  
hym & ye fele not the leprous ne Lazars  
that ye kyssed who anone answered to s  
hauncele : saint martyn certeynly heled  
a leprous man by kyssenge. And this  
kysseng that I kyssed the leprous heled  
my soule : This was an humble and a  
neke answer / This holy man saint hu  
ghe in all his lyf was moche dyligent in  
ourieng of dede men / and of his humani  
te wold gladly do the offyce aboute the  
sepulture : wherefore our lord gaf and ren  
dyd to hym by retribucion condyngne  
honourable sepulture : for what tyme he  
departed out of this world / & the same  
daye that his body was broughe to the  
chyrche of lyncolne / It happed that the  
kyng of england : the kyng of scotland  
with thre archebyschoppes : barons and  
grette multitude of peple were gadred att  
lyncolne. & were presente at his honou  
rable sepulture / where god hath shewed  
for hym dyuers myracles : Thenne late  
his praye vnto this holy man saint Hu  
ghe of lyncolne to praye for vs :

Here foloweth the lyf of saynt  
Edmonde kyng and martir /

**I**n the prouynce of Eng  
land of olde tyme were dy  
uers kynges : for the londe  
was departed . Amonge  
whome ther was saint ed  
mond kyng of norfolke and Suffolke  
whiche toke his byrthe of the noble and  
uneyent regnage of the sayons : And  
was fro the begynnyng of his fyrst age  
a blessed man softe / vertuous. and fulle  
of mekenes and kepte truly the very re  
gion of crysten fayth / & gouerned his  
kingdom full well to the plesure of al



myghty god / In this tyme it happed s  
two wycked tyrauntes / that one named  
hynghuar & that other hubba . camen out  
of denmarke. & arryued in the countre of  
norththumberland / & robbed & destroyed  
the contree / and slewe the peple wythout  
mercy in euery place where they came :  
Thenne the one named hynghuar cam in  
to the countree where this moost Crysten  
saint Edmond reygned / and vnderstode  
that he was in the flouryng age / stronge  
and myghty in bataylle : & demaunded of  
the peple / where their kyng was resydent  
& dwellyd / whiche was mooste abydyng  
in a towne named the egleston / And  
now is called burpe . Now the daynes  
hadde alwaye acustome that they wolde  
neuer fyght batayll sette ne apoynted /  
But euer laye in a wayte how they my  
ghte by slepyght and deceyte preuented  
falle on good crysten men / And soo slee  
and destroye them / lyke as theups lye in  
a wayte to robbe and to slee good trewe



## The lyf of saynt Edmond kynge

men. Wherfore whan he knewe where this holy kynge was: he adressyd one of hys knyghtes to him for to espye what strengthe he had and what peple aboute hym / And hynguar hym self folowed wyth all his hoost. to thende yf sodenly he shold falle vpon this kynge vnaduersed / And that he myght subdue hym vnto his lawes and commaundementis /

Thenne this sayd knyghte came to thys holy kynge saynt Edmonde and made his legacion and message in this wyse. Our most drad lord by lande and by see Hynguar whiche hath subdued dyuers countrees & londes in this prouince vnto his seignorie by strengthe of armes / & purposeth wyth all his shippes and armye to wynter him in thys marches / sendeth to the his commaundemente. that yf Incontynente come and make allyaunce and frendshipp wyth hym / And that yf departe to hym thy paternal tresours and rychesses / In suche wyse that thou mayst regne vnder hym / Or certaynly yf thou shalt depe by cruell deth:

And whan the blessyd kynge saint Edmonde had herd this message anon he syghed / and called to hym one of his bishoppes: and demaunded counseyl of hym what & so he shold answer vpon thys demaunde that was appoynted of hym / which bysshop sore dredyng for the kynges lyf exhorted hym by many Exemples for to consente and agree to this Tpraunte hynguar: And the kynge a while sayde nothyng / but remembryd hym well: & after many deuoute wordes at the laste he answered to the messenger in this wyse & said / this shalt thou saye to thy lord / knowe thou for trouthe / that for the loue of temporall lyf: the crysten kynge edmonde shal not subdue him to a paynim duc

Thenne vnnethe was the messenger gone out: But hynguar mette hym / and bad

hym vse short wordes: and telle hym his answer / whiche messenger tolde vnto hynguar / Anone the cruel tpraunt commaunded to slee all the peple that were wyth saynt Edmond. and destroye theym / But they shold holde and kepe oonly the kynge: whom he knewe to telle vnto his wyked lawes /

Thenne this holy kynge was taken / bounden his bondes behynde hym / And is brought tofore the duc / and after many obprobres wordes / at the laste the lorde him forthe vnto a tree whiche was thereby: To whiche tree his aduersarye bonde hym. And thenne shotte arrowes at hym / so thicke and many that he was thorough wounded / And that one arrow smote oute another / and alway this blessyd kynge cessed not for alle his woundes to gyue lawde and prayse vnto almyghty god /

Thenne this wycked tpraunte commaunded: that they shold smite of his hede / whiche they so dyd he alway prayeng and sayenge his orysones to our lord god /

Thenne the danes leste the body there lyeng and toke the hede / & bare it in to the thicke of the wood / and hyd it in the thickest place amonge thornes and brerres / to thende that it shold not be founden of the crysten men / But by the purueaunce of almyghty god there came a wulf: whiche diligently kepte the holy hede fro deuouryng of bestys & folles /

And after whan the danes were departed the crysten men founde the body: but they coude not fynde the hede wherefore they sought it in the wood: And as one of them spake to another / where art thou / whiche were in the thicke of the wood / and cryed where art thou The heed answered and sayd here / here / here: And anon thenne all they cam thider and saue it / & also a grete wulf shyttynge & embracing the heed betwene his forelegges: keepyng



it too alle other bestys/and thenne anon they toke the hede and brought it into þe body: & sette it to the place where it was smyten of: and anone they ioyned to gyde: And thenne they bare this holy body into the place where it is now buryed: and the wulf folowed humbly the body tyll it was buryed: and thenne he hurting no body returned agayn to the wode/and the blessed body and hed ben so ioyned to gyder/that there appieryth noo thyng that it had be smyten of. sauf as it were a reed thynnyng thre in the place/ of the departyn where the hede was smyten of:

And in that place/where he now lyeth so buryed: is a noble monasterye made. And therein monkes of the ordre of saint benette. Whiche ben richely endowd/In which place al myghty god hath shewed many myracles for this holy kyng and martyr/

Here foloweth the lyf of saynt Cecyle virgyn and martir / And first of hir name/

**C**ecyle is as moche to say as the lylle of heuen/ or a waye to blynde men / Or she is sayd of celo & and lya. or ellys cecylia as lackyng blyndenes

Or she is sayd of celo that is heuen/ and eos that is peple. she was an heuenly lylle by clenness of Virgynyte/ alway to blynde men by in formation of example heuen by deuoute contemplacion lya by besy operacion: lackyng blyndenes by thynnyng of wysedom: And heuen of the temple/for the peple behelde in her as in folowynge the spirituall heuen/the sonne the mone and the sterres/that is to saye: thynnyng of wysedom / Magnanymyte of payth. and dyuersyte of vertues: Or she is said a lylle for she hadde the whytyness of clenness/a good conscience/and

odoure of good fame/Or she is said heuē For yfodore saith that the phylosophres sayen/that heuen is meuable: rounde / & brennyng: In lyke wyse was she moeyng by besy operacion. rounde by perseuerance/& brennyng by fyrre charyte /

**S**aint cecyle the holi virgyn was comē of the noble lygnage of the Romayns: and fro the time that she laye in her cradle she was fostred and noursched in the fayth of cryste. and al waye bare in her breste the gospel hyd/ & neuer cessyd daye ne nyght from holy prayers/But recommaunded to god al waye her Virgynyte. And whan this blessed virgyn sholde be spoused to a yonge man named Valerian. And the daye of weddyng was comen and was clothed in riall clothes of gold/but vnder she ware the hayre/ And she herpynge the organes makynge melodye/the sange in her herte only to god sayeng/O lord I be seche the that myn herte and body may be vnde folded soo that I be not confounded And eueri second and thyrde day she fasted commaundyng her self vnto our lord whom she dredde/the night came that she shold goo to bedde wyth her husband: as the custome is/And whā they were both in theyr chambre allone: she sayd to him in this manere: O my beste belouyd and swete husband/I haue a counseyl to telle the. yf so be that thou wylt kepe it secrete and swere that ye shall belrepe it to no man/to whom Valerian said/that he wold gladly promyse and swere neuer to belrepe it: And thenne she sayde to him I haue an angell that loueth me which euer kepeth my body whether I slepe or wake: and yf he may fynde that ye touche my body by vylonye or foule/



## The lyf of saynt Cecylie

and pollute loue/cerkeynly he shall anon  
flee you. and so shold ye lese the floure  
of your yongthe/and yf soo be that thou  
loue me in holy loue and clenness/ He  
shall loue the as he loueth me: And shall  
shewe to the his grace/Thenne Valeryan  
corrected by the wyll of god haupng dre  
de sayd to her/ yf thou wylt that I byle  
ue that thou sayest to me/ shewe to me þ  
angell that thou spekest of / And yf I  
fynde verytable that he bee the angell of  
god: I shall doo that thou sayest/and yf  
soo be that thou loue a nother man than  
me/ I shal both flee hym & the wyth my  
swerde: Cecylie answerd to him/ yf thou  
wylt byleue and baptise the thou shalt  
well now see hym / Goo thenne forth to  
Bia appia/whiche is thre mile out of this  
towne and there thou shalt fynde pope  
Vrbane wyth poure folkes/and telle hym  
thys wordes. that I haue sayd/ And  
whan he hath purged you fro synne by  
baptysme. thenne whan ye come agayn  
ye shall see the angell/ And forth wente  
Valeryan and fonde this holy man Vr  
bane lowtyng amonge the burpellys :  
to whom he reported the wordes that Ce  
cylie hadde sayd/ And saint Vrbane for  
ioye gan holde vp his honde and lete þ  
teerys falle out of his eyen: and sayd. O  
almighty god ihesu cryst solwer of chaste  
counseyll and keper of vs alle/ Receyue þ  
fruyte of the seed: that thou hast sowen in  
cecylie/ For lyke a besy bee she seruethe  
the. For the spouse whom she hath taken  
whiche was lyke a wood lyon: She hath  
sent hym hyther lyke as a meke lambe  
And wyth that word appierd sodenly  
an old man y cladde in whyte clothes :  
Holdyng a book wryten with letters of  
gold/whom Valeryan seeng for fere fyl  
doun to the grounde as he had ben deed/  
whom the olde man reysed and toke vp  
and redde in this wyse: One god one fai

the/one baptysme / One god and fader  
of alle: abouen all: And in vs alle euer  
where/ And whan this olde man hadde  
redde this. he sayd byleuest thou this o  
doubtest thou it say ye or nay/ thenne Va  
lerian cryed sayeng / ther is no thyng  
treiber vnder heuē: thenne Vanysshed this  
olde man awaye/ Thenne Valeryan re  
ceyued baptysme of saint Vrbane/ And  
retourned home to saint Cecylie whom  
he founde wythin her chambre spekyng  
wyth an angell/ And this angell: hadde  
two crownes of roses and lylies/ whiche  
he felde in his honde/ of whiche he gaf one  
to cecylie/ and that other to Valeryan sa  
yeng. kepe ye thys crowne with an vn  
defouled and a clene body/ For I haue  
brought them to you fro paradys. And  
they shall neuer fade ne wydder/ Ne lose  
theyr sauour. Ne they maye not be seen  
but of them to whom chastyte pleaseth  
And þ Valeryan by cause thou hast be  
sed proufftable counseyll/ demaunde what  
thou wilt. To whom Valerian sayd. Ther  
is no thyng in thys world to me le  
uer thenne my brother / Whome I wolde  
sayne that he myght knowe thys veray  
trouthe wyth me / to whom the angel  
sayd/ thy petcyon pleseth our lord / and  
ye bothe shal come to hym by the palme  
of martyrdom/ & anone tyburce hys bro  
ther came and entred in to this chamb  
and anone he felde the swete odour of the  
roses & lylies/ and merueilled fro whens  
yt came. Thenne Valerian sayd we haue  
crownes whych thyn eyen may not see/  
and lyke as by my prayers haste felde  
the odour of them/ so yf thou wylt byleue  
thou shalt see the crownes of roses and  
lylies that we haue. Thenne cecylie &  
Valeryan began to preche to tyburcyen of  
the ioye of heuen. and of the foule creaunce  
of paynys. the abusyon of ydolles. and  
of the paynys of helle whych the damp



ned suffre/and also they prechyd to hym  
of the Incarnacyon of our lord & of hys  
passyon/and dyd so moche that Tybur-  
cyen was conuerted & baptysed of saynt  
Vrbane / and fro than forthon he had soo  
moche grace of god that euery day he sa-  
we aungellys/and alle that euer he requi-  
red of our lord he opteyned. After alma-  
chys prouoste of rome/whiche put to de-  
the many crysten men/herde say that ty-  
burcyen & Valerpen buried crysten men  
that were martyr'd/& gaf al theyr good  
to pour people/he called them tofore hym/  
and after longe dysputacyon he commaū-  
ded that they shold goo to the statue or y-  
mage of Iubyter for to doo sacrefyse / or  
ellys they shold be byshed/& as they we-  
re ledde they prechid the feyth of our lord  
to one called maxime/that they conuer-  
ted hym to the cristen feyth/and they pro-  
mysed to hym/that yf he had veray repen-  
taunce & ferme creaunce that he sholde see  
the glorie of heuen/whych theyr sowles  
shold receyue atte hour of theyr passions  
& that he hym self shold haue the same yf  
he wold byleue Thenne maximus gaf le-  
ue of the tormētours for to haue them ho-  
me to his hows/and the sayd maximus  
wyth al hys howsholde/and alle the tor-  
mētours were turned to the feyth/thenne  
came saynt cecylie thyder wyth prestis  
and baptised them/and afterward whan  
the mornynge came saynt cecylie sayd to  
them. Now ye knyghtes of cryste / caste  
awaye fro you the werkes of derknes/&  
clothe you wyth the armes of lyght/and  
thenne they were ledde four myle out of  
the towne / & brought tofore thymage of  
Iuppyter/but in no wyse they wold do sa-  
cresyse ne encence to thydolle/but humbly  
wyth grete deuocion kneled down & there  
were byshed / & saynt cecylie toke theyr  
bodys and buried them / thenne maxi-  
mus that false thys thyng sayd that he

false in the houre of theyr passyon aūges-  
lys clere shynning/and her sowles ascende  
in to heuen whych the aungels bare vp/  
wherefore many were conuerted to the cri-  
sten feyth / and whan almache herde that  
maxime was crystened / he dyd doo bete  
him wyth plommetes of leed so long tyl  
he gaue vp hys spyryte and dyed/whos  
body saynt Cecylie buried by Valerpan  
& tyburepan/and after almache commaū-  
ded that Cecylie shold be broughte vnto  
his presence for to do sacrefyse to Iubyter  
and she so prechyd to them that came for  
hyr y she conuerted them to the feyth whi-  
che wepte sore/that so fayre a mayde & so  
noble shold be put to deth/thenne she said  
to them/o ye good yonge men / yt ys no  
thyng to lese the yongthe/but to chaūge  
hyt that ys to gyue clay and take therfor  
gold. To gyue a foule habytacle and ta-  
ke a precyous. To gyue a lytel corner &  
to take a ryght grete place. God rewar-  
ded for one symple/an hondred fold/by-  
lyue ye this y I haue sayd/and they seyde  
we belyue cryste to be veray god whych  
had suche a seruaunt Thenne saynt Vrbane  
was called and four hondred and mo  
were baptised. Thenne Almachys cal-  
lynge tofore hym saynt Cecylie sayd to  
hyr/of what condycyon art thou/and she  
sayd that she was of a noble kynrede/ to  
whome almachys sayd/I demaund the  
of what relygyon art thou/thenne Cecy-  
lie sayd/then begannest thou thy demaū-  
de folylie that woldest haue two answe-  
res in one demaunde. Go whome alma-  
che sayd. Fro whennes comyth thy rude  
answere/and she sayd of good conscyen-  
ce and feyth not feyned/to whome alma-  
chys sayd / knowest thou not of what  
powre I am / and she sayd thy powre ys  
lytel to drede/for yt is lyke a bladder ful  
of wynde/whych wyth the pryckynge of  
a nedyll ys anone gon awaye and come  
X ij



## The lyf of saynt Cecilye

to nought. To whome almache sayd/in  
 wronge beganst thou/and in wrong thou  
 perseueryst. Knowest thou not how our  
 prynces haue gyuen me power to gyue  
 lye and to slee / and she sayd now shal I  
 proue the a lyar ageynst the veray trou-  
 th: /thou mayst wel take the lye fro them  
 that lyeue/but to them that been deed thou  
 mayst gyue no lye. Therefore thou arte  
 a mynstre/not of lye/but of dethe/to who  
 me Almachus sayd/now laye a parte  
 thy madnes/and do sacrifice to the god-  
 des. To whome cecilye sayd/I wote ne-  
 uer where thou hast lost thi sight/for them  
 that thou sayest been goddes/we see them  
 stonys put thyn hande/and by touchyng  
 thou shalt lerne that whiche thou mayst  
 not see wyth thyn eyen. Thenne almachi-  
 us was wrothe and commaunded hyr to  
 be ladde in to hyr holwe/& there to be bren-  
 te in a brenning bayne/whiche hir semed  
 was a place colde and wel attemperyd/  
 thenne almachus heryng that/commā-  
 ded that she shold be byked in the same  
 bathe. Thenne the tormētour smote at hyr  
 thre strokys/and coude not smyte of hyr  
 hede/and the fourth stroke he myght not  
 by the lawe smyte/and soo lefte hyr there  
 lyeng half a lye/and half dede/and she ly-  
 ued thre dayes after in that manere/and  
 gaue al that she had to poure people/and  
 continuely prechyd the fayth al that whi-  
 le/and alle them that she conuerted she sen-  
 te to vrbane for to be baptysed/and sayd  
 I haue axed respyte thre dayes that I  
 myght commende to you thys folowes.  
 And that ye shold halowe of myn holwe  
 a chyrche / and thenne at the ende of thre  
 dayes she slepte in our lord / and saynt  
 vrbane wyth hyr dekenes buryed hir bo-  
 dy emonge the bysshops/and halowe de  
 hyr holwe in to a chyrche. In whiche vn-  
 to thys day is sayd the seruyce vnto our  
 lord. She suffred hyr passyon aboute the

petre of oure lord two hundred and xx  
 in the tyme of alexander the myprou-  
 yt ys dede in another place/that she suf-  
 fered in the tyme of march aurelij whiche  
 regned aboute the petre of our lord two  
 hundred and xx. Then ne let vs deuotely  
 pray vnto our lord that by the mer-  
 tes of thys holy virgyn & martyr saynt  
 Cecilye we may come to his euerlastyn  
 blysse in heuen Amen.

Here foloweth the lyf of saynt  
 Clement pope and martir / And  
 fyrst of his name

**C**lemente ys sayd of cle-  
 os that ys glorie / and  
 mens that ys mynde/ae-  
 yt were a glorious myn-  
 de / he had a glorious  
 mynde purged fro al fyl-  
 the/ornate wyth alle vertue/and decora-  
 te wyth al felicitye / or he ys sayd of cle-  
 mence/whiche ys merciful. It ys sayd  
 in the glosarpe that clemente ys sayd ry-  
 ghtwys/sweete/rype/& meke/ryghtwys  
 in dede/sweete in speche/rype in conuersa-  
 cyon/and meke in Intencion/hys lye he  
 hym self sette in hys booke named Jtynes-  
 rarye/specialy vnto that place/whiche he  
 succeded to saynt petre in p papacye. The  
 remenaunte of hys actes that comynly  
 ben had/ben taken in dyuers places.

**S**aynt Clemente the bys-  
 shop was borne of the lig-  
 nage of the Romanyes/  
 and hys fader was na-  
 med faustyn and hys mo-  
 der matidyan/he had two  
 brotther / of whom that one was named  
 faustyn/and that other faustynien. And  
 matrydyan was of meruayllous beau-  
 te/hyr husbondes brotther brennyd in the  
 loue of hyr by the dysordynate concupys-  
 cence of luxurpe/and dayly he begyd hir



in despyrnyng hys to accorde to hys foule  
luste but she in no wyse wold consente to  
hym/and she doubted to shewe yt to hys  
husbonde/by cause there sholde no debate  
ne enemye falle betwene the brethren.  
Thenne she thought to absente hys by  
somme mene fro hym soo longe that he  
sholde forgete thys dysordynate loue /  
for the syghthe of hys presence sette hym a  
fyr / and by cause she myght haue ly-  
cense of hys husbonde / she fayned a dre-  
me subtylly / whych she tolde to hys hus-  
bond in thys wyse sayng. There ys a vy-  
sion comen to me thys nyghte/by whych  
che I am commaunded to departe out of  
thys cytye of Rome wyth my two so-  
nes faustyn and faustynen / and that  
I shold abyde out soo longe / tyl I were  
commaunded to retorne / and yf I dyde  
not I sholde dye / and my chyldren also.  
And whan hys husbonde herde thys he  
was sore abasshed and aserde / and sente  
hys wyff and hys two sones to aske  
nes wyth moche other meyne / and that  
he sholde abyde there / and sette hys so-  
nes to scole. And the fader helde clemen-  
te at home wyth hym whych was the  
lesse and was but v yere olde for hys so-  
las / and as the moder sayled on the see  
wyth hys sones there rose a grete tempest  
and broughthe the shyppe to wracke/and  
was alle to brokey/and the moder was  
swolwen by the walwes of the see vpon a  
roche and escaped wenyng that hys two  
sones had be perysshed / and for sorowe  
and dyscomforte wolde haue drowned  
hys self in the see / yf she had not had ho-  
pe to fynde hys sones / and whan she sa-  
we that she coude not fynde them a lyue  
re dede / she cryed and brayed strongely  
and botte hys handes / and wolde not be  
comforted of no body/thenne came to hir  
many wymmen / whych tolde to hys the  
fortunes that they had had / but she was

comforted by none / and emonge thother  
ther came one that sayd that she had lost  
hys husbond a yonge man in the see and  
that she wolde neuer after be maryed for  
the loue of hym / and she comforted hys  
holw yt was and dwellyd wyth hys/and  
gate dayly theyr lyuyng wyth theyr han-  
des / but anone after hir handes that she  
had beten becam soo sore and troken out  
that she myght not werke / and she that  
heretofore hys had the palseye and my-  
ghte not ryse out of hys bedde / and thus  
was mathydyan constreyned to begge  
and age hys lyuyng fro dore to dore/and  
of suche as she coude geve she fedde hys  
self and hys hostesse / and whan the yere  
was passed that she was departed wyth  
hys chyldren / hys husbond sente messa-  
gers to athenes for to knowe how they  
dyd / but them that he sente returned not  
and he sente other messagers after whiche  
returned and sayd that they had founde  
none / and thenne he lefte clemente hys  
sone vnder the keepyng of certeyn tutors  
and wente for to seek hys wyf and hys  
chyldren / and took hys shyppyng / but  
he came not ageyn .

And thus clemente was xx yere or  
phalyng /and neuer had tydynge of fa-  
der ne moder / ne of hys brethren . And  
he wente to studye / and became a soue-  
rayn phylosophre / and desired / and en-  
quyred dyligently / in what maner he  
myghte knowe the immortalyte of the  
soule / and therefore haunted he ofte the  
scoles of phylosophye / and whan he her-  
de that yt was concluded in the dysputa-  
cyon that the soule was immortal / he  
was glad and ioyous . And whan  
they sayd that yt was mortal / he wente  
al heuy and confused . And at the laste  
whan barnabe came to Rome prechyng  
the seynthe of Ihesu cryste / the phyloso-  
phres mocqued hym as he had ben mad



## The lyf of saynt Clement

de or out of hys wytt / and as somme  
 faye clement was the fyrst phylosophre  
 that mocked hym and despyed hys pre  
 dytacyon / and in scoone put to him thys  
 questyon sayeng / what is the cause that  
 culex whyche ys a lytel best hath vii feet  
 and two wynges / and an olyphaunte  
 whyche ys a grete best hath but foure fe  
 te and no wynges . To whome barna  
 bas sayd . Fool I myght lyghtlye ans  
 wer to thy questyon yf thou demaundest  
 yt to knowe the trouthe / but yt sholde be  
 a rude and a deef thyng to saye to you  
 any thyng of creatures / whan ye knowe  
 we not the maker of þ creatures / and by  
 cause ye knowe not the creatour of al /  
 yt ys ryght that ye erre in the creatures .  
 Thys worde wente moche to the herte of  
 clement the phylosophre / in suche wyse  
 that he was enformed of barnabas in the  
 feyth of Ihesu criste . And wente a  
 none in to Judee to saynt Peter / why  
 che taughte hym the feyth / and shewed  
 to hym clerely thynmortalyte of the soule  
 alle clerely / and in that tyme symon  
 thenchauntour had two dyscyples / that  
 is to wete aquile and nyctes / and whan  
 they vnderstode and knewe his fallaces  
 they forsoke and lefte hym / and fledde  
 to saynt Peter and were hys dyscyples  
 Thenne saynt Peter demaunded of cle  
 mente of what lygnage he was / and he  
 tolde hym al by ordre what was happ  
 ned to hys fader / to his moder / and to  
 hys brethen / and sayd that he supposed  
 that hys moder wyth hys brethern was  
 drowned in the see / and that hys fader  
 was deed for sorowe or drowned also in  
 the see / and whan saynt Peter herde this  
 he myght not kepe hym from wepyng .  
 On a tyme Peter came in to the yle w  
 re mathydan the moder of clement dwel  
 lyd / in whyche yle were pylers of glasse  
 of meruayllous lengthe / and as saynt

Peter behelde thys pylers he saide ma  
 thydan beggyn / whome he blamed be  
 cause she laboured not wyth hyr handes  
 and she answered and said syr I haue n  
 thyng but the forme and lykenes of m  
 handes . For they ben so feble by my b  
 tyng that I fele them not / and me repe  
 teth that I drowned not my self in the se  
 that I sholde no lenger haue lyued . Th  
 peter sayd what sayst thou woman / kno  
 west thou not that the folles of then  
 that flee them selfe been moost greuou  
 punysshed . To whome she sayd wolde  
 god that I were certeyn that folles shol  
 de lyue after the dethe . For thenne wolde  
 I flee my self / to the ende that I myght  
 but one houre see my swete chyldren / and  
 whan Peter had demaunded of hyr the  
 cause and that she had tolde to him al the  
 ordre of the thynges doon . Thenne Pe  
 ter sayd there ys a ponge man wyth so  
 named clemente whyche saythe lyke as  
 thou sayest / that yt so happed to hys fa  
 der and moder and to hys brethern / and  
 whan she herd that / she was smyten wyth  
 so grete wonder that she syl . And whan  
 she was comen to hyr self / she sayd we  
 pyng to saynt Peter I am certeynly mo  
 der of that ponge man / and kneled down  
 to fore saynt Peter sh: prayed hym that  
 he wold hastelye shewe to hyr hyr sone /  
 Peter sayd to hyr abyde a while tyl we  
 be out of thys yle / and when they were  
 out of the yle . Peter toke hyr by the han  
 de / and brought hyr to the shyp where cle  
 mente was in / and whan clement saide  
 Peter holdyng the woman by the honde /  
 he began to laughe / and anone as thys  
 woman was nyghe by clement / she my  
 ghte obstepne hyr no lenger / but enbra  
 ced hym aboute þ necke & kyssed hym /  
 and he put hyr a backe / lyke as he had  
 ben frantpke / and was moche angrye a  
 geynst Peter . And Peter sayd to hym



what fomerer thou doest / put thou not a  
 vage thy moder / and whan clement her  
 e that anone he began to wepe / and ad  
 veyed hym and toke vp hys moder why  
 he was fallen down a swoone / and be  
 gan to knowe hir / and that thostesse that  
 laye on the palseye was brought forth  
 by the commaundement of Peter / and  
 he helpe hir anone / and thenne the mo  
 der demaunded clemente of hys fader / &  
 he sayd to hir that he wente to seeke hir  
 and that he sythe neuer sawe hym / and  
 whan she herde that she syghed and com  
 forted hir other sorowes by the grete io  
 ye that she had of hir sone . In the me  
 ne while nyctete and aquyle came why  
 he were not there whan she came / and  
 whan they sawe thys woman they en  
 quered what she was . Thenne clement  
 sayd she ys my moder whome god hath  
 gyuen to me by my lord Peter . Thenne  
 Peter tolde to them al by ordre / & whan  
 nyctete and aquyle herde that they awos  
 and were al abasshed and sayd / lord ma  
 ker of al thynges / ys thys trewe that  
 we haue herde or is yt a dreame . Thenne  
 Peter sayd to them / yf ye be not out of  
 your mynde / thys thynges ben al trewe  
 Thenne sayd they they ben faustyn and  
 faustyngey whome our moder had suppo  
 sed had ben perysshed in the see / and then  
 ne the moder ranne and embraced them  
 aboute the necke / and sayd what may  
 thys be / and Peter sayd thys ben thy so  
 nes faustyn & faustyngey / whome thou  
 supposedest had ben perysshed in the see /  
 and whan she herde that she fyl down a  
 swoone for ioye . And whan she was  
 comen ageyn to hir self she sayd to them  
 say ye to me how ye escaped / and they  
 said whan our shyp was broken / we we  
 re borne vpon a table / and other maron  
 ners fonde vs & toke vs in to theyr shyp  
 pe / and chaunged our names / and solde

vs to a woman named Justyne / whyche  
 hath holden vs as hyr sones / And hath  
 made vs to lerne the artes lyberalle / and  
 after we lerned phylosophye / and sythe  
 we ioyned vs vnto symon an enchaun  
 tour / which hath be nourysshed wyth vs  
 & whan we knewe hys fallaces / we left  
 hym alle / and were maad dyscyples of  
 Peter / and the nexte day folowynge Pe  
 ter wyth hys thre dyscyples clement / ny  
 cete and aquyle went in to a more secreete  
 place for to praye / and a moche anuy  
 ent and honourable ma but ryght poure  
 was there / and began to resonne and say  
 to them . I haue pyte on you brethren .  
 For vnder the lykenes of pyte I consy  
 der you gretly to erre / for there is no god  
 ne none worthyping here / ne no prouy  
 dence in the worlde / but fortune onely of  
 engendure and happye doth alle / lyke as  
 I haue founde experely of my self in the  
 see / which was enformed in the dysciple  
 ne of mathesys more than many other /  
 thenne praye ye no more / for whether ye  
 praye or praye not / that which is ordey  
 ned to you by destyne shal falle / and cle  
 mente beholde hym and hys herte iuged  
 that he had seen hym to fore tyme / and  
 whan clemente aquyle and nyctete had  
 longe dysputed wyth hym by the com  
 maundement of Peter / and they had the  
 word to hym what prouydence was / by  
 open resons / and for reuerence callid him  
 othe fader / aquyle sayd what nede haue  
 we to calle hym fader / whan we haue in  
 commaundement / that we ought to calle  
 no man fader vpon erthe / and he behelde  
 thys auncient man and sayd / thou hol  
 dest the iniured fader bi cause I blamed  
 my broder that called the fader / we haue  
 in commaundement / that we sholde calle  
 no man bi suche name / and whan he had  
 sayd soo alle they of the compaigne lau  
 ghed / and he aged them why they laughed



## The lyf of saynt Clement

and clemente sayd thou doest that / for  
whiche thou blamest other / in calling this  
olde man fader . And whan they had  
ynough dysputed of prouydence . The ol  
de man sayd / I haue wel byleuyd prouy  
dence / but myn owne consience denyet  
h me it / that I may not byleue yt / I knowe  
my destyne and my wyues / and that  
whych fortune hath destyned is ordey  
ned to eche body . Now harken ye what  
fortune happed to my wyf / she had in hir  
natyvyte Mars wyth Venus vpon the  
centre / & the more wanyng in the howes  
of Mars / and endes of Saturne .

And thys aduenture maketh the aduoul  
ters to breke theyr wedloke / and to lo  
ue theyr seruantes / and to goo wyth  
them in to straunge countrees / and to be  
drownded in waters / and soo is it fallen  
by my wyf / for she fyl in the loue of hyr  
seruaunte / and fledde wyth hym / and pe  
rysshed in the see / for as my brother had  
recounted to me / she loued hym fyrste /  
and he wolde not consente to hyr / and  
thenne she turned hyr lecherous loue in  
hyr seruante / and it ought not to be lai  
ed ony blame in hyr / for hyr destynce  
hath made hyr to do soo . And thenne he  
tolde how she fayned a dreame / and how  
in sayll yng toward Athens she perys  
shed . And thenne hys sones wolde ha  
ue connted to hym and haue dyscouerd the  
matere / but Peter deffended them and  
sayd suffre ye tyl it please me / and then  
ne Peter sayd to hym / yf I shewe to the  
thys day thy wyf ryght chaast wyth thy  
thre sones / wylt thou byleue that desty  
ne is no thyng / and he sayd lyke as it  
is a thyng impossible to shewe that  
thou hast promysed . Soo impossible  
is it to doo ony thyng aboute destyne .  
And thenne sayd peter / thys is clement  
thy sone / and thys two ben thy two so  
nes faustyn and faustynyn . Thenne  
the olde man fyl down for ioye as he had

been wythout solle . Thenne hys sones  
came vnto hym and kysshed hym / and  
were aserde that he shold not haue comen  
to hym self ageyn / and whan hys wolv  
nyng was goon / he herde of them alle by  
ordre / how alle thyng had happened .  
Thenne hys wyf came sodenly and be  
gan to crye / and wepe strongly sayeng  
O my husbond and my lord where is he /  
and thys sayd she as she had ben al  
so hyr self / and the olde man that serynge  
ranne to hyr & embracyd hyr strayingng  
wyth grete wepyng / and thenne as they  
thus were dwellyng to gyder / there cam  
a messenger that tolde how that apyon &  
anubyon whych were grete frendes vnto  
to thys olde man faustynyan / were lod  
gyd wyth Symon magus / of whome  
this olde man was moche glad and wen  
te to dyspyte them / and forthwyth came  
a messenger / whiche sayd that there was  
comen a mynystre of the emperours vnto  
antioche and soughte alle the enchaun  
tours for to punysse them to dethe . Then  
ne Symon magus by cause he hated the  
sones of faustynyn by cause they forso  
ke hym / he enprynted hys sympletyude  
and lykenesse in thys olde man faustyn  
yan / in suche wyse that of euery man  
he was supposed to be Symon magus /  
and thys dyd Symon magus by cause  
he shold be taken of the mynystres of the  
emperour and be slayne in stede of hym /  
and Symon thenne departed fro tho par  
tyes / and whan thys olde faustynyan  
came ageyn to saynt Peter and to hys  
sones . The sones were abasshed why  
che sawe in hym the sympletyude and ly  
kenesse of Symon magus / and vnder  
stood the boys of theyr fader / but saynt  
Peter sawe the naturall lykenes of hym  
and his wyf / and his sones blamed and  
repreuyd hym / and he sayd wherefore  
blame ye me / And flee fro me / that am  
your fader / and they sayd we flee fro the



by cause the lyknes of symon magus appiereth in the: Now this Symon had composed an oynement. and enoynted hym wyth all/and had enprinted the fore of hym selfe by arte magyke in the old man. whiche wepte and sayd / what myshapre alas is fallen to me / I haue but one day be knowen of my wyf and of my chyldren And may not be ioyefull wyth theym/and his wyf and hys chyldren wept sore and tare theyr here And symon magus whan he was in antioch he defamed strongly saint peter & sayd that he was a cursed enchauntour & an ompeyde. and had so moeuyd the peple agaynst peter: that they purposed to slee hym / If they myghte ones holde hym

And thenne sayd saint peter to this olde faustynge by cause thou art lyke & emest symon magus/goe forth in to antioche and excuse me tofore all the peple of suche thynges as symon him self hath sayd of me: & after I shall come in to antioche/ & shall take from the this strange pkenes. & shall gyue to the agayn thy propre and naturell symilitude tofore all the peple/ but it is not to suppose that saint peter had him to lye/for god hath no rede of lesynges. And thenne sholde the boke of Element callyd Generarium be ppropphum as who sayth of none auctorite: in whiche these thynges ben wryton / And ought not to be taken in suche thynges but as it pleaseth to some men leuerthelesse it maye be sayde / yf these wordes be dyligently consydred that he shold saye that he were Symon magus

But that he sholde shewe to the peple the semblaunce of Symon magus yf age shewyng saint peter in the person of symon/and shold reuoke the wordes that he had sayd / And yf he sayd that he was symon. that was not as tollyng the trouthe. but vnto the apparence and lyknesse / Thenne faustynge

sayd I am symon as who sayde I am lyke vnto symon And was supposed to be Symon of the peple.

Thenne this old man faustynge went in to antioche and assembled the peple and said

I Symon shewe to you and confesse that I haue deceyued you of alle that I haue sayde of saint Peter thapostle.

For he is noo trayter ne enchauntour: But is sente for the helthe of the worlde wherefore yf euer I hereafter shal saye ony thyng agaynst hym/ that ye take me as a trayter and wycked / And put me awaye fro you/ For I do now penance: for that I knowleche me to haue sayde falsely/and euill of hym / I warne you therefore that ye byleue in hym. that ye ne your Cyte perysse not/

And whan he had sayde this that saint Peter had commaunded hym & had syred the people in to the loue of Peter/

Saynt Peter came to hym and made his prayer: And after toke awaye fro hym the lyknes of Symon/ And became in his naturell lyknesse.

Thenne all the people of Antioche receyued debonaryly Saynt Peter: And wyth grete honour enhaunced hym and sette hym in a chayre as a Bysshop: And whan Symon magus herde this he came and gadred the peple to gyder/ And sayde I merueyle whan I haue enseigned and taughte you the commaundementis of helthe / And haue warned you that ye shold kepe you fro the traytre Peter// And ye hane not oonly herde hym/ But ye haue enhaunced hym and haue sette hym in the chayer of a Bysshop:

Thenne alle the people stood in a grete furpe agaynst hym: and sayden Thou arte noo thyng but a monster / Thou saydest that oother daye / that thou repentedest of that thou haddest sayde agaynst saynt Peter / And now thou



## The lyf of saint Clement

boldest ouertrowe vs and thy selfe and  
all attones they arose agaynst hym and  
cast hym out of the towne. Alle thys  
thinges saint Clement telleth of him self  
in his booke/and hath sette in it this hyf  
forpe. After this whan saint peter came  
to come/ and salve that his passyon ap  
proched: he ordeyned Clement to be byf  
shop after hym/ And whan saint peter  
prynce of thapostles was dede /

Clement whiche was a man pour  
ueyed and toke hede of the tyme to come  
Soo that lest by his ensample euery bis  
shop wolde chese a successour after hym  
in the chyrche of our lord/ And so passede  
the see of god by herptage: he gaue it ouer  
to kyne/and after ward to Clete / And  
after thym Clement was chosen: & com  
pellyd to take it vpon him: wherin he sho  
ne by vertuous luyng & good maners  
that he pleasyd well vnto the Jewes/  
Cristen men and paynym/ He had the  
poure peple wryton by name of eueryche  
relgyon/ For to gyue thym thyr neces  
sityte: he louyd moche poure peple. & thym  
that he sanctified by baptisme: he suffred  
them not to begge comynly/ And whan  
he had sacred a damoyzell wyth a Beyle  
whiche was a byrgyne & nece of domy  
eyen the Emperour/ And had conuerted  
to the sayth. Theodore wyf of sylsne fren  
de of the emperour/ and she had promy  
sed to be in purpose of chastyte/ Sylsne  
had doubte of his wyf/ and entryd after  
her in to the chyrche preuely for to knowe  
what she vsed to doo there/ & whā saint  
clement had sayd his oryson: & the peple  
had answered amen/ Sylsne was made  
deef and blynde: And he sayd to hys ser  
uauntes bryng me hens & lede me out  
And they ledde hym rounde aboute the  
chyrche & coude not come to the dores: ne  
gates: and whan theodore salve them er  
ryng soo: she wente to the fyrst dore we  
nyng that her husband had knowen her/

And after she ayed of the seruantes:  
what they dyd And they sayd to her. our  
mayster wold here and see that was not  
leesfull/ and therefore he is maad both blind  
de and deaf: And thenne she gaf her self  
to prayer and prayed god: that her hus  
bond myght goo out fro thens/ And af  
ter her prayere/ she sayd to the seruantes  
goo ye hens and bryng me my lord home  
to his hous/ and they went and brought  
hym thider. And theodore went vnto  
saint Clement and tolde to hym what  
was happenyd/ And thenne this holy  
man came to hym/ and fonde his eyen o  
pen/ but he salve not: ne he herde nothyng  
Thenne saint Clement prayed for hym  
And anone he receyued his syght & hys  
heryng. And whan he salve clement sto  
dyng by his wyf/ he was wode: And  
supposed that he had ben illuded by arte  
magyke/ & commaunded his seruantes  
to holde faste Clement/ he hath made me  
blynde by arte magyke: for to come  
to my wyf / And commaunded to his  
mynystres that they sholde bynde clemēt  
And soo dralwe hym / & they bonde the  
pylers and stones/ wenyng to sylsne  
that they hadde bounden saint Clement  
and his werkys/ And drawen thym  
forth/ Thenne saint Clement sayd to sylsne  
by cause y worshyppest stones for god  
des and trees. therefore hast thou deseruid  
to dralwe stones and trees. and he whiche  
supposed hym to be bounden veraply say  
de I shall do flee the and thenne Clement  
departed/ and he prayed theodore that she  
shold not cesse to praye tyll that our lor  
de had vseted her husband Thenne saint  
peter appierd to theodore prayenge: &  
said to her Thy husband shall be sayd bi  
the/ For to accomplishe that/ that poule  
my broder sayth / The man myscreant  
shall be sayd by his trewe wyf.



And this sayeng he vanysshed abaye/  
and anone Syssenne callyd his wyf to  
hym/and prayed her to praye for hym &  
that she shold calle to hym saint Clemen  
And whan he was comen he was In-  
strucke in the faith & was baptysed with  
hys houndred and xiiij of his me/ & many  
noble men and frendes of the emperour bi-  
gueden in our lord by this syssenne.

Thenne the erle of the sacrefyses gaue  
moche mony and moeyd grete treson. &  
yscorde agaynst saint clemente thenne  
namertyn prouost of the Cyte of Rome  
myght not suffre this discorde but made  
saint Clemente to be brought tofore him  
And as he expreuid & assayed to dralwe  
ym to his lawe / Clement sayd to hym  
I wold well rather that thou woldest co-  
me to reason/ For yf many dogges haue  
barked agaynst vs/and haue byten vs  
yet they may not take fro vs: but that  
we be men resonable. and they been hou-  
es dysresonable/ This discencion whi-  
che is moeyd it shewyth that it hath no  
certayn ne trowth/ And thenne mamer-  
yn wrote vnto traian emperour of Ele-  
mente/and he hadde answer that he shol-  
de doo sacrefyse/or to be expyled in to the  
deserte that was beyonde the cyte ouer the  
se/ Thenne the prouost sayd to hym we-  
ping/thy god whome thou worshyppest  
truly: he helpe the. Thenne the prouost  
elyuerd to hym a shyppe and all thyngge  
necessarye to hym/and many clerkes &  
aye peple folowed hym in exyle/ And  
he prouost fonde in that yle moo than ij  
thousand peple crysten. whiche hadde ben  
long there dampned for to helpe the mar-  
te in the rocks/ And anone as they sa-  
we saint clement they began to wepe / &  
comforted them and sayd/ Our lorde  
hath not sente me hyther by my merites  
But he hath made me partynner of your  
doloure/ And whan he vnderstode of the

that they sette water syxe myle thens &  
bare it vpon theyr sholdres / He sayd to  
them lete vs all praye vnto our lord &  
he opene to vs hys confessions in this  
place here the founnes of a fontayn or of  
a well / and that he that smote the stone  
in deserte of Synay / and water fflowed  
habondantly/ he geue to vs renning wa-  
ter: So that we may be enioyed of his  
benefaytes/ And whan he had made his  
prayer he lokyd here and there: and sawe  
a lambe stondyng whiche lyfte vp his ri-  
ghte foot and shewed a place to the bys-  
shop/and he vnderstondyng that it was  
our lord ihesu cryst: whome he only saw  
And wente to the place and said In the  
name of the fader and of the sone and of  
the holy ghoost smyte in this place/ And  
whan he sawe that no man wold smyte  
in the place where the lambe stood/ He to-  
ke a lytell pykys and smote one stro-  
ke lyghtly in the place vnder the foote of  
the lambe/and anone a well or a fontai-  
ne sprange vp and grewe in to a grete  
flood/ Thenne vnto all them ioyeng sa-  
ynt Clement sayd the comyng of the flo-  
de gladdeth the cyte of god / And for the  
same of this myracle moche peple came  
thyder/ And spue hondred and moo re-  
ceyued baptysme of hym in one daye.  
And they destroyed the temples of they-  
dollys thorough all that prouynce: And  
wythin one yere they edefyed lord chyr-  
ches: To the honoure of our lord/  
And thre yere after Traiane the Empe-  
rour vnderstondyng thes: Whiche was  
the yere of our lorde lydi/  
And sente thyder a duke / And whan  
this duke sawe that all they wold glad-  
ly deye for goddes loue/ he left the multy-  
tude: & toke only Clemente: And bonde  
an ancre aboute hys necke/ And wretwe  
hym in to the see /and sayd/  
Now the maye not worshyppe



## The lyf of saint Clement

hym for a god: And all that grete mul-  
titude of the peple wente to the Ryua-  
ge of the see and behelde the cruelte of the ty-  
raunt. And thenne Cornelye & pheb-  
us dyccples of saint Clement commaunded  
to all the other to praye to our lord that  
he wold shewe to them the body of hys  
martyr. And anon the see departed thre  
myle way ferre: So þ all they myght go  
drye fote thyder. And there they fonde an  
habytacle in a temple of marble whiche  
god had made and ordeyned/ and fonde  
the body of saint clement layed in an ar-  
ke or a cheste: and the ancre therby. And  
it was shewed to his dysciples that they  
shold not take awaye the body fro thens.  
Euery yere in the tyme of his passyon  
the see departe by seuyn dayes duryng  
four myle ferre. whiche gaaf drye waye  
to them that came thyder/ In one of the  
solempnytees. There was a woman  
wente thyder wyth a lytyll chylde/ & whā  
the solempnytees of the feste was accom-  
plysshed the chylde slepte: and the noyse  
And the solone of the water was herde  
whiche came and approached faste / And  
the woman was abasshed and forgaue  
her childe and fledde vnto þ ryua-  
ge with the grete multitude of peple / and after-  
ward she remembryd her sone/ and begā  
strongely to crye and wepe/ And ranne  
hyther and thyder brayeng by the ryua-  
ge: for to knowe yf by aduenture the bo-  
dy of her sone myght be cast vpon the ry-  
ua-ge/ and whan she sawe no socour: ne  
helpe/ she retourned home and was all þ  
nyght in wepyng and in heynnes / &  
the yere after folowing whā the see was  
departed: and the waye opene: she ranne  
to fore alle the other. And came vnto þ  
place for to knowe yf by aduenture she  
myght haue ony knowleche or synde on  
thyng of her sone/ And whan she kne-  
lyd doune tofore the tombe of saint Ele-

ment: and had made her prayers she a-  
wos vp and sawe her sone in the place  
wher she had left hym slepyng/ Then-  
she supposed he had ben deed/ and went  
nere for to haue taken the body as it had  
ben wythout lyf / But whan she sawe  
hym slepyng. she awoke hym and toke  
hym in her armes tofore all the peple at-  
hole and sauf. and enquired of hym wher  
he had ben all that yere/ and he sayd  
he wyste not/ but that he hadde slept ther  
but one nyght sweetly/ Saint ambros  
sayth in his preface in this wyse / Whan  
the moost wycked persecutour was con-  
strayned of the deuylle for to tourment  
by paynes the blessyd clement: he gaf  
to hym no payn but victorpe. The mar-  
tyr was caste in the flode for to be drow-  
ned/ And therfore came he to a good re-  
warde: by whiche peter his mayster came  
in to heuen. Cryste approuyng the myn-  
des of them both in the floddes: he called  
Clement fro the bottom of the see to the  
palme of victorpe/ and he releuyd saynt  
peter in the same clement þ he sholde not  
be drowned vnto the heuenly reame/  
Eyon the bysshop of hostyence recoun-  
teth that in the tyme that mychel the Em-  
perour gouerned the empyre of Rome /  
A priste named phylosophre came to the  
sone/ and demaunded of them that dwel-  
lyd in the contree of the thynges that ben  
referred in the hystorie of saint Clement  
and by cause they had not bee of that ty-  
me but were straunge they sayde þ they  
knewe no thyng therof/ For the synne  
of them of the contree that dwellyd in þ  
place: the water hadde longe cessyd for  
to wythdrawe as it was wonted to doo.  
¶ In the tyme of martyng the emperour  
the chyrche hadde be destroyed of the bar-  
baryns. and the arke wyth the body of  
the martyr was wrapped in the flodes  
of the see/ For the synne of them that



dwellyd there. & thenne the preeste was all admerueyled of thysse thynges: And came vnto a lityll cyte named georgye And wente wyth the bysshop & the clerkes wyth the peple for to fetch the hooly relikes in the yle: Where as they suppossed that the body of the hooly martyr had ben; and there they dygged & songe ympnes and canticles and thenne bi reuelacion dyuyne they fonde the bodi of the holy saint/and the ancre bi it/ which was caste in to the see wyth hym / And thenne they bare it to ersonne: And after this same preest came to come wyth the body of saint clement & there shewed god many myracles for this holy saint/ and the body was layed in the chyrche. which is now called saint clemente And it is redde in a cronycle that the see waxed drye in that place/and that the blessed cyrill bysshop of morpane brought the holy body vnto Rome: Thenne late vs deuoutely praye vnto this blessed saynt/ saynt Clement that by his merites we maye deserue to come to the blysse of heuen Amen/

### Here foloweth the lyf of saynt Gryfogone and first of his name



Gryfogone may be sayde of gonos in greke which is as moche to say as angell For he was without angell of worldly malice: or he is sayd of gonos

which is as moche to saye as a leder / For he ledde moche peple to the waye of vouthe by his ensample/



Gryfogone was taken & sette in pryson by the commaundement of dyoclesyan/and saint anastase fedde hym and gaue to hym mete and drynke to lyue by wherefore her husband was put in to a strayne pryson

And she sente to gryfogone: which had enfourmed her in the fayth of Ihesu crist in wrytyng this that foloweth. To the holy confessor of crist gryfogone/ I anastase haue taken the poeke of a wycked husband by the mercy of god I haue eschewed his bedde by faryned. and dysmympled Infyrmyte/ And haue nyght & daye embraced the stappes of oure lord Ihesu crist: and my husband hath take a waye my patrymonye/ of which he is ennoblissed/and setteth it on fowle ydolis/and hath put me in pryson. as a cursed enchaunteresse for to make me to lese my lyf temporall: So there bleneth nomore/ But I that am seruaunt to the spryete may ye down & deye: In whiche dethe I gloryfye my self/ but I am gretly troublid in my minde/ that my ryches ses which I had ordeyned to god / been wasted and spent in fowle thynges fare well seruaunt of god & remembre me/ To whom saint gryfogone answerde agayn by wrytyng/ see that y be not angred ne troubled for any thyng that is doon to the felonely / in thy lyf: though it be contrayre vnto the: thou mayst not be deceyued yf y be preyed: a tyme peasyble shall come to y anon for after this derknes y shalt see anone the florysshed lyght of god / & after this colde tyme of froste & yce: there shal come to the softe & swete tyme/ Fare well be with god and praye for me: & as this blessed anastase was thus constrayned in suche wyse: y vnnethe ony brede was gyuen to her in four dayes & that she supposed she sholde haue deyed/ She wrote a pseye to him in this wyse: To the confessor of crist gryfogone/anastase/ the ende of my tyme is comē remembre me/ soo that whā the fowle shal departe from me y be receyue it for whos loue I suffre thise tydinges which y shalt here bi y mouth of this old womā



## The lyf of saint katheryne

To whom he wrote agayn/ It apperteyneth alwaye that derkenes go tofore the lyght/ In lyke wyse after sekeneſſe: and Inſympte helthe ſhal reſtorne and lyf is promyſed after deth/ Alle aduerſytees & proſperytees of this world ben enclosed by one ende/ by cauſe deſperacion ſholde haue no domynacion on the ſorrowfull ne elacion ne pryde ſholde not domyne on them that ben glad and ioyefull: There is but one ſee in whiche the ſhypp of oure lady ſayleth: and our ſowles uſe the of ſpyce of maronnere/ Vnder the gouernance of the body. & the ſhyppes whiche ben faſtenyd wyth ſtronge chaynes paſſen well wythout ony brekyng thorough the ſtronge walles of the ſee/ & ſomme ſhyppes there ben that haue brutell and feble ioyntures of trees: and falle ofte in peryll to be drownded. but thou ſhouldſt haue in thy mynde the victorie of the croſſe. and make the redy to the werke of god: and thenne dycke/ ſpan whiche was in the partyes of aquyle and ſlewe other cryſten men commaunded that gryſogone ſholde be broughte to fore hym/ to whom he ſayd/ Take the power of the prouoſt: & the conſulate of thy lygnage: & do ſacrifyſe to the goddes: And he answered I adoure & worſhypp one only god of heuen/ and I deſpyſe thy dygnities as ſpyth or myre/ & the ſentence was gyuen vpon hym: And was brought in to a place where he was beſetted aboute the yere of our lord. two hondred lxxx and ſeuyn whos body Saynt zeyle the preſte buryed & the ſeed alſo

**H**ere foloweth the lyf of ſaynt katheryne vrgyn and martir/ and firſt of hir name/

**K**atheryne is ſayd of catha that is all/ and rugna that is fallin/ ge: for all the eſpyce of the deuill fylle all ſwe her/ For the eſpyces of pryde fylle ſwe her by humylyte that ſhe hadde



And the deſpyce of fleſshely deſyre ſwe her by her vrgynyte and worldly couetyſe. for ſhe deſpyſed all worldly couetyſe:

For ſhe deſpyſed all worldly thynges/ Or katheryne maye be ſayd as a litle charyne

For ſhe made a chayne of good werkes/ by whiche ſhe mounted in to heuen

And this chayne or ladder hadde four grees or ſtappes/ whiche ben. Innocence of werke. clenneſſe of body. deſpyſyng of vanyte/ and ſapenge of trouthe whiche the prophete putteth by ordre/ where he ſayth/ Quis aſcendet in montem domini/ Innocens manibus. Who ſhall aſcende in to the mountayne of our lord that is heuen. and he answered/ The Innocente of his hondes: he that is cleane in his herte he that hath not taken in vanyte his ſowle: And he that hath not ſworn in fraude and deceyte to his neyghbour. And it appieryth in her legende how theſe four degrees were in her:



**K**atheryne by deſcent of lyfe was of the noble lygnage of the emperour of Rome/ as it ſhal be declared more playnely hereafter by a notable conuerciſion/ whos moſte bleſſyd lyf and conuerſacion wrote the ſolempne doctour anathasius/ whiche knewe her lygnage & her lyf. For ſhe was one of her mayſters in her tender age or ſhe was conuerted to the cryſten faythe/ & after the ſaynt anathasius by her prechyng and merueyllous werkys of our lord was conuerted alſo/ whiche after her martyrdom was made biſhop of alyſaunders. And



a glorious pylar of the chyrche by the gra-  
ce of god and merytes of saynt Katheryn-  
ne. And as we fynde by credyble cron-  
cles. In the tyme of dyoclesyan & maxi-  
myen/ was grete and cruel tyrannye the  
wyd in alle the worlde/ as wel to crysten  
men as to paynems. So that many that  
were subgette to Rome/ put a waye the  
pocke of seruage and rebellyd openly a-  
geynst themppre. Emonge whome the  
reame of armonye was one that withost  
de most the trybute of the romayns/ wher  
fore they of Rome deputed a noble man  
of dygnyte named constancius. whych  
was to fore othre a valyaunt man in ar-  
mes dyscrete and vertuous / the whych  
lord after he came in to armonye / anone  
subdued them by hys dyscrete prudence/  
and deseruyd to haue the loue & fauoure  
of his ennemyes in so moche that he was  
despyed to marye the doughter of the kyn-  
ge whych was sole heyre of the reame/ &  
he consentyd and maried her/ and soone  
after the kynge hir fader deyed/ & thenne  
constauncius was enhaunced and crow-  
ned kynge/ whych soone after had a sone  
by hys wyf named costus/ at the byrthe  
of whome hys moder deyed/ after the deeth  
of whome constancius retorned to rome  
to see the emperour / and to knowe holbe  
his lordshypes were gouerned in tho par-  
tyes/ and in the mene tyme tydyngees ca-  
me to Rome hold that grete byrtaygne  
which now ys called englond rebellyd a-  
geynst the empyre/ wherfore by the aduy-  
se of the consulaire yt was concluded that  
constancius kynge of ermonye shold go  
in to byrtaygne to subdue them / whiche  
adressyd hym thider/ and in shorte tyme  
after he entred in to the londe/ by his pro-  
wesse and wysdom he appeasyd the rea-  
me and subdued yt ageyn to the empyre  
of rome. And also he was so acceptable  
to the kynge of byrtayne named well þ  
he maried his doughter heylene; whych

afterward fonde the holy crosse/ And in  
a short tyme he gate on her Constantyn /  
Whiche after was Emperour And then-  
ne soone after deyed constancius/ & con-  
stantyn after the deeth of kynge Eooll. bi  
his moder was crowned kynge of byrt-  
taygne: And costus the fyrst sone of co-  
stauncius wedded the kynges doughter  
of cypre whiche was heyre/ Of whom as  
shall be sayd here after was engendred /  
Saint katheryne: whiche came of the lig-  
nage of constancius/



In the yere of our lorde ii/  
hondred regned in Cypre  
a noble and prudent kyn-  
ge named Costus whych  
was a noble and semely  
man/ ryche & of good con-  
dycions/ and hadde to wyf a quene lyke  
to hym self in vertuous gouernaunce.  
Whiche lyued to gyder prosperously / but  
after the labe of paynmys. & wofhapp-  
ed ydolis/ this kyng by cause she loued  
venome & wold haue his name spradde  
thorough the world he fonde a cite in whi-  
che he edefyed a temple of his false goddes  
& named that cite after his name costy.  
Whiche after to encrece his fame þ people  
named it fama costy & yet in to this day  
is called famagous / in whiche Cypre he &  
the quene lyued in grete welthe & prospe-  
ryte: & lyke as the fayr rose spryngeth a-  
mong the bruris & thornes: ryght soo be-  
twene thys ii paynmys was broughte  
forth. this blessyd Virgyn saint katherin  
and whā this holy Virgyn was born she  
was so fayr of visage & so well formed/  
in her membris/ þ al the peple enioyed in  
her beaute/ & whā she cam to vij yere of a-  
ge anone after she was set to scole/ where  
she prouffited moche more thēne oni othre  
of her age/ & was enformed in þ artes li-  
beral: wherin she drake plentuously of þ  
welle of wisdō: For she was chosen to be  
a teacher & enformer of euerlastig wisdō



## The lyf of saint katheryne

The kynge costus hir fader had soo grete ioye of the grete towardnes and wisdom of his doughter that he lette ordeyne a toure in his paleys wyth dyuers studeys & chambres/in whiche she myght be at hir plesure/and also at hyr wyll/and also he ordeyned for to wayte on hyr seuen the beste maysters and wysest in connyng that myght be gotten as in tho partys/& wythin a whyle they that came to treche hyr/they after lerned of hyr. And became hir dyscyples/and whan thys Virgyn came to the age of xiiij yere/hir fader kynge costus deyed / and thenne she was left as quene and helye after hym And thenne the estates of the londe came to thys ponge lady katheryne / And desyred her to make a parlyament in whiche she myght be crowned and receyue the homage of hyr subgettes/and that suche rule myght be sette in hyr begynnynge / that pees and prosperyte myght enswele in hyr reame/and thys ponge mayde graunted to them theyr askynge/and whan the parlyament was assemblyd/& the ponge quene crowned wyth grete solempnyte / and she sytting on a day in hyr parlyament/and hyr moder by hyr wyth al the lordes eche in hys place/a lorde aroos by thassente of her moder / the other lordes & comyns and knelyd down to fore hyr sayeng thys wordes. Ryght hyghte and myghty pryncesse / and our moste souerayn lady/please yt yow to wyte/that I am commaunded by the quene your moder/by alle the lordes and comyns of this your reame/to requyre your helynes/that yt may plesse yow to graunte to them if they myght prouyde somme noble kynge or pryncce to marye you/to thende that he myght rule and defend your reame and subgettes/lyke as your fader dyd before you/and also that of you myght procede noble lygnage / whiche after you may wygne vpon vs/whiche thyng we mo-

ste desyre/and herof we desyre your good answer. Thys ponge quene katheryne herynge thys requeste was abasshed and troubled in hir corage how she myght answer/to contente hyr moder/the lordes & hyr subgettes/and to kepe hyr self chaste. For she had concluded to kepe hyr Virgynyte/and rather to suffre deeth than to de foule yt/and thenne wyth a sadde chere meke loke she answered in thys wyse. Cosyn I haue wel understonde your requeste/and thanke myn moder/the lordes and myn subgettes of the grete loue that they alle haue to me/and to my reame/& as touchyng my maryage/I truste verily there may be no peryle / consyderyng the grete wysedom of my lady my moder and of the lordes/wyth the good obersaunce of the comyns trustyng in theyr good contynuaunce / wherefore we nede not to seke a straunger for to rule vs and our reame / for wyth your good assystaunce and ayde we hope to rule gouerne & kepe this our reame in good Justice/pees/and ceste/in lyke wyse as the kynge my fader helde you in/wherefore at this time I praye you to be contente and to cesse of thys matere/and lette vs procede to suche matters as ben requysyte for the rule/gouernaunce and vniuersale wele of this reame/and whan thys ponge quene katheryne had ahyeued hyr answer. The quene hyr moder and alle the lordes were abasshed of hyr wordes & wyte not what to say / for they consyderyd wel by hyr wordes if she had no wyll for to be married / and thenne there aroos and stood vp a due whiche was hyr vncle / and wyth due reuerence sayd to hyr in thys wyse / my souerayn lady sayunge your hyghte and noble dyscrecion/this answer ys ful helye to my lady your moder/and to vs al your humble lyegemen / wythoute ye take better aduys to your noble



corage / wherefore I shal moue to you of  
four notable thynges that the grete god  
hath endowd you before al other creatu-  
res that we knowe / whiche thynges ou-  
ghte to cause you to take a lord to your  
husbond / to thende that tho plentyuous  
petyes of nature and grace / may spryng  
of you by generacyon / whiche may succe-  
de by ryght lygne to regne vpon vs to  
the grete comforte and ioye of alle your  
people and subgettes / and the contrarie  
shold tome to grete sorowe and heuinesse  
Now good vncle sayd she what ben thy-  
se iij notable thynges that soo ye repute  
in vs / madame sayd he / the fyrst is thys /  
that we be acertryned that ye be comen of  
the moste noble blode in the worlde / the se-  
cond that ye be a grete enscheryour / & the  
grettest that lyueth of woman to our kno-  
welethe / the thyrde that is that ye in sey-  
ence connyng and wysdom passe alle o-  
ther / and the fourth is in bodely shappe &  
beaute / ther is none lyke to you / wherefor  
madame vs thynke that thysse four nota-  
ble thynges must nedys constryne you  
to enclpne to our requeste. Thenne sayd  
thys yonge quene katherine wyth a sad  
countenaunce. Now vncle sythe god  
and nature haue wrought soo grete ver-  
tues in vs / we ben so moche more bounden  
to loue and to plesse hym / and we thanke  
hym humbly of hys grete and large pety-  
es / but sythe ye desyre soo moche that we  
holde consente to be maried / we lette you  
blapnely wyte that lyke as ye haue des-  
cryued vs / so wyll we descriue hym that  
we wyll haue to our lord and husbond / &  
yf ye can gete suche one we wyll agree to  
take hym wyth alle our herte. For he that  
shal be lord of myn herte and myn hus-  
bond / shal haue tho four notable thynges  
in hym ouer alle mesure. Soo ferforthly  
that alle creatures shal haue nede of hym  
and he nedeth of none / and he that shal be

my lord must be of so noble blood that al  
men shal do to hym worship / and there-  
wyth soo grete a lord that I shalle neuer  
thynke that I made hym a kynge / and so  
ryche that he passe al other in rycheffes.  
And so ful of beaute / that angellys ha-  
ue ioye to beholde hym / and soo pure that  
hys moder be a virgynne / and so meke &  
benygne / that he can gladly forgyue alle  
offencys doon to hym. Now I haue des-  
cryued to you hym that I wyll haue and  
desyre to my lord and to my husbond / go  
ye and seke hym / and yf ye can fynde su-  
che one / I wyll be hys wyf wyth alle myn  
herte / yf he vouchsaf to haue me / and  
fynally / but yf ye fynde suche one / I shal  
neuer take none / and take thys for a fy-  
nall answer / and wyth this she cast down  
hys eyen mekelpe & helde hys styll / and  
whan the quene hir moder and the lordes  
herde thys / they made grete sorowe and he-  
uynesse / for thei sawe wel that ther was  
none remedye in that matre. Thenne  
sayd hys moder to hys wyth an angry  
voys / alas doughter is thys your grete  
wysdom that is talked so ferre / moche sor-  
owe be ye lyke to doo to me and al your-  
res / alas who salbe euer woman forge  
to hys suche an husbond wyth suche ver-  
tues as ye done. For suche one as ye ha-  
ue deuyfed there was neuer none / ne ne-  
uer shal be / & therefore doughter leue thys  
folye / and do as your noble elders haue  
doon tofore you / and thenne sayd thys  
yonge quene Katherine vnto hys moder  
wyth a petyous syghynge. Madame I  
wote welle by veray reason that there is  
one moche beter than I can deuyse hym / &  
but he by hys grace fynde me / I shal ne-  
uer haue ioye. For I fele by grete reason  
that there is a weie that we ben clene out  
of / and we ben in derkenes / and tyl the  
lyghte of grace come / we may not see the  
clere waye / & whan hys pleaseth hym to



## The lyf of saynt katheryne

come/ſhe ſhal auoyde alle derkenes of the  
cloudes of ygnoraunce/and ſhe ſhall hym  
clerely to me whome my herte ſo feruen/  
ſelpe deſyret and loueth. And yf it ſo be  
that he lyſte not/that I fynde hym/pet wa  
ſon commaunded me to kepe hole that is  
vnhurte / wherefore I beſeeche you mekely  
my lady moder/þ ye ne none other moe/  
ue me more of this matere/for I promyſe  
you playnly that for to dye therefore / I  
ſhal neuer haue other huſbond/but onely  
hym that I haue deſcryued. To whome I  
ſhal trewely kepe me wyth al the pure lo  
ue of myn herte/and wyth thys ſhe aroos  
and hyr moder/ & al the lordes of the par  
lamente/wyth grete ſorrowe and lamen  
tacion/and takyng theyr leue departed/  
& thys noble yonge katheryne wente to  
hyr palays/whos herte was ſette a fyre  
vpon thys huſbond that ſhe had deuyſed/  
that ſhe coude doo no thyng/but al hyr  
mynde and entente was ſette on hym &  
continuelly muſed how ſhe myght fynde  
hym/but ſhe coude not fynde the meane /  
how wel he was nyghe to hyr herte / that  
ſhe ſoughte. For he had kyndeled a bren  
nyng loue / whych coude neuer after be  
quenched/for no payne ne tribulacion as  
it apperyd in hyr paſſyon. But now I  
leue thys yonge quene in hyr contempla  
cion/ & ſhal ſay you as ferre as god wyl  
gyue me grace/how that our lord by his  
ſpecial myracle called hir vnto baptiſme  
in a ſpecial manere ſuche as hath not be  
herde of before ne ſythe/and alſo how ſhe  
was vſpably maried to our lord in ſhe/  
wyng to her ſouerayn tokenes of ſyngu  
ler loue. Thenne beſyde alyſaunder a cer  
teyn ſpace of myles dwelled an holy fa  
der an hermyte in deſerte named adryan/  
whych had ſeruyd our lord continuelly  
bi the ſpace of thyrty yere in grete pena  
ce/and on a day as he walked before his  
celle beyng in his holy medytacions/ther

came ageynſt hym/the moſt reuerente la  
dy that euer ony erthely creature myghte  
beholde/and whan thys holy man beſelde  
hir hyghe eſtate and excellent beaute whi  
che was aboute nature/he was fore abas  
ſhed & ſo moche aſtonyed that he ſyl down  
as he had be dede. Thenne this bleſſyd la  
dy ſeyng thys/called hym by hys name  
goodly & ſayd / brother adryan drede ye  
no thyng/for I am come to you for your  
good honour and prouffyt/and wyth þ  
ſhe toke hym vp mekely confortyng him  
and ſayd in thys wyſe. Adryan ye muſt  
goo in a meſſage for me in to the cyte of  
alyſaunder/and to the paleys of the que  
ne katheryne/and ſay to hyr that the la  
dy ſaleweth hyr/whos ſone ſhe hath cho  
ſen to hyr lord and huſbonde ſettyng in  
hyr parliament wyth hyr moder and lor  
des aboute hyr/where ſhe had a grete con  
ſpycte and bataylle to kepe hyr virgyny  
te/and ſaye to hyr that thylike ſame lord  
whom ſhe chaas is my ſone / that am a  
pure virgyne/and he deſyret hyr beaute  
and loueth hyr chaſtyte emonge alle the  
virgynes on the erthe/I commaunde hyr  
wythoute taryng / þ ſhe come wyth the  
allone vnto thys palley / where as ſhe  
ſhal be newe clothed/and thenne ſhal ſhe  
ſee him/and haue him to hir euerlaſtyng  
ſpouſe. Thenne adryan heyrng this/ſayd  
dredefully in thys wyſe / a bleſſyd lady  
how ſhal I do thys meſſage/for I know  
not the cyte ne the waye thyder/and who  
am I though I knewe it / to doo ſuche a  
meſſage to þ quene. For hyr meyne wil  
not ſuffre me to comye to hyr preſence/ &  
though I came to hir/ſhe wyl not byleue  
me / but put me in dureſſe as I were a  
ſpytoure. Adryan ſayd this bleſſyd lady  
drede ye not/for that my ſone hath begon  
ne in hir muſt be perfourmed/for ſhe is a  
choſen veſſel of ſpecial grace before alle  
wymmen that lyuen/but go forth and ye



shal fynde no lettynge/and entre in to hir  
chambre/for thaungel of my lord shal le-  
de you thider / and bryng you bothe hy-  
ther sauely. Thenne he mekely obeyng  
wente forth in to alysaundre and entred  
in to the paleys/and fonde dours & clo-  
sures openyng agaynst hym/and so pas-  
sed fro chambre to chambre tyl he came  
in to hyr secreete stude where as none ca-  
me but hyr self allone/and there he fonde  
hyr in hyr holy contemplacyon/and dyd  
to hyr his message lyke as ye haue herde  
accordyng to his charge/and whan thys  
blessed Virgynne katherine had herde his  
message and vnderstode by certeyn toke-  
nes that he came for to fetch hyr to hym  
whome she so feruently desired/anone a-  
moos forgetyng hyr estate & meyne / and  
folowed thys olde man thorugh hyr pa-  
leys and the cyte of alysaundre vnkno-  
wen of ony persone/and soo in to deserte/  
in whiche waye as they walkyd she de-  
maunded of hym many an hygh questy-  
on/and he answerd to hir suffyciently in  
al hyr demaundes/and enformed hyr in  
the feyth / & she benygneley receyued hys  
doctryne / and as they thus wente in the  
deserte/this holy man had lost his waye  
and wist not where he was/and was al-  
confused in hym self/and sayd secretly  
alas I fere me I am deceyued/& that this  
is an illusyon/alas shal thys Virgynne be  
be perysshed among thise wyld beasts  
now blessyd lady helpe me/that almost  
in despayr/& saue thys mayden that  
hath forsaken for your loue alle that she  
had/and hath obeyed your commaunde-  
ment/and as he thus sorowed the blessed  
Virgynne katherine apperceyued/and de-  
maunded hym what hym eyled and why  
he sorowed/and he sayd for you/by cause  
I can not fynde my celle / ne wote not  
where I am / fader sayd she drede ye not.  
for truste ye verayly that/that good la-

dy whiche sente you for me shal not suffre  
vs to peryshe in thys wyldernesse / and  
thenne she sayd to hym what monastery  
is yonder that I see/whiche is so ryche &  
saye to beholde/and he demaunded of hyr  
where she sawe it/and she sayd yonder in  
the east/and thenne he wypped hys eyen/&  
sawe the moste glorious monasterye þe  
euer he sawe/wherof he was ful of ioye /  
and sayd to hyr now blessyd be god that  
hath endowbed you wyth so parfytte fay-  
the/for there is that place wherin ye shal  
receyue soo grete worship and ioye/that  
there was neuer none lyke / sauf onely  
our blessyd lady cristes owne moder que-  
ne of al quenes/now good fader adryan  
hve you fast that we were there/for there  
is al my desyre and ioye/and soone after  
they approched that glorious place/and  
whan they came to the gate / there mette  
theym a glorious companye al clothed  
in whyte and wyth chappellettes of whyte  
lpyles on theyr hedes / whos beaute  
was so grete and bryghte that the Virgy-  
ne katherine the olde man myght not  
beholde them/but alle rauysshed fyl down  
in grete drede / thenne one more excellent  
than a nother spake fyrste & sayd to this  
Virgynne katherine/stonde vp our dere sus-  
ter/for ye be ryght welcome / and laddre  
hyr fether in/tyl they came to the second  
gate/where a nother more glorious com-  
panye mette hyr/al clothed in purple /  
wyth fressh chappellettes of rede roses on  
theyr hedes/and the holy Virgynne seynge  
them fyl down for reuerence & drede / and  
they benygneley comfortyng hir/toke hir  
vp and sayd to hyr drede ye noo thyng  
our dere suster/for there was neuer none  
more hertely welcome to our souerayn lor-  
de/thenne ye be and to vs alle/for ye shal  
receyue our clothynge and our crowne  
wyth soo grete honoure that alle sayntes  
shal ioye in you / come forth for the lord



## The lyf of saynt katheryne

abydeth despyrnyng you / and thenne this  
 blessed Virgyn katheryne wyth trem-  
 blyng ioye passed forth wyth them lyke  
 as she that was rauysshed wyth soo mer-  
 ueyllous ioye that she coude not speke /  
 and whan she was entred in to the body  
 of the chyrche / she herde a melodye of mer-  
 ueyllous swetnesse whiche passyd al her  
 tes to thynke it / and there they behelde a  
 ryal quene stondyng in hyr estate wyth  
 a grete myltitude of aungels and sayn-  
 tes / whos beaulte and rycheesse myght no  
 herte thynke / ne noo penne wyte / for it  
 exceedeth euery mannes mynde. Thenne  
 the noble compaignie of martirs with the  
 felawshyp of Virgynes / whiche ladde  
 the Virgyn Katheryne fyll down flatte  
 tofore this ryal Empreffe / wyth souer-  
 ayn reuerence saynge in this wyse. Our  
 moost souerayn lady quene of heuen / la-  
 dy of al the worlde / empreffe of helle / mo-  
 der of almyghty god kyng of blyss. To  
 whos commaundement obeyen al heuen-  
 ly creatures and erthly lyketh it you /  
 that we here present to you our dere sus-  
 ter whos name is wyrtow in the booke of  
 lyf / besechyng your benygne grace to re-  
 ceue hyr as your doughter chosen / and  
 humble handmayde / for to accomplishe  
 the werke which our blessed lord hath be-  
 gonne in hyr / and wyth that our blessed  
 lady sayd brynge ye me my wel belouyd  
 doughter / and whan the holy Virgyn her-  
 de our lady speke / she was so moche reple-  
 nyssed wyth heuenly ioye that she laye  
 as she had ben dede. Thenne the holy com-  
 paignie toke hyr vp and brought hyr tofo-  
 re our blessed lady / to whome she sayd  
 my dere doughter ye be welcome to me /  
 and ye be stronge and of good comfort /  
 for ye be specially chosen of my sonne for  
 to be honoured / remembre ye not how spt-  
 tyng in your parlament / ye descreued to  
 you an husbonde where as ye had a grete

conflycte and batayll in dessendyng ye  
 re chastyte / and thenne this holy kather-  
 ne knelyng wyth moste humble reuer-  
 ce and drede sayd. O moost blessed lady  
 blessed be ye among al wymmen / I re-  
 membre how I chaas that lord / whiche  
 thenne was ful ferre fro my knowleche  
 but now blessed lady by hye myght  
 mercy / and your special grace / he hath o-  
 pened the eyen of my blynde consyence  
 and ygnoraunce / so that now I see the cl-  
 ere waye of trouthe / and humbly besech  
 you moost blessed lady that I may haue  
 hym whome myn herte loueth and desy-  
 reth aboue alle thyng / wythoute whom  
 may not lyue / and wyth these wordes  
 hyr spyrtes were soo fast closed / that she  
 laye as she had ben dede / and thenne our  
 lady in comfortyng hyr sayd / my der-  
 doughter / it shal be as ye desyre / but ye  
 ye lacke one thyng / that ye muste receyue  
 or ye come to the presence of my sone / ye  
 muste be clothed wyth the sacramente of  
 baptesme / wherefore come on my der-  
 doughter for alle thyng is prouyded  
 for there was a fonte solempnely appa-  
 raylled wyth alle thyng requysyte vnto  
 baptesme.

¶ And thenne our blessed lady callid  
 adryan the olde fader to hyr and sayd  
 brother this offyte longeth to you / for ye  
 be a prest / therefore baptyse ye my dought-  
 er / but chaunge not hyr name / for Kather-  
 yne shal she be named / and I shal be  
 hyr godmoder. And thenne this ho-  
 ly man Adryan baptyfed hyr. And  
 after our lady sayd to hyr / now my  
 olone doughter be glad and ioyefull  
 for ye lacke noo thyng that longeth to  
 the wyf of an heuenly spouse. And  
 now I shalle bryng you to my lord my  
 sone whiche abydeth for you. And so  
 our lady ledde hyr forth vnto the que-  
 dore / where as she saue our sayngout



Jhesu cryste / wyth a grete multytude of aungellys / whos beaute is impossible to be thoughte or wryton of erthely creature / of whos syght thys blessed virgyne was fulfilled wyth soo grete swetenesse / that it can not be expressed. To whome our blessed lady benygneley sayd. Moost souerayn honour / ioye and glorie be to you kynge of blyss / my lord / my god / and my sone / loo I haue brought here vnto your blessed presence your humble seruaunte and ancelle Katherine / whiche for your loue hath refused alle erthely thynges / and hath at my sendyng obeyed to come hither hoppyng and trustyng to receyue that I promysed to hyr.

¶ Thenne our blessed lord took vp his moder / and sayd moder / that whiche pleseth you / pleseth me / and your desyre is myn. For I desyre that she be knytt to me by marriage emonge al the virgynes of the erthe / and sayd to hyr. Katherine come hyther to me / and asseme as she herde hym nempne hyr name so grete a swettenesse entred in to hyr soule that she was as al rauysshed / and ther wyth our lord yafe to hyr a newe strengthe / whiche passyd nature / and sayd to hyr come my spouse and geue to me your rehande / and there our lord espoused hir in ioynyng hym self to hyr by spirytuel marriage / promysyng euer to kepe hyr in al hyr lyf in thys world / and after thys lyf to regne perpetuelly in hys blyss / and in token of thys set a ryng on hyr fyngre / whiche he commaunded hyr to kepe in remembraunce of thys / and sayd drede ye not my dere spouse / I shal not departe fro you / but al waye comforth and strengthe you. Thenne sayd thys newe spouse / o blessed lord I thanke you wyth alle myn herte of alle your grete mercyes / besechyng you soue

rayn lord / to make me dygne and worthy to be thy seruaunte and handmayde / and to plesse you whome my herte loueth and desyret aboute al thynges / and thus thys glorious marriage was maad / wherof all the celestyall court ioyed and songen thys verce in heuen. Sponsus amat sponsam saluator visitat illam / With soo grete melodye that no herte may expresse ne thynte it.

¶ Thys was a glorious and synguler marriage the whiche was neuer none lyke before in erthe / wherfore thys glorious virgyne Katherine ought to be honoured / lauded and praysed emonge alle the virgynes that euer were in erthe. And thenne our blessed lord after thys marriage sayd vnto the blessed katherine. Now the tyme is come that I muste departe vnto the place that I came fro / wherfore what that ye wyl desyre / I am redy to graunte to you / and after my departyng ye muste abyde here wyth olde adryan x days / tyl ye be perfectly enformed in alle my lawes and wylle. And whan ye shal be comen home. ye shal fynde your moder deed. but drede ye not / for ye were neuer myssed there / in alle thys tyme. For I ordeyned there one in your stede / that al men wene it were your self / and whan ye come home / she shal be there in your stede shal abyde. Now fare wel my dere spouse / and thenne she cryed wyth a ful piteous voyce. O my souerayne lord god and al the ioye of my soule / haue euer mynde on me / and wyth that he blessed hyr / and banysshed awaye from hyr syght. And thenne for sorowde of his departyng she syl in a swolne / soo that she laye styll a large houre wythout ony lyf / and thenne was adryan a foryman and cryed vpon hyr so longe that at the laste she came to hyr self and re-



## The lyf of saynt katherpne

upued / and lyfte vp hyr eyen / and sawe  
we noo thyng aboute hyr saufe an olde  
celle / and the olde man Adryan by hyr  
weppng. For al the yralte was voy-  
ded / bothe monasterye and paleys and  
alle the comfortable syghtes that she had  
seen.

And specyaly he whyche was  
cause of alle hyr ioye and comforte / and  
thenne she sorowed morned and wepte /  
vnto the tyme that she sawe the ryng  
on hyr fyngre / and for ioye therof yet  
she swooned / and after she kyssed it a  
thousand sythes wyth many a pytous  
teere / and thenne adryan comforted hyr  
the beste wyse he coude / wyth many a  
blessyd exortacyon / and the blessyd Vir-  
gyne Katherpne took alle hys comfortes  
/ and obeyed hym as to hyr fader /  
and dwellyd wyth hym the tyme that  
our lord had assigned hyr / tyl she was  
sufferyently taughte alle that was neede-  
ful to hyr.

And thenne she wente home to hir pa-  
leys / and gouerned hyr holyly in con-  
uertynge many creatures to the crysten  
feyth of Ihesu cryste / on whom alle hyr  
ioye was hooly sette / and euer he was  
in hyr mynde / and soo dwellyd styll in  
hyr paleys neuer ydle / but euer con-  
tinued in the seruyce of our lord ful of cha-  
ryte / where a whyle I lette hyr dwelle  
fulfylled of vertues and grace / as the de-  
re and synguler spouse of almyghty god.

And thenne in this mene tyme  
maxencyus that was thenne emperour  
and vycious to goddes lawe / and cruel  
tyraunte consydered the noble and ryal  
cyte of alexsaunders and came thider and  
assembled alle the people ryche and pou-  
re for to make sacrefyse to thyddolles.

And the crysten men that wolde not  
make sacrefyse he lette slee / and this so-  
ly Virgyne was at that tyme yxiiij yere  
of age / dwellyng in hyr paleys ful of

ryches / and of seruauntes / allone wyth-  
out parentes and kynne / and herde the  
brayng and noyse of bestys / and the  
ioye that they made and songe / and mer-  
ueilled what it myght be / and sente one  
of hyr seruauntes hastely to enquire  
what it was / and whan she knewe it /  
she took somme of the people of hyr pa-  
leys / and garnysshed hyr wyth the syg-  
ne of the crosse / and wente thider / and  
fonde there many crysten men to be ledde  
to doo sacrefyse for feere of deeth / thenne  
was she strongly troubled for sorowe /  
and wente forth hardely to the Empe-  
rour / and sayd in this wyse.

The dysgnyte of this ordre / and the  
waye of reason haue moeued me to saie  
the / yf thou knowe the creatour and  
maker of heuen / and woldest reuoke thy  
corage fro the worthyppyng of false  
goddes / and thenne she dysputed of ma-  
ny thynges wyth Cesar before the gates  
of the temple / and thenne she began to  
say I haue sette my cure to say these  
thynges to the as to a wyse man / where-  
fore haste thou now assembled this mul-  
titude of people thus in dayne for to  
adoure the folye of thyddolys / haste thou  
merueille of this temple that is made  
wyth mannes honde / wondrest thou on  
the precyous ornaments / whyche ben  
as duste before the wynde. Thou shouldest  
rather merueille the of heuen and of  
the erthe and of alle the thynges that ben  
therin / and of the sonne / the mone / the  
sterres / and of the planettes that haue  
ben syth the begynnynge of the worlde /  
and shal be as long as it shal please god  
And merueille the of the ornaments  
of heuen / that is to say / the sonne / mo-  
ne / sterres / and the planettes / howe  
they moeue fro thowente to thowente /  
and neuer ben wery. And whan thou  
shalt haue knowleche of alle these thynges



ges / and hast apperceyued it / demaunde after who is moost myghty of all / and whan thou knowest hym that is soverayn and maker of alle thynges / to whome none is semblable ne lyke / then ne adoure hym and gloryfye . For he is god of goddes / and lord of lordes .

¶ And whan she had dysputed of many thynges of thyncarnacyon of the sonne of god moche wysely . The emperour was moche abasshed and coude not answer to hyr / but at the laste whan he was comen to hym self / he sayd to hyr . O thou woman suffre vs to synysse our sacrefyse / and after we shal gyue the answere .

¶ Thenne commaund he that she shoulde be ledde to hys paleys and to be kepte wyth grete dyligence . And merueylled moche of hyr grete prudence and of hyr grete beaulte . For she was ryght sayre to beholde vnto alle the people . And after thys the emperor came to the paleys and sayd to katherine / we haue herde thy sayre speche / and be meruelously abasshed of thy wysedom / but we ben so occupied in the sacrefyses that we may not entende to vnderstonde alle thynges .

¶ And we demaunde the fyrst of what ygnage arte thou / and the holy virgyne katherine sayd / prayse not thy self ouer moche ne blame thy self alsoo . For soo doon fooles that trauaile in vayne glorie .

¶ Neuerthelesse I shal knowleche to the my ygnage / not for any auauntynge but by humylyte / I am katherine doughter of Coste the kynge . And how be it I was borne in purpure and am enformed in thartres lyberal / yet haue I despyed alle thynges / and haue geuen me hooly to our lord Ihesu cryste / and the goddes that thou worshippest may not helpe the ne none other .

¶ O ye cursed adourers of suche goddes

for whan thei ben called in nede they helpe not / in trybulacyon they socour not / and in perylls they desfende not . And the kynge sayd / yf it be soo as thou sayest alle the world erryth / and thou onely sayest trouthe / and euery worde ought to be comfermed by the moouthe of two or thre wytnesses / yf thou were an aungel or a celestyall vertu / yet thou oughtest not to be byleuyd / whan thou arte but one freple woman .

To whome she sayd . O Emperour I beseeche the be not ouercomen wyth wodnesse / for in the courage of a wyse man is noo twyble . For the wyse man sayd / yf thou gouernest thy self by good corage / thou shalt be a kynge / and yf thou gouernest the other wyse / thou shalt be a seruauante / and thou as I see ordeynest to embrace vs in thy mortal subtyltye / whan thou labourest to drawe vs by the ensamples of the phylosophres .

¶ And whan the Emperour saue that in noo manere he coude resyste her wysdome . He sente secretly by letters for alle the grete gramaryens and rethoricyens that they shoulde come hastily to hys petyore to alysaunder / and he shoulde gyue to them grete petyes / yf they myghte surmounte a mayden wel bespoken .

¶ And thenne were there brought from dyuers prouynces fyrte maystres / whiche surmounted alle mortall men in worldly wysedome .

¶ And thenne demaunded they for what cause they were callid from soo ferre parties / and the Emperour answered and sayd . We haue a mayden / none comparable to hyr in wyte and wysdome / whiche confoundeth alle wyse men / and she sayth that our goddes ben deuyles / and yf ye surmounte her by honour / I shall sende you ageyn in to your contreye wyth ioye . And one of them had



## The lyf of saynt katheryne

herof despyte and sayd by dysdawn/this is a worthy councell of an Emperour / that for one mayde yonge and fraylle / he hath doon assemble soo many sages and so fere contreres / and one of our clerkys or schoolers may ouercome hyr.

**A**nd the kyng sayd to them / I may wel by strengthe constreygne hyr to saye / crosse / but I had leuer that she were ouercomen by your argumentes.

Thenne sayd they lete hyr be brought to fore vs / and whan she shal be ouercomen by folpe/she may knowe that she neuer sal be wyse man/and whan the Virgyn knele the scriffe of the dysputacyon that she abode. She commaunded hyr al to our lord/and an aungel came to hir and sayd / that she sholde kepe hyr ferme lye / for she sholde not be daynquysshed / but she sholde surmounte them and sende them to martyrdom/and whan she was brought to fore the maysters and oratours / she sayd to the Emperour/what Iugement is this to sette fyfty oratours & maysters ageynst one maide/and to promyse to them grete rewardes for theyr victorie / and compellest me to dyspute wyth them wythout hope of any reward  
**A**nd god Ihesu cryste whych is veray guerdon of them that striuen for him shal be onely wyth me / and he shal be my reward / for he is the hope and crowne of them that fyght for hym / and whan the maysters had sayd that it was impossible that god was made man / ne that he had suffred deth / the Virgyn shewyd to them that the paynymes had sayd it / to fore that he was made. For plato sayd god to be alle rounde / and to be slayne / & Sybille sayd thus / that the ylike god sholde be blessed / and happy that sholde hange on the crosse. And whan the Virgyn had ryght wysely dysputed wyth the maysters / and that she had confoun-

ded theyr goddes by open reasons / they were abasshed and wiste not what to saye / but were alle styll. And the emperor was replenysed with felonye ageynste them / and began to blame theym / by cause they were ouercomen soo folly of one mayde.

**A**nd thenne one that was mayster aboute all the other sayd to the Emperour knowe thou fyr Emperour that neuer was there ony that myght stond ageynste vs / but that anone he was ouercomen. But this mayde in whome the spryde of god speketh / hath soo conuerted vs/that we can not saye ony thyng ageynst Ihesu cryste/ne we may not nedare not/wherefore fyr emperor we knowe weleche that but yf that thou mayst bynge forth a more prouable sentece of them that we haue worshypped hitherto / that alle we be conuerted to Ihesu cryste.

**A**nd whan the tyraunte herde this thyng he was espyed wyth grete wondrenesse / and commaunded that they alle sholde be brente in the myddes of the cyte.

**A**nd the holy Virgyn comforted them and maad them constaunte to martyrdom / and enformed them dyligently in the feythe / and by cause they doubted that they sholde dye wythout baptisme / the Virgyn sayd to them / doubt the no thyng / for theffusyon of our blood shal be reputed to you for baptisme / and garnyshe you wyth the sygne of the crosse/ & ye shal be crowned in heuen.

**A**nd whan they were caste in to the flammes of fyre/they rendryd theyr soules vnto god / and neyther heer ne clothe of them had none harme/ne were hurt by the fyre.

**A**nd whan the Crysten men had buryed them / the Tyraunte spake vnto the Virgyn / and sayd. A ryght noble lady byrsgyne / haue pyte of thy yongthe / and



thou shalt be ches in my paleys next þ  
 quene: And thy ymage shal be sette vp  
 in the myddes of the cyte and shall be a  
 doured of all the peple as a goddesse: To  
 whom the Virgyn sayde leue to saye su  
 the thynges. For it is euyl to thynke it  
 I am gauen and marped to Ihesu crist  
 he is my spose he is my glorte / he is my  
 loue and he is my swetnes / there may  
 noo sayr wordes ne no tourmentes cal  
 le me fro hym / and thenne he byng full  
 of wodenesse commaunded that she shold  
 be despoiled naked and beten wyth scor  
 pyons. and soo beten to be put in a derke  
 pryson and there was tourmented by hon  
 gre by the space of twelue dayes. And  
 the emperor wente out of the contree for  
 certen causes / And the quene was espy  
 sed wyth grete loue of the Virgyn: And  
 wente by nyght to the pryson wyth por  
 phyrre the prynce of knyghtes & whan  
 the quene entryd she sawe the pryson shi  
 nyng by grete clerenesse / and angelles  
 enoyntynge the woundes of the holy Vir  
 gyne katheryne / And thenne saint ka  
 theryne began to preche to the quene the  
 ioyes of paradys and conuerted her to þ  
 sayth: And sayd to her that she shold re  
 ceue the crowne of martyrdome: And  
 thus spake they to gyder tyll mydnyght  
 and whan porphyrre had herde alle that  
 she had sayd / he fyl doune to her feet and  
 receyued the sayth of Ihesu cryste wyth  
 two hundred knyghtes / and by cause þ  
 tyaunte had commaunded that she shold  
 be xij dayes wythout mete and dryn  
 ke: Ihesu cryste sente to her a whyte dowe  
 ue whiche fedde her wyth mete celestyall  
 and after this Ihesu cryste appierd to  
 her wyth a grete multytude of angels &  
 Virgynes and said to her. doughter kno  
 we thy maker. For whom thou hast em  
 pyred this trauayllous bataille / be thou  
 constant. for I am wyth the; and whan

the emperor was retourned he commaun  
 ded her to be brought tofore hym / And  
 whan he sawe her so shynnyng / whome he  
 supposed to haue ben tourmented by gre  
 te fampne and fastyng / and supposed þ  
 somme hadde fedde her in pryson / And  
 was fulfylled wyth furour / & comaunded  
 to tormente the kepars of the pryson.  
 And she said to hym Verayly I toke ne  
 uer sythe mete of man; but Ihesu cryste  
 hath fedde me by his angell. I praye  
 the sayde the emperor sette at thy herte  
 this that I admoneste the / and answer  
 not bi doubtable wordes / we wyl not hol  
 de the as a chamberer: but thou shalt try  
 umphe as a quene in my reame in beau  
 te enhaunced: To whom the blessed Vir  
 gyne sayd / Understonde / I praye and ju  
 ge trewely / whom ought I better to chese  
 of thysse two: or the kynges purssant per  
 durable glorio9 & fayre: or one seke vn  
 stedfast. not noble / and foule / And then  
 ne the emperor haupng dysdayne & an  
 gre by felonye / of thysse two chese the o  
 ne. or do sacrefyse & lyue or suffre diuers  
 tourmentes & perysshe. & she sayde targe  
 not to do what tourmentes thou wylt /  
 for I desyre to offre to god my blood and  
 my fleshe / lyke as he offred for me / he is  
 my god / my fader: my frende / & my only  
 spouse / & theie the mayster warned & ad  
 uysed the kyng byng wode for angre /  
 that he sholde make four wheles of yron  
 enuyronned with sharpe rasours cutting  
 so that she myght be honyrbly alle detren  
 ched and cutte in that torment / soo that he  
 myght fere the other crysten peple by en  
 sample of that cruell torment / & thenne  
 was ordeyned that two wheles shold be  
 ne agaynst the other ij bi grete force: so þ  
 thei shold breke al þ. that shold be bettoe  
 ne þ wheles / & theie the blessed Virgyn  
 prayed oure lord that he wolde breke



## The lyf of saint katheryne

thysse engynes to the praysynge of hys name: And for to conuerte the people þe were there. And anone as this blessyd Virgyne was sette in this tourmente: þe angell of our lord brake tho wheles bi so greute force that it slewe four thousand paynymes. And the quene that behelde thysse thynges came fro aboue/and hadde hyd her saythitill thenne: descendyng a none/and began to blame the emperoure of soo grete cruelte. And thenne the kinge was replenysshed wyth wodenes. Whan he sawe that the quene despyed to doo sacrefyse and dyd do fyrste do rence of her pappes / and after smyte of her hede and as she was ladde vnto martyrdome she prayed katheryne: to pray god for her. And she sayd to her: ne doubt þe no thyng well beloued of god: For this daye thou shalt haue the reame perdurable. For this transporthyng reame / e an Immortall spouse for a mortall. And she was constaunte and ferme in the sayth/and bad the tourmentours do as was to theym commaunded. And thenne the sergauntes brought her out of the cyte/and araced of her pappes wyth tonges of yron: and after smote of her hede/whos hodi porphyrre toke alwey and buryed it. the next daye folowynge was demaunded where the holy body off the quene was. And the emperour bad that many shold be put to tourmente for to knowe where þe body was/ porphyrre came thenne to fore theym all. and escryed sayeng I am he that buryed the body of the ancyll and seruaunt of Ihesu cryste: and haue receyued the sayth of god. And thenne mayence began to rore and braye as a maad mā. and cryed sayeng O wretchyd and captyf/loo porphyrre whiche was the only kepar of my soule and confort of all myn euylles is deceyued/whiche thyng he tolde to his knygh

tes. to whom they sayd and we also been crysten/ and been redy for to suffre deth for Ihesu cryste. And thenne the emperour drunken in wodenes commaunded that all shold be byhed. And that their bodies shold be caste to dogges. And thenne he callyd katheryne e sayde to her/ how be it that thou haste made the quene for to deye by thyng arte magyke / yf thou repente the thou shalt be fyrste: e chye of my paleys. For thou shalt thys daye do sacrefyse or thou shalt lese thyng hed. And she sayd to hym. doo alle that thou hast thought I am redy to suffre all. And thenne he gaue sentence agaynst her: and commaunded to smyte of her hed. And whan she was brought to the place ordeyned thereto she lyft vp her eyen to heuen prayeng sayd: O Ihesu cryste hope and helpe of theym that byleue in the: O beaute and glorie of Virgyne / Good knyght I beseeche and praye the: that who someuer shall remembre my passyon be it at his deth or inlongy other necessity: e calle me that he may haue by thy mercy the effecte of his requeste and prayer: and thenne came a vois to her sayeng: come vnto me my sayr loue and spouse/loo be holde the pate of heuen is opene to the. And also to theym that shal halowe thy passyon/I promyse the comforte of heue of that they requyre/and whan she was byhed there yssued out of her body milke in stede of bloode. e angels toke the body e bare it to the monte of synay more thenne xx iourneys fro thens/e buryed it honourably/e cōtinuelli oyle renyth out of her bones whiche healeth al maladyes e sykenneses/e she suffred deth vnder mayence the tyraunte: aboute the yere of our lord CCC. How mayence was punysshed for this felonnyng e for other it is cōteyned in this storie of thynuencion of þe holy crosse: but for as moche as it was not



knowen long after where this holy body was becomen/there was grete sorow & lamentacion amonge crysten men sayeng *Alas the moost clere lyghte of our faith of wysdom:* And the temple of the holy ghoost is goon from vs: And besought god deuoutly that it myght plesse hym to shew to them this holy relyque. Which after cam to knowleche in this manere.

In the deserte aboute the mounte of Synay there were many crysten heremytes/whiche were enflamed wyth grete deuocion toward this holy Virgyne saint katheryne: wherefore by comyn assente they ordeyned a chapell/ In whiche this holy Virgyne shold be specially remembryd/whiche chapell was by the mounte of synay/not ferre fro the hylle / faste by the place: where as our lord appiered in the bush to Moyses. In whiche place the holy heremytes lyueden in grete abstynence and deuocion a glorpyous lyf/ To whome on a tyme the angell of god appiered and said/ God hath beholden your affectuell deuocion fro heuen/ Therefore he hath graunted to you this grace: that by you shall be founden and knowen the holy body of the glorpyous Virgyne saint katheryne/ to his souerayn honoure and glorye and therefore aryse ye vp and folow me: And though it soo be that ye see me not: yet the shadowe of the palme that I bere in myn honde shal neuer departe fro your syght / And thenne thise heremytes wente forth and folowed the angell tyll they came to the place: where vnder the ony creature myght entre for straitnes of the waye and sharpenesse of the rockes. And whan they came to the toppe of the hylle they sawe not thangel but they sawe euidently the shadowe of the palme that it semed all the place had ben shadowed by the leys of the palme.

By whiche they came vnto þe place where

the body hadde layen a hondred and thyrty yere in a stone & her flesshe was dryed vp for lengthe of tyme/ but the bones were so compacte and pure þ they semed to be kepte bi the cure of angelis. Thenne they toke vp wyth grete ioye & reuerence this holy body/ and bare it doune in to the chapell/whiche they had made: and this was done by grete myracle.

For the place where as she laye in was soo stepe/ thycke streyte and sco daungevous: that it semed to mannyes reison impossible to come therto/ And thise holy men after they hadde brought this body wyth solempnyte ordeyned the feste of thynuencion of this holy body sholde be solempnyshed whiche is yet there kepte: and is aboute the tyme of thynuencion of the holy crosse/whiche place is greatly honoured: And our lord shewed there many myracles/ And out of the bones floweth out oyle largely/ by whiche many maladyes ben guarysthed: and it is said that to fore the body was founden/ that a monke wente to the mounte of synay/ and dwellyd there by the space of seuen yere moche deuoutlye in the seruyce of saint katheryne: And on a tyme as he prayed wyth grete deuocion that he might haue somme thyng of her body/ So denyte there came a Joynte of one of her fyngres of her honde/whiche yeste he toke ovesulle of our lord.

It is redde also that there was a man moche deuoute to saint katheryn / And ofte callid on her to his ayde And by lengthe of tyme he fell in foulethowght. and losse the deuocion that he hadde to the saint and cessyd to praye to her/ And as he was on a tyme in prayer: he sawe a grete multitude of byrgynes passyng by hym / Amonge whome there was one more replenysshauite thenne the other. and whan she approached hym



## The lyf of saint katheryne

she couerd her bysage, and passed tofore hym her face couerd, and he meruaylled moche of the beaute of her; and demaunded what she was: & one of the Virgyns said that it was katheryne: Whome thou were woult for to knowe/ and by cause thou knowest ne remembrest her not/ she passyth tofore the wyth face couerd and wythout knoleche. It is to be noted that this blessed Virgyne saint katheryne semeth and appieryth merueylous in v. thynges/ fyrst in wysedom: secondly in eloquence/ thyrde in constaunce/ fourthly in clenness of chastyte/ And fyrstely in pryuylege of dygnyte: fyrst she appieryd merueylous in wysdom: In her was all maner of phylosophye/ Phylosophye is deuved in thre / In the oryque in practyque, and in logyque/ Theoryque is deuved in thre that is intellectual: naturall/ and mathematyke / The blessed katheryne hadde science intellectuall in knoleche thynges dyuine / of whiche she vsed agaynst the maysters/ to whom she proued to be but one very god one / ly/ and conuainquysshed al the false goddes / Secondly she had science naturell / of whiche she vsed in desputyng agaynst the emperour/ Thyrde she hadde science mathematyque that is a science that beholdeth the formes and the maneres off thynges. And this science had she in despytyng the erthely thynges/ For she wythdrewe her herte fro all erthely matere/ She shewyd to haue this science/ whan she answerd to the emperour whā he demaunded who she was/ & she sayd I am katheryne doughter of kynge coeste: and how she had be noysshed in purpre. And herof vsed she whan she enhardyded the quene to despyse the world and herself: and to desyre the regne perdurable The practique is deuved in thre maners

In etyque, ycomonyke and polytyque: The fyrst techeth to enforme maners/ and enourne hym wyth vertues: and that apperteyneth to all men / The second techeth to rule and gouerne well his meyne / & that apperteyneth to them that haue men to gouerne/ The thyrde apperteyneth to gouernours of cytes / For she techeth to gouerne the peples, the cytes and the comyn/ And these thre sciences hadde the blessed katheryne/ fyrst she had in herself all honeste of maners: Secondly she rulyd her meyne laudably whiche was left to her/ thyrde she enformed wysely the emperour/ Logyke is deuved in thre in demonstratyf, in probable: and in sophystycall/ the fyrst pertyneth to phylosophers: the seconde to rethours and logiciens: and the thyrde to sophystres / and these thre sciences had katheryne in her / for she dysputed wyth the emperour: Secondly she was merueylous in eloquence. For she had fayre speche in pryshyng: as it appieryd in her predycacions: she was rygh sharpe in rendryng reason, as whā she answerd to the Emperour. She hadde swete wordes in drawyng the people to the faythe. As it appieryd in prophete and the quene whome she drewe to the Crysten fayth by sweteness of her faire speche. She hadde rygh vertuous worde in ouer comyng: as it appieryd in the maysters whome she banysshed soo pynful sauntlye, thyrde/ she was merueylous in constaunce. For she was most constaute agaynst the thretenynges and menaces: for she despyed theym alle / And answerd to the Emperour, targe not to doo the tourmentis that thou hast purposed: For I desyre to offre to god my bloode. And make an ende of that thou haste conceyued in thy corage: I am redy to suffre all / Secondly she was



ferme whan grete yestes were offred to her / For she refused all and sayd to them perour: whan he promised to holde her as second lady in his paleys and she sayd leue to saye suche thynges: It is felonous to thynke it / Thirde she was constaunte in the tourmentys that were don to her / Forthly she was constaunte in clenness of chastyte / for she kepte chastyte amonge other thynges that chastyte is wonte to peryshe. for there ben fyue thynges in whiche chastyte may peryshe. that is in plesaunce of rycheesses: couenable oportunitie flouryng yongthe. freedom Without constraynte: And souerayn beaute / And among all thysse thynges the blessed katheryne kepte her chastyte / For she had grete plenty of richesses / as she that was hyre of ryche parentes / She had couenable leyser to doo her wyll: as she that was lady of her self / and conuersyd alle daye amonge her seruauntes whiche were yonge of age She had freedom Without any that gouerned her in her paleys / and of thysse four it is sayd before. & she had beaute so moche that euery man merueyled of her beaute. Fyfstly she was merueylous in preuylage of digneite: for certayn speciall preuylages were in some saintes whan they deyed / lyke as the Visitation of Ihesu cryst was in saint Johan theuangelyste. The flowyng of mylke in saint nicholas / the effusion of mylke for blood that was in saint poule / the preparation of the sepulchre that was in saint clement / And the hearyng & grauntyng of the petycions that was in saynt margarete whan she prayed for them remembryng her memorye / All thysse thynges to gyde were in thys blessed vyrgyne saint katheryn / as it appereth in her legende / Thenne lette vs deuoutly worshyppe this holy vyrgyne: and humbly praye her to be our aduocatryce in al

our nedes bodely and ghoostely that by the merytes of her prayers we maye after this short and transytorpe lyf come vnto the euerlastyng blysse and ioye in heuen amen / where as is lyf paraurable Quod ipse pascare dignetur / qui cum patre et spiritu sancto uiuit et regnat deus Per omnia secula seculorum Amen /

Here foloweth the lyf of saynt Saturnyne and first of his name

**S**aturnyne is sayd of saturation: that is to be fylled and of nux that is a note: for that paynment we be fylled for to martir him lyke as the squyrelle that eteth the note. for whan the squyrelle taketh þ note for to haue it oute of the hulle. it semeth to him bitter / Thenne he goeth vp on hyghte on the tre & lette it falle / and thenne the hulle breketh / & the note springeth out / And thus were the paynymes fylled in saint saturnyne / for he was bytter to them by cause he wold not do sacrefyse: and thenne they broughte hym vp on hyghte of the capytoll / and caste hym down the stappes or grees / so that he brake his hed and the brayne sprange out of it /

**S**aturnyne was ordeyned Bysshop of the disciples of thapposiles and was sente in to the cytie of tholouse: and whan he entrid in to þ cite / the deuils cessyd to gyue answers / & thenne one of the paynymes sayd but yf they slewe saturnyne / they sholde haue none answer of theyr goddes / And they toke saturnyne which wold not do sacrefyse / and bonde hym to the fete of a bulle / And drewe hym out of the hygheste place of the capytolle: And caste hym



## The lyf of saint Saturnyne

down the degrees and stappes to the groun-  
de soo that his heed was all to broken / &  
the brayne sprange out / and soo he acco-  
plysshed his martyrdome / and two wim-  
men toke his body & buryed it in a depe  
place for fere of the paynmes. And af-  
terward his successours toke vp the bo-  
dy and transported it in to a more honou-  
rable place :

**T**here was a nother saturnine whom  
the prouoste of rome helde longe in pry-  
son and after he reysed hym in the four-  
mente named eculee / And dyd doo betwixt  
hym wyth synelwes, woddes / scorpyons /  
And after dyd doo brenne his sydes / &  
thenne toke hym down and smote of his  
heed aboute the yere of our lord two hon-  
dred and lxxxv Under maymynen:

**A**nd yet there was a nother saturny-  
ne in affryca / whiche was brother of sa-  
ynt satyre / saint renouele / and saint fely-  
cite his suster and saint perpetua whiche  
was of noble lygnage / whiche al suffred  
deth to gyder; of whom the passion is tol-  
den a nother tyme / And whan the pro-  
uost sayd to them that they shold do sacre-  
fyse to thyddollis / they refused it vterly /  
And he thenne put them in pryson / and  
whan the fader of saint perpetua herde þat  
he came to the pryson wepyng and sayd  
doughter thou haste dyshonoured alle thy  
lygnage. For tyll now was neuer no-  
ne of thy lygnage put in to pryson / and  
whan he knewe that she was crysten: he  
rann vppon her / & wold haue cratched  
out her eyen wyth his fyngetes; and cry-  
eng lowde and yssued out: and the bles-  
syd perpetua saue a dysyon whiche in þe  
mornyng she sayd to her felawes / I saw  
said she a ladder of gold of merueylous  
bryght erecte to heuen / and was so strait  
that noo man myght goo but one allone  
and cultrees and swerdes of yron sharpe  
were fynyed on the ryght syde and lyst sy-

de: soo that he that wente vp myght ney-  
ther loke here ne there / but behoued alwa-  
ye to beholde ryght vp to heuen. & a dra-  
gon of horryble grete fourme laye vnder  
the ladder whiche made euery man to dre-  
de and fere to moue vp: & the salwe sate-  
re assendyng by the same vnto aboue:  
lokyng to vs ward: & sayd doubte ye ne-  
thyng of this dragon but come vp surely  
that ye may be wyth me. And whan  
they herde this dysyon they al gaue than-  
kynges to our lord god / for they knewe  
thenne that they were callid to martyr-  
dome: and on the morn they were all pre-  
sented to the Iuge: and after he sayd to  
them it behoueth you to be presented to þe  
goddess: and do sacrefyse to theym. But  
whan they wold do no sacrefyse. He ma-  
de saynt saturnyne to be take fro the wy-  
men / and to be put emonge the other men.  
And he sayd to saint felycite: haste thou  
an husbond / she sayd I haue one / but I  
sette not by hym. And thenne he sayd to  
her haue mercy on thy self woman and  
lyue: specially syth thou hast a chyld in  
thy belly. To whom she sayd do to me  
what thou wyllt / for thou mayste neuer  
draue me to thy wyll. The fader and  
moder of saint perpetua and her husbond  
rann to her and broughte her chyld to  
her. whiche yet sowked / And whan her  
fader saue her stondyng tofore the pro-  
uost / he fyll doune and sayd to her / My  
moste swete daughter haue mercy on me  
And on thy sorowfull moder: and also  
of this moste wretched thy husbond: whi-  
che may not lyue after the / And she stode  
styll wythout moeyng / And thenne  
her fader caste his armes aboute her necke:  
and he . her moder / and her husbond  
kissed her sayeng: daughter haue pite of  
vs: and lyue wyth vs.

And thenne she put the lytyll chil-  
de from her: and theym also sayenge /



departe ye & goo ye fro me myn enemy  
 es. for I knowe you not / And thenne  
 whan the prouoste sawe her constaunce /  
 he made her longe to be beten / And after  
 ward to be put in pryson. And thenne  
 the other sayntes were sorowful for saint  
 felycite / Whiche had yet monethes to co-  
 me of her chylde / and prayed to god  
 for her. and anone she beganne to trauey  
 le / and was deliuered of a chylde a lyue  
 and quicke. Thenne one of her kepare  
 sayde to her what shalt thou doo whan y  
 comest tofore the prouoste: whiche art yet  
 so greuously tormented. and felycite ans-  
 wered: I shall here suffre payne for my  
 self: and god shall suffre therfore for me  
 And thenne were thys sayntes drawen  
 out of pryson: and were despoiled & lade  
 by the stretes. and to theym were lete  
 goon bestes and satire and perpetue be-  
 re deuoured of Lyons / and renouele / and  
 felycite were slayne of Lupardes / And  
 saint saturine had hys heed smytyn of /  
 And this was aboute the yere of our lor  
 d two hondred and lvi / vnder Valerpen  
 & galerpen Emperours /

**T**his feste is the laste feste of the yere  
 or to begynne at the feste of saint andre  
 we. / And herafter shall folowe dyuers  
 festes whiche ben added and sette in this  
 booke called the golden legende /

**H**ere foloweth the lyf of saynt  
 James the martir

**J**ames the martyr had to  
 surname enterfye. & was  
 of noble kynage / but more  
 noble by his faith. he was  
 born in the regyon of perse  
 in p cyte of lapene / he was  
 omen of crysten peple: & had a good cry-  
 sten wyf and was well knowen wyth y  
 kynge of perse / & was chref amonge the

prynces / And it happed for the grete lo-  
 ue that he had to the kynge / he was decei-  
 ued and brought to adoure the ydolis &  
 to whom he kneliid / and whan his moder  
 and his wyf herde that / anone they wro-  
 te to hym a letter in this wyse / thou hast  
 forsake hym that is lyf: In obeyenge  
 to hym that is mortall: and in pleyfeng  
 hym that is but duste / thou hast leste tho  
 dur perdurable / thou hast chaunged tro-  
 uthe in to lesyng / in obeyeng hym that  
 is mortall: & hast fofoke the Iuge of the  
 that been dethe /

And of theym  
 alque / and knowe y that fro hens forth  
 we shall be to the straunge. ne we shalle  
 not dwelle wyth the in no manere heraf-  
 ter / And whan James had herd this let-  
 ter. he wepte bytterly and sayde yf my  
 moder that bare me. & my wyf be made  
 soo straunge to me / Thenne how moche  
 more shold I be estraunged fro god / and  
 whan he hadde fore tourmentid hym self  
 for this errour: There came a messenger  
 to the prynce that said that James was  
 cristen: And thenne the prynce called  
 hym & sayd / saye to me yf thou be nazari-  
 en / & said James ye verayly I am naza-  
 ren / and the prynce sayd theie art y an  
 enchauntour / & James sayd I am none / &  
 whan the prynce menaced him wyth ma-  
 ny tourmentis. James said to him thy  
 menaces trouble noo thyng me / For it  
 is but wynde blowyng upon a stone /  
 thy wodnes passeth thorough myn eerys  
 To whom the prynce sayde demene the  
 not dysforynatly lest y perysse by gre-  
 uous dethe: To whom James sayd / This  
 ough not be called dethe. but a slepe for a-  
 none after we shal aryse agayn and the  
 prynce sayd: lete not the nazaryens de-  
 ceive the / sayeng y dethe is not thyng but  
 a slepe / for y grete emperours doubten it  
 & iames said we doubte no thyng y dethe  
 For we hope for to goo fro dethe to lyff /



## The lyf of saint James the martir

And thenne the pryncce by counseyle of his frendes gaf this sentence vpon James: that he shold be cutte euery membre from other for to fere the other/ and thenne somme had pyte of hym and wepte/ and he sayd to theym wepe not for me for I goo to lyf/ but wepe on your self to whome tourmentes perdurable be due vnto  
 And the bouchyers cutte of the thombe of his ryght honde: and cryed and sayde O thou deliuerer of nazarenes: receyue the braunche of the tree of thy mercy: for the ouerplus is cut of/ hym that tplyeth the vyne for to burgeue and brynge forth fruyte more plentiuously / And the boucher sayd to hym/ yf thou wylt consente to the pryncce I shall spare the and gyue to the medecyne: To whome James sayd haste not thou seen the stroke of the vygne/ that whan the braunches ben cut of/ the knotte that remaineth in hys tyme/ whā the erthe achauffeth It germeth and bryngeth forth newe buddes in alle the places of the cuttyng/ Thenne yf the vygne be cutte/ by cause he shold burgeue and brynge forth fruyte in his tyme/ how moche more ought a man burgeue more plentiuously in the fayth that he suffereth for the lone of Ihesu cryste which is the veray vygne.  
 And thenne the boucher cut of the fyrst fyngre/ Thenne sayd Saint James lord receyue two braunches whiche the ryght honde hath plaunted/ He cutte of the thyrde/ And James said I am deliuered fro thre temptacions: I shalle blysse the fader the sone and the holy ghoost: And lord I shalle confesse the wyth the thre chyl dren that thou sauedest fro the chymney of fyre/ And Ihesu Cryste I shalle syng to thy name in the quere of martirs: And thenne the fourth was cutte of And saint James sayd/ O protectour of the chyl dren of Israhell/ whiche in the

fourth blessing were pronounced. receyue of thy seruante the confessyon of the fourth fyngre/ Lyke as the benediction was in Iuda/ and thenne the fyfthe fyngre was cutte of: And he sayd my Ioye is accomplisshed/ And thenne the bouchers said to hym spare thy lyf that thou peryshe not/ And angre the not though y hast lost one honde For there ben many that haue but one honde: that haue moche honoure and rycheses.

And the blessed James sayd to theym whan the shepherdes shere their sheep they take not only the ryght syde. But also the lyfte syde. thenne yf the lambe whiche is but a brute best wylle lese his flese for his mayster: how moche more thenne I y am a man resonable ought to be smytton in ppeces for the loue of god.

And thenne the felon bouchers wente to that other honde: and cutte of fyrst the lytill fyngre: And saynt James sayde lord whan thou were grete thou woldest be made lytill for vs.

And therefore I yelde to the body & soule whiche thou madeest/ And redemyst wyth thy propre blood/

Thenne the seuenth fyngre was cutte of and he sayd lord I haue sayd to the seuentymes in the tyme prepsynges: Thenne they cutte of the viii fyngre/ and he sayde Ihesu cryste was cireumysed the eight daye & the hebrewes cireumysed the viii daye for to accomplishe the commaundementes cerymonyales of the fayth:

And lord let thy mynde of thy seruante & goo fro thysse Incircumysed / and that I may haue the prepucye vnde folded / that I maye come and beholde thy face lord: Thenne the nynthe fyngre was cut of/ And he said the nynthe houre Ihesu Cryste rendryd his sperryte in the Crosse to his fader/ And lord I confesse me to the in the sorowde of the nynthe fyngre/ & thanke the / Thenne the tenth fyngre



was cutte of / and he sayd the tenth nom  
me is in the commaundementes of the la  
we. Thenne somme of them that were the  
e sayden / ryght dere frende / confesse thou  
our goddes tofore our prince so that thou  
mayst lyue / how be it that thy handes be  
cutte of / there ben ryght wyse leches that  
shal wel hele the and ease the of thy pay  
ne. To whome saynt James sayd / god  
forbode that in me sholde be ony false dys  
mylacyon / no man that put hys honde  
to the ploughe and loketh backwarde / is  
not couenable to come to the kyngdome  
of heuen. Thenne the bouchpers haupng  
respyte / e cutte of the grete too of the righ  
te foot / and saynt James sayd the foot  
of Ihesu cryste was persyd / and blood  
issued out. The second was cutte of / and  
he sayd / this day is grete to me tofore al  
other dayes / this daye I conuerted shal  
go sothely to the stronge god / thenne they  
cutte the thyrd / and threwen it tofore him  
and saynt James sayd smylyng / go thou  
hyrd too to thy felowes / for lyke as the  
trayne of whete tendryth moche fruyte /  
so shalte thou doo wyth thy felowes / and  
halt reste in the last day. The fourth was  
henne cutte of / e he sayd my solde wher  
ore arte thou sorowful / e why troublest  
ne / hope in god / for I shal confesse to him  
that is the helthe of my chere and my god.  
The lyfthe was cutte of / e he sayd I shall  
now begynne to say to our lord dygne  
maypnyng / for he hath made me worthy se  
alwe to hys seruantes. Thenne they ca  
me to his lyfte foot and cutte of the lytel  
too / e saynt James sayd lytel to be com  
fort / for the grete and litel shal haue one  
resurreccion / an heer of the heed shal not  
derysse / and thou shalte not departe fro  
thy felawes. And after they cutte of the  
second too / and he sayd destroye ye the ol  
de holwe / for a more noble is made redy.  
The thyrd was cutte of / and he sayd by

suche kuttynge shal I be purged fro dy  
ces / and they cutte of the fourth too / and  
he sayd comforte me god of trouthe / for  
my solde trusteth in the. Thenne the lyf /  
the was cutte of / and he sayd : O lord I  
offre and sacrefyse to the twenty tymes /  
and thenne they cutte of hys ryght foot /  
and saynt James sayd / now I shal offre  
a yeste to god for whos loue I suffre this.  
Thenne they cut of the lyfte foot / and he  
sayd / thou arte he lord that makest mer  
ueylles / here thou me lord and saue me.  
They cutte of after his ryght hande / and  
he sayd lord thy mercyes helpe me / they  
cutte of hys lyfte hande / and he sayd lord  
thou arte he that louest the ryghtful / and  
they cutte of the ryght arme / and he sayd  
my solde prayse the our lord / I shal gy  
ue laude to our lord in my lyf / and shal  
syng to hym as longe as I shal lyue / e  
thenne they cutte of the lyfte arme / and  
he sayd the sorowes of dethe haue enuy  
ronned me / and I shal thynke ageynst  
them / thenne they cutte of the ryght legge  
to the thye. Thenne saynt James was  
grieved in grete payne / and sayd lord Ihe  
su cryst helpe me / for the waylynges of  
dethe come aboute me / and he sayd to the  
bouchpers / our lord shal clothe me wyth  
newe flesshe / so that your woundes shal  
neuer appere in me / and thenne the bou  
chpers began to sayle and were wery / fro  
the first houre of the day vnto the nynthe  
they had swette in cuttyng his membres  
and after they came to them self e cutte  
of the lyfte legge vnto the thye / and then  
ne the blessyd James escryed and sayd /  
o good lord here me halfe a lyue / thou lor  
de of lyuyng men and dede / lord I haue  
no synnes to lyfte dy to the / ne handes  
that I may enhaunce to the / my feet be cut  
of and my knees / so that I may not kne  
le to the and am lyke to an holwe fallen /  
of whome the pylers ben taken alwey /



## The lyf of saynt bede the holy preest

by which the holme was borne vp and  
susteyned/here me lord Ihesu cryste/and  
take out my soule fro thys pryson / and  
whan he had sayd thys / one of the bou-  
cheyers smote of hys heed Thenne the cry-  
sten men came pryuely and took alweye  
the body and buryed it honourably/and  
he suffred deeth the vi kalēdes of decembre.

**¶** Here foloweth the lyf of saynt  
bede the holy preest :

**T**he holy and Venerable  
bede was born in england  
and whan he was seuen  
yere of age / he was deli-  
uerd to benette bissshop of  
gyrwy for to lerne / and  
after hys deeth/he was put to colfridus  
abbot of the same place and lerned and  
prouffyt moche in holy lyf & conyng/  
and the xix yere of his age he was made  
deken of Johan bysshop of yorke/and in  
the thyrty yere of hys age he was made  
preest. Thenne began he to wryte and to  
studye to expowne holy wrytte/where v-  
pon he made many noble omelyes / and  
not wythstondyng hys grete besynesse /  
was dayly in the scrupse of relygyon as  
in syngyng and prayng in the chyrche /  
he had grete swetenes and lyknyng to ler-  
ne/to teche/and to writte/he wrote lxxviij  
bookes/he accounted the bookes and ye-  
res fro the begynnynge of the worlde in  
hystoria anglycana/In the book of poly-  
cronycon is reherced that is wonder / that  
a man that was so wythout vse of scole  
made so many noble volumes in so sobre  
wordes/in so lytel space of his lyf tyme-  
It is sayd he wente to Rome for to see  
we there hys bookes for to see them accor-  
dyng to holy wrytte/and to the lore of ho-  
ly chyrche/but herof somme doubt / and  
saye that he neuer wente to Rome. Also  
it is sayd / that whan he was blynde / he  
wente aboute for to preche hys seruann :

te that ladde hym brought hym where as  
were many hupples of stones/to whom  
he made a noble sermone/& whan he had  
al synysshed hys sermone/the stonos an-  
swerden and sayden amen. Also it is  
sayd that he fonde a wrytyng of thre R.  
and thre J. ouer the gate of Rome/why-  
che he expownded thus/the fyrst R betoke-  
ned regna/the second ruent/the thyrde Ro-  
me/that is regna ruent Rome. And the  
fyrst J betokeneth ferro/the second fla-  
ma/the thirde fame/that is ferro flamma  
fameqz. Also pope sergyus wrote a let-  
ter to thabbot colfridus/and prayed for  
to haue beda come to Rome/for to assaye  
le certeyn questyons that were there moe-  
uyd/here is to be noted that how noble &  
worthy the court of Rome helde hym/  
whan so noble a court had nede to haue  
hym for to declare and assyle the questi-  
ons y there were moeuyd/also we ought  
to holde noble and holy by the maner of  
his lyuyng and hys techyng/he must ne-  
des be vertuous and escheue byces/that  
was so wel occupped in spendyng hys  
wrytte and thought in expownyng of ho-  
ly wrytte/and hys clenness was moche  
seen at hys laste ende. For hys stomacke  
had indygnacyon of mete seuen wekes  
contynuelly/& of drynke so that vnnethe  
he myght retyne ony mete/& was strap-  
te and short brethed but for al that he spa-  
red not the trauayle of lecture and of boo-  
kes/and euery day emonge the detty tra-  
uayll of seruise and of psalmes he taught  
hys dyscyples in lessons and in questi-  
ons / he translated saynt johans gospels  
in englysshe/and sayd to hys scolers/ler-  
ne ye my smale chyldren whyles I am a-  
lyue and wyth you I wrote not how lon-  
ge I shal abyde wyth you/and alweye  
monge he sayd that sawe of saynt ambro-  
se/I haue not so lyued emonge you/that  
me shameth to lyue neyther me drede to



deye/for we haue a good lord / on nygh-  
tes tyme whan he had no man to treche/  
thenne wolde he deuoutly be in prayers/  
e thankyng our lord of alle hys yestes .  
The tuesday tofore asseneyon day/hys  
dethe approached e hys feet began to swell  
he was howfeld enoynted and kyssed  
hys bretheren / and prayed them al to re-  
membere hym / and he gaue to dyuers of  
hys seruantes thynges that he had in  
pryuyte . On the asseneyon day the heer  
was spredde/e he layed him down thereon  
e prayed for the grace of the holy ghoost  
and sayd . O kyng of blysse and lord of  
vertues that hast the prys and arte thys  
day styed vp above al heuenes/leue thou  
be not faderlesse/but sende thou in to be  
that byhest of the fader/the ghoost of soth-  
fastnesse. And whan he had ended that/  
he gaue vp the laste brethe wyth a swete  
odour and sauour/and there he was then  
ne buryed / but the comune fame telleth  
that he now lyeth at durham wyth saynt  
cuthbert. There was a deuoute clerke whi  
the laboured in hys mynde for to make  
hys epytaphye / and in no wyse he coude  
make trewe metre/wherefore on a tyme he  
wente to the chyrche and prayd god to gy-  
ue hym connyng to make a trewe verse.  
And after came vnto hys tombe and sa-  
we there wryton by an aungel. Hic sunt  
in fossa bede venerabilis ossa. Thenne  
lete be praye to thys holy man that he  
praye for us/that after this lyf/we may  
come to euerlastyng lyf Amen.

¶ Here foloweth the lyf of saynt  
dorothe .

**S**aynt Dorothe glorious  
virgyn and martyr was  
borne of the noble legna-  
ge of the senatours of ro-  
me/hyr fader hyght Theo-  
dore In that tyme the per-  
secucion of the crysten people was grete

about Rome/wherefore thys holy virgyn  
saynt dorothe despyng the worshyp-  
pyng of ydolles / counceylled hyr fader  
hyr moder e hir two susters crysten/and  
calestyn to forsake theyr poyssones/and  
so they dyd/and fledde in to the reame of  
capadoce/and came in to the cyte of ceza-  
rye/wherein they set saynt dorothe to scole  
and sone after she was crystened of the  
holy bysshop saynt Appollynare/and he  
named hyr dorothe/and she was fulfyl-  
led wyth the holy ghoost/e in grete beau-  
te aboute al the maydens of that reame/e  
she despyed al worldly vanities e bren-  
nyd in the loue of almyghsty god/and lo-  
ued pouerte/and was ful of mekenes e  
chastyte/whereof she fende haupng enye  
at hyr blessed lyuynge/prouoked and set  
te a fyre in hyr loue the prouoste/soo that  
he wolde haue hyr to hys wyf/and ano-  
ne sente for hyr in al haste/and whan she  
came/he despyed to haue hyr to hys wyf/  
and promysed to hyr rychesse of worldy  
good without nombre/and whan this ho-  
ly virgyn vnderstood hys desyre e reque-  
ste/refused it e denyed it stertyly/and all  
his rychesses settynge at nought/and mo-  
re ouer she knowleched hyr self to be cry-  
sten/and that she had auowed hyr virgy-  
nyte vnto Ihesu cryst whom she had cho-  
sen to hyr spouse / and wolde neuer haue  
other/and whan the prouoste fabrycius  
herde thys he was nyghe to hym self for  
angre / and commaunded that she sholde  
be put in a tonne of brennyng oyle/where  
in she was preserued by the power of hir  
spouse Ihesu cryst/that she felte none dy-  
sease ne harme/but wyth a precyous oy-  
nemente of balme/and whan the pay-  
nyms sawe this grete myracle/manye of  
them were thereby conuerted to the feythe  
of Ihesu cryst/and the Tyraunte sayde  
that she dyde all thys by enchauntement  
and dyde do put hyr in a dyke prysen in



## The lyf of saynt Dorothe

dayes longe wythoute mete or drynke / but she was that whyle fedde by aungel  
lys food of our lord / so that at the ende of  
ix dayes / she was no thyng appayred.  
Thenne the iuge sent for hyr / supposyng  
that she had ben nyghe ded & feble / but  
whan she came she was fayrer & bygh-  
ter to loke on thenne euer she was before  
wherof all the people meruaylled greatly  
Thenne the iuge sayd to hyr but yf thou  
wylt worthyppe and do sacrefyse to thy  
dollos / thou shalt not escape the torment  
of the gybette Thenne she answered to the  
iuge / I worthyp almyghty god that ma-  
de all thynges / & despyse thy goddes that  
ben fendes / and thenne she fyl down plat-  
te to the erthe / and lyfte vp hyr eyen to al-  
myghty god besechyng hym / that he wol-  
de shewe his power before the people / that  
he was onely almyghty god and none  
other. Thenne fabrycius the iuge lette  
set vp a pyler on highe / and thereon he set  
te hys god an ydolle / and anone there ca-  
me a multitude of aungels fro heuen / &  
caste down thys ydolle / and al to brake it  
and anone the people herde a grete noyse  
of fendes cryeng in thayer sayng. O do-  
rothe why dost thou destroye vs and tor-  
mentest vs so sore / and for this grete my-  
racle many thousandes of paynyms we-  
re turned to the feyth of Ihesu cryste / and  
were baptysed / & after receyued the crow-  
ne of martyrdom / for the knowlechyng  
of the name of Ihesu cryste. Thenne the  
iuge commaunded that thys holy Virgy-  
ne sholde be hanged on the gybette / hyr fe-  
te vpward and the heed downward / and  
thenne hyr body was alle to rente wyth  
hookes of yron / and beten with rodde &  
scourges / and brente hyr brestys wyth  
hote fyrbrondes / and as halfe deed she  
was sette ageyn in to pryson / and after  
whan she was brought ageyn / she was  
al hole and stronge wythout ony dyssease

or hurte / wherof the iuge had grete mer-  
uaylle / and sayd to hyr. O fayre mayde  
forsake thy god / an byleue in our geddes  
for thou mayst see how mercyfulle they be  
Unto the and preserue the / therefore haue  
pyte on thy tender body / for thou haste be  
tormented ynough / and thenne the pro-  
uoste sente for hyr two susters whiche we-  
re named crystyne & calestyne / whiche for-  
fere of dethe forsoke the feyth of Ihesu crys-  
te / and wente to saynt dorothe / and coun-  
ceyled hyr to obeye to the prouostes desy-  
re / and forsake hyr feyth. But thys holy  
Virgyne rebuked hyr susters / & after  
enformed them by soo fayre & swete lan-  
gage that she wythdrew them fro theyr  
blynde errour / & establyssed them in the  
feyth of cryste / in such wyse / that whan  
they were comen to the iuge / they sayde  
they were crysten and byleued on Ihesu  
cryste / and whan fabrycius herde that / she  
was madde for angre / and commaunded  
that the tormentour shold bynde theyr han-  
des / and bynde them bothe to gyder bac-  
ke to bakke / and caste them in the fyre so  
bounden and brente them. And thenne  
he sayd to the Virgyne dorothe / how longe  
wylt thou trowble vs wyth thy wyteles  
craft / or do sacrefyse to our goddes / or el-  
lys anone thy heed shal be smyten of / and  
thenne sayd the holy Virgyne wyth a glad  
semblaunce / do to me what tormente thou  
wylt / for I am al redy to suffre it / for the  
loue of my spouse Ihesu cryste In whos  
gardyn fulle of delyces I haue gadred wo-  
ses spyces and apples / and whan the ty-  
raunte herde that he trembled for angre.  
And commaunded that hyr fayre dysa-  
ge sholde be beten wyth stones / so that the-  
re sholde appere no beaute in hyr dysage  
but alle dysfigured so to be put in pryson  
tyl the nexte day / and on the nexte daye  
she came forth alfoole and founde as  
though she had suffred noo dyssease. And



was more fayrer for to loke on thenne euer she was tofore / by the grace of hyr bleffyd spouse Ihesu cryst. For whos loue she toke on hyr these grete and sharpe tormentes. And thenne thys cursed iudge commaunded to smyte of hir hede/and as she was ladde to the place assygned where hit shold be doon/a scribe of the reame named theophylus sayd to hir in scorn. I praye the to send me somme of thy roses & apples that thou haste gaderyd in the gardyne of thy spouse that thou praysest so moche/and she graunted to him hys desyre/& thys was in the colde wynter tyme whan there was bothe froste & snowe / and whan she came to the place where she sholde be byhedded / she knelyd douyn on hyr knees/and made hyr prayers to our lord Ihesu cryste / besechyng hym that al they that worship hyr passy on/that they myght be kepte stedfaste in the feyth/and to take theyr tribulacyon pacientely / and specially to be deliuered fro al shame grete pouerte/and fals dysclaunder/and at theyr laste ende to haue veray contricyon confessyon and remysyon of all theyr synnes/and also wymmen wyth chyldre that calle to hyr for helpe to haue good deliuerance / the chylde to be crystened/and the moders to be purgyd/also she prayde to god that where hyr lyf were wryton or redde in ony booke that it shold be kepte fro all peryll of byghenyng & thonder/and fro alle perylls of fyre/fro perylls of theys/and fro sodeyn deth/& to receyue the sacramentes of holy chyrche at theyr laste ende for theyr moost souerayn defence agaynst theyr ghosly enemye the fend/& whan he had ended hyr prayer / there was a boys herde fro hene/that sayd come to me my dere spouse & trewe Virgynne / for alle thyng thou is graunted to the that thou haste prayed for/and also whom thou prayest

fore shal be saued/and whan thou hast receyued þ crowne of martyrdom/thou shalt come to the blysse of heuen wythout ende for thy laboure/and thys holy Virgyn bolled douyn hyr hede/and the cruel tyraunte smote it of/but a lytel by fore this/apperyed before hyr a fayre chyldre barefote / clothed in purple wyth cryspe heere / whos garmente was sette ful of bryght sterres beryng in his honde a lytel basket thynnyng as golde wyth roses & apples. To whome the Virgynne sayd I praye the bere thys baskette to theophylus the scribe/and thus she suffred dethe & passed to our lord ful of vertues the vij day of feuerer/the yere of our lord CCC lxxxviij / by fabrycius prouoste vnder dyoclesyan & maximyan emperours of Rome/and as this sayd theophylus stode in the paleys of the emperour / thys chyldre came to hym & presented to hym the baskette saynge. Thys ben the roses & apples that my suffer dorothe hath sente to the fro paradys the gardyn of hyr spouse / & thenne thys chyldre danysshed alweye. Thenne he consyderyng the meruayllous werke of god in this holy Virgynne/sayd anone wyth a sterne voyce preysyng the god of dorothe for that grete myracle whych was shewed to hym of roses & apples that tyme that he that sente to me these thynges is of grete power/& therefore hys name be blessed wyth worlde wythouten ende Amen / and thenne he was conuerted to the feythe of Ihesu cryst/& the moste parte of the people of þ cyte/& whan fabrycius knele to thys. Anone wyth grete malice tormentyd theophylus the scribe with many dyuers tormentes/and at last he wro hym in to smale pyeces/& the pyeces were caste to byrdes & bestys to be deuoured/but he was fyrst baptysed & receyued þ holy sacramente/& folowed the holy Virgynne do wthera in to the blysse of heuen. Thenne



## The lyf of saynt Brandon :

lete vs deuoutely praye to this blessyd saynt dorothe þ she be our spereall prote-  
ctryce ageynst al peryles of fyre/of lyght-  
nyng of thondryng/& alle other peryles  
and that at our ende may receyue the sa-  
cramentes of the chyrche/that after this  
shorte lyf we may come vnto blysse in he-  
uen where as is lyf and ioye perdurable  
world wythouten ende Amen.

**T**here foloweth the lyf of saynt  
Brandon :



**S**aynt Brandon the holy  
man was a monke & bor-  
ne in ylonde/and there he  
was abbotte of an howse  
where in were a thousand  
monkes/& there he had a  
ful strypte & holy lyf in grete penaunce &  
abstynence / & he gouerned hys monkes  
ful vertuously/& thenne wythin shorte ty-  
me after/there came to him an holy abbot  
þ hyght beryne to dyspyte him/and ech of

them was ioyeful of other/& thenne saynt  
brandon began to tell to thabbot beryn of  
many wonders þ he had seen in dyuere  
londes/& whan beryn herde that of saynt  
brandon/he began to spyke & sore wepte &  
saynt brandon cōforted hym the beste wy-  
se he coude sayng/ye come hyther for to be  
ioyeful wyth me/& therfore for goddes lo-  
ue leue your mornyng/& telle me what  
meruayles ye haue seen in the grete see  
oceane that compasseth al þ world aboute  
/& all other waters comen out of hym  
whych renneth in al þ parties of thethe  
& thenne beryn began to tell to saynt brā-  
don & his monkes the meruayles that he  
had seen ful sore wepyng/& sayd I haue  
a sone hys name is meruoke / & he was  
a monke of grete fame/whiche had grete  
desyre to seke aboute by thyppe in diuers  
contrees to fynde a solytarye place/where  
in he myght dwelle secretly/out of the be-  
synesse of þ world for to serue god quyet-  
tely wyth more deuocyon/& I counceyled  
hym to sayle in to an ylonde ferre in the  
see besydes the montayn of stones whych  
is ful wel knowen/& thenne he made  
hym redy & saylled thyder wyth his mon-  
kes/& whan he came thyder he lyked that  
place ful wel/where he & hys monkes ser-  
uyd our lord ful deuoutely / & thenne be-  
ryn salde in a dyspon / that this monke  
meruok was saylled ryght ferre eastwar-  
de in the see more than thre dayes sayling  
& sodeynly to hys semyng there came a  
derke cloude & ouercouerd them/þ a grete  
part of þ day they sawe no lyght/& as  
our lorde wold þ cloude passed away &  
they sawe a ful fayr ylonde/& thyderwar-  
de they drewe/In that ylonde was ioye &  
myrthe ynough/& that erthe of þ ylonde  
shyned as bryght as þ sonne/& there we-  
re the sayrest trees & herbes that euer any  
man sawe / & there were many precyous  
stones shynyng bryght / and euery herbe



there was ful of fygyres / & eueri tre ful  
of fruyt / so þ it was a glourous syght /  
& an heuenly ioye tabyde there / & thenne  
there cam to them a fayr yong man & ful  
curtowsly he welcomed them al & called e-  
uery monke by hys name / & sayd þ they  
were moche boude to preise þ name of our  
lord Ihesu / þ wold of hys grace shewe to  
them þ glourous place / where is euer day  
& neuer nyght / & thys place is called pa-  
radys terre / but by thys ylonde is an  
other ylonde where in no man may come / &  
this yong man sayd to them / ye haue ben  
here halfe a yere without mete drynke or  
slepe / & they supposed þ they had not ben  
there þ space of halfe an houre / so mery &  
ioyeful they were there / & the yonge man  
tolde them / that thys is þ place þ Adam  
& Eue dwelte in fyrst / & euer sholde haue  
dwellyd there yf that they had not broken  
the comaundement of god. And thenne the  
yong man brought them to theyr shyppe  
ageyn / & sayd thei myght no lengyr aby-  
de there / & whan they were al shypped / so-  
deynly this yong man banysshed alweye  
out of theyr syght / & thenne wythin shor-  
te tyme after / by the purueaunce of our  
lord Ihesu / they came to thabbe where  
saynt brandon dwellyd / & thenne he with  
hys brethern receyued them godely / & de-  
maunded them where they had ben so lon-  
ge / & they sayd we haue ben in þ londe of  
byhest tofore the pates of paradys / where  
as is euer day & neuer nyght / and the  
sawden al þ the place is ful delectable / for  
yet al theyr clothes smellid of that swete  
& ioyeful place. And thenne saynt bran-  
don purposed sone after for to seke þ pla-  
ce bi goddes helpe / & anone began to pur-  
uey for a good shyppe & a stronge / & by  
saylled it for seuen yere / & thenne he took  
hys leue of al hys brethern / & took twel-  
ue monkes wyth him / but or they entred  
in to the shyppe / they fastyd forty dayes

and luyed deuoutly / & eche of them recey-  
ued the sacramente / & whan saynt bran-  
don wyth hys twelue monkes were en-  
tred in to the shyppe / there came othre two  
of hys monkes / & prayed hym that they  
myght sayle wyth hym / & thenne he sayd  
ye may sayle wyth me / but one of you  
shal go to helle or ye come ageyn / but not  
for that they wold goo wyth hym / & then-  
ne saynt Brandon bad the shypmen to  
wynde vp the saylle / & forth they saylled  
in goddes name / so that on the mornynge they  
were out of syght of ony londe / & forty  
dayes & forty nyghtes after they seyl-  
led platte east / & thenne they saw an ylon-  
de ferre fro them / & they saylled thiderwar-  
de as faste as they coude / and they saw a  
gret rokke of stone appere aboue alle the  
water / & thre dayes they saylled aboute it  
or they coude gete in to the place / but at  
the laste by the pourueaunce of god they  
fonde a lytel hauyn & there wente a londe  
euerychone / and thenne sodenly came a  
fayr hounde and fyl down at the feet of  
saynt brandon / and made hym good che-  
re in hys manere / and thenne he bad hys  
brethern be of good cheere / for our lord ha-  
the sente to vs hys messenger to lede vs  
in to somme good place / and the hounde  
broughte hem in to a fayr halle where  
they fonde the tables spredde / redy sette  
ful of good mete and drynke. And then-  
ne Saynt Brandon sayd graces / and  
thenne he and hys brethern satte down  
and ate and dranke of such as they fon-  
de / and there were beddes redy for them /  
where in they took theyr reste after theyr  
longe labour. And on the morne they re-  
turned ageyn to theyr shyppe / & saylled a  
longe tyme in the see after / or they coude  
fynde ony londe / tyl at the laste by the  
purueaunce of god they sawe ferre fro  
them a ful fayr ylonde ful of grene pas-  
ture / where in were the wyshest and grettest



## The lyf of saynt Brandon :

sheep that euer they sawe For euer the  
 pe was as grete as an oye/and sone af-  
 ter came to them a goodly olde man/whi-  
 che welcomed them & made to them good  
 chere/and sayd this is the plond of sheep  
 & here is neuer colde weder/but euer som-  
 mer / and that caused the sheep to be soo  
 grete and whyte/they ate of the beste gras-  
 se and herbys that is owther/and thenne  
 this olde man took his leue of them and  
 bad them saylle forth right east/& wyth-  
 in shorte tyme by goddes grace they shol-  
 de come in to a place lyke paradys/wher-  
 in they sholde kepe theyr estertyde. And  
 thenne they saylled forth/and came sone  
 after to that londe / but by cause of lytell  
 depthe in somme place/& in somme place  
 were grete rockes/but at þ last they wen-  
 te vpon an ylonde wenyng to them they  
 had ben saufe/and made thereon a fyre for  
 to dresse theyr dyner / but saynt Brans-  
 don abode styll in the shyppe/and whan  
 the fyre was ryght hote and the mete ny-  
 ght soden / thenne this ylonde began to  
 moeue/wherof the monkes were a ferde /  
 and fled anone to shyppe and lefte the  
 fyre and mete behinde them/and meruay-  
 led sore of the moeyng/and saynt bran-  
 don comforted them and said that it was  
 a grete spylle named Jaconye/whyche la-  
 bouereth nyghte and day to put hys tayle  
 in hys molythe/but for gretnes he may-  
 not And thenne anone thei saylled weste  
 thre dayes and thre nyghtes / or they sa-  
 we ony londe/wherfore they were ryght  
 fey / but sone after as god wold they sa-  
 we a fayr ylonde ful of floures herbes &  
 trees / wherof they thanked god of hys  
 good grace/& anone they wente on lond  
 and whan they had goon longe in this/  
 they fonde a ful fayr welle / and therby  
 stood a fayr tree ful of bowes/and on e-  
 uery bough satte a fayr byrde / and they  
 satte so thyeke on the tree / that ynnethe

ony leef of the tree myght be seen/the no-  
 bre of them was so grete/& they sange so  
 merely that it was an heuenly noyse to  
 here/wherfore saynt bradon knelyd down  
 on hys knees & wepte for ioye / & made  
 hys prayers deuoutly to our lord god /  
 to knowe what this byrdes mente. And  
 thenne anone one of the byrdes fledde fro  
 the tree to saynt bradon/and he with fly-  
 keryng of his wynges made a ful mery  
 noyse lyke a fyde/that hym semed he her-  
 de neuer so ioyeful a melodye / & thenne  
 saynt bradon commaunded the byrde to  
 telle hym þ cause why they satte so thyeke  
 on the tree & sang so meryly/& thenne the  
 byrde sayd/somtyme we were angels in  
 heuen/but whan our mayster lucyfer fyl-  
 dou in to helle for hys hyght pryde/& we  
 fyl with hym for our offencys somme hy-  
 ght & somme lowber after the qualyte of  
 the trespass / & by cause our trespass is  
 but lytel/therfor our lord hath set vs here  
 out of all payne/in ful grete ioye & myr-  
 the after his plesyng/here to serue him on  
 this tree in the best manere we can/þ son-  
 day is a day of reste fro al worldly occu-  
 pation/& therfore that day al we be made  
 as white as ony snow for to prysse our  
 lord in þ best wyse we may/& thenne this  
 byrde sayd to saynt bradon/that it is vij  
 monethes passyd þ ye departe fro your  
 abbey/& in þ vij yere hereafter ye shal see  
 þ place þ ye desyre to come/& all this vij  
 yere ye shal kepe your ester here wyth vs  
 euery yere/and in the ende of the seuenth  
 yere ye shal come in to the londe of byhest  
 and this was on ester day that the byr-  
 de sayd this wordes to saynt Brandon  
 & thenne this fowle fletwe ageyn to his  
 felawes that satte on þ tree / & thenne all  
 the byrdes began to synge euen songe soo  
 meryly / that it was an heuenly noyse to  
 here/and after soloper saynt bradon and  
 hys felawes wente to bedde and slept



well and on the morne thei aroos by ty-  
mes: and thenne those byrdes began ma-  
tyne/pryme/ and houtes and alle suche  
seruyce as crysten men vse to syng: and  
saint brandon wyth his felawes abode  
there viij wekis till trynitye sonday was  
paste/ And they sayled agayn to the y-  
londe of sheep & there they bytapyld them  
well and sythe toke theyr leue of that old  
man and retourned agayne to shyppe:  
And thenne the byrde of the tre came a-  
gayn to saint Brandon/ and sayd I am  
come to telle you that ye shalle saylle fro  
hens in to an ylonde/ where in is an ab-  
bey of xxiij monkes. whiche is fro this  
place many a myle/ and there ye shal hol-  
de your crystmasse: and your easter wyth  
vs lyke as I tolde you/ And thenne this  
byrde fletwe to his felawes agayn/ and  
thenne saint brandon and his felawes  
sayled fourth in the occyan/ And soone  
after fyl a grette tempest on them/ In whi-  
che they were gretely troublid longe ty-  
me/ and sore forlabeled/ And after that  
they fonde by the purue aunce of god an  
ylonde whiche was ferre fro them: And  
thenne full mekely prayed to our lord to  
sende them thider in saufte but it was xl  
dayes after or they came thider/ wherefor  
all the monkes were so wery of that trou-  
ble that they sette lpyll prys by theyr ly-  
ues/ and cryed contynully to our lord to  
haue mercy on them/ and brynge them  
to that ylonde in saufte. and by the pur-  
ueaunce of god. they came at the laste in  
to a lpyll hauen/ but it was soo strayte  
that vnnethe the shyp myght come in.  
And after they came to an ancre/ and a-  
none the monkes wente to londe. And  
whan they had longe walkyd aboute /  
at the laste they fonde two fayr wellys. y-  
one was fayr and clere water. and that  
other was somewhat troublid and thicke  
And thenne they thanked our lord fulle

humbly that had krought them thider in  
saufte/ and they wold fayne haue dron-  
ken of that water / but saint Brandon  
charged them they shold not take wyth-  
out lycence/ For yf we abstepne vs a  
whyle. our lord wyll pourueye for vs in  
the best wyse/ And anone after came to  
them a fayr olde man wyth hoor here/ &  
welcomed them full mekely/ and kyssed  
saint Brandon/ and ledde them by ma-  
ny fayr welles tyll they came to a fayr ab-  
bey where they were receyued wyth grette  
honour and solemne procession wyth  
xxiij monkes all in ryall copes of colthe  
of golde/ And a ryall crosse was before  
them. And thenne the abbot welcomed  
saint brandon and his felawshyp and  
kyssed them full mekely: and toke saint  
Brandon by the honde and ledde hym  
wyth his monkes in to a fayre halle/ &  
set them doug a telle vpon the benche / &  
the abbot of the place wysshed al their feet  
wyth fayr water of the well that thei sa-  
we before: and after ladde them in to the  
fraytour & there sette them amonge his  
couente/ and anone ther came ore by the  
purueaunce of god whiche seruyd them  
well of mete & drynke/ For euery mon-  
ke hadde sette before hym a fayre whyte  
loof & whyte wootys and herbyes. whiche  
were ryght delectuous: but they wylt not  
what wootys were / and they dranke of  
the water of the fayr clere well that they  
sawe before whan they came first a lon-  
de. whiche saint brandon forbade them  
And the abbot cam & cryed saynt bran-  
don and his monkes. and prayed theim  
ete and drynke for charyte/  
For euery daye our lord sendeth a goode  
ly olde man that coueryth this table and  
setteth our mete and drynke afore vs:  
But we knowe not how it cometh/ Ne  
we ordeine neuer no mete ne drynke for  
vs/ And yet we haue been lxxx yere



## The lyf of saint Brandon

here and euer our lord worshypped mote  
 he be fedeth vs: We ben xxiiij monkes in  
 nombre: and euerj feryall day of the we  
 ke he sendeth to vs yn loues/ & euerj son  
 daye festful day xxiiij loues/ & the brede  
 & we leue at dyner we ete at souper and  
 now at your comyng our lord hath sent  
 to vs xlviij loues for to make you and  
 vs mery to gyder as brethern. & alwaye  
 twelue of vs go to dyner whyles other  
 twelue kepe the quere. And thus hane  
 we donethis lxxx yere for so longe haue  
 we dwellyd here in this abbey/ And we  
 came hyther out of thabbey of saint pa  
 trykes in yrelonde / and thus as ye see  
 our lord hath pourueyed for vs: but no  
 ne of vs knoweth how it cometh but  
 god allone to whom be gyuen honour &  
 laude world wythout ende: And here in  
 this londe is euer sayr weder/ and none  
 of vs hath ben seke syth we came hyther  
 And whan we goo to masse or to ony  
 other seruyse of our lord in the chyrche a  
 none seuen tapres of waxe ben sette in þ  
 quere and ben lyght at euerj tyme wyth  
 out mannyes honde/ and soo brenne day  
 and nyght at euerj houre of seruyce.  
 And neuer waste ne mynysshe as lon  
 ge as we haue been here whiche is lxxx  
 yere/ And thenne saint Brandon went  
 to the chyrche wyth the abbotte of the pla  
 ce/ and there they sayde euen songe to gy  
 der full deuoutly / And thenne saint  
 Brandon loked vpward towarde the  
 crucifyxe/ and sawe our lord hangynge  
 on the crosse whiche was made of fyn ci  
 stalle & curyastly broughte And in the  
 quere were xxiiij seetys for xxiiij mon  
 kes and the seuen tapres brennyng/ and  
 thabbottes sete was made in the myddes  
 of the quere: And thenne Saint Bran  
 don demaunded of the abbotte how longe  
 they hadde kepte that scilence. that none  
 of theym spake to other/ and he said this

xxiiij yere we spake neuer one to ano  
 ther/ and thenne saint brandon wepte for  
 ioye of this holy conuersacion. And then  
 ne saint Brandon desyred of the abbot  
 that he and his monkes myght dwelle  
 there styll wyth hym to whom thabbotte  
 sayd/ Syr that may ye not doo in no wy  
 se / For our lord hath shewed to you in  
 what maner ye shall be guyded tyll the  
 vij yere be fulfilled & after that terme þ  
 shall wyth thy monkes retourne in to y  
 relonde in saufte/ but one of the two mō  
 kes that came laste to you: shall dwelle in  
 the ylude of ankers and that other shall  
 goo quyk to helle / And as saint bran  
 don knelyd in the chyrche / He sawe a  
 bryghte shynnyng angelle come in at the  
 wyndowe and lyghed alle the lyghtes  
 in the chyrche/ And thenne he flewe oute  
 agayn at the wyndow vnto heuen / and  
 thenne saint brandon merueylled gretly  
 how the lyght brennyd so sayre and was  
 sted not/ and thenne the abbot sayd that  
 it is wryton that Moyses sawe a buffe  
 all on a fyre and yet it brennyd not and  
 therefore merueylle not therof/ For the mi  
 ght of our lord is now as grete as it e  
 uer was/ And whan saint Brandon  
 hadde dwellyd there fro crystmasse euen  
 tyll the twelfthe daye was passed.  
 Thenne he toke hys leue of the abbot and  
 couente: And returned wyth his mon  
 kes to his shyppe and saylled fro thens  
 wyth his mōkes toward the abbey of sa  
 int illaryes/ but they had grete tēpestys  
 in the see fro that tyme tyll palme sonday  
 And thenne they came to the ylonde of  
 sheep/ and there were receyued of the olde  
 man whiche brought theym to a sayr hal  
 le and serued theym:

And on saterthursdaye after souper  
 he wesse theyr feet and kyssyd them ly  
 ke as our lorde dyde to hys discyples/  
 And there abode tyll saterdaye efter euen



And thenne they departed and saylled to the place where the grete fyssh laye & anone they sawe theyr caldron vpon þe fysshes backe. Whiche they had lefte there twelue moneth tofore/and there thei kepte the seruyce of the resurrection on the fysshes backe: and after they sayled that same daye by the morning to the ylande. Where as the tre of byrdes was/ And thenne the sayde byrde welcomed saynt Brandon and al his felawship. & went agayn to the tre/and fange full meryly And there he and his monkes dwellyd fro ester tyll trynyte sonday as they dyd the yere before/in full grete ioye & myrthe And dayly they herde the mery seruyse of the byrdes sytting on the tre & thenne the byrde tolde to saynt Brandon that he shold retourne agayn at crystmasse to the abbey of monkes: and at ester thider agayn: & the other dele of the yere labour in the ocean in full grete perilles and fro yere to yere tyll the seven yere ben accomplished. And thenne shall ye come to the ioye full place of paradys/ And dwelle there yll dayes in full grete ioye & myrthe/ And after ye shall retourne home in to your owne abbey in saufte and there ende your lyf and come to the blessing of heuē: to whiche our lord bought you wyth his precious blood / And thenne the angell of our lord ordeyned all thyng that was nedefull to saint Brandon & to his monkes in bytayles and all other thynges necessarye. And thenne they thanked our lord of his grete goodnes he had shewed to theym ofte in theyr grete nede and sayled fourth to the grete see ocean abyding the mercy of our lord in grete trouble and tempestes and sone after came to them an honnyble fyssh whiche folowed the shyppe longe tyme. casting so moche water out of his mouth in to the shyppe þe they supposed to haue

ben drowned / Wherefore they deuoutely prayed god to deliuer them of that grete perille/and anone after came another fyssh greter thene he/out of the west see and saught wyth hym: and at laste claued hym in to thre pceces / and thenne returned agayne/and thenne they thanked mekely our lord of theyr deliuerance fro this grete perille/ but they were in grete heynesse by cause theyr bytayles were nyghe spent/but by the ordeynance of our lord there came a byrde & brought to theym a grete braunche of a bygne full of rede grapes by whiche they lyued fourtene dayes /and thenne they came to a lytill ylande/wherin were many bygnes full of grapes. And they there loded and thanked god/gadred as many grapes as they lyued by yll dayes after: alwaye saylyng in the see in many storme & tempestie. and as they thus sayled sodenly came fleyng toward them a grete grysse. whiche assailed them. and was lyke to haue destroyed them: Wherefore they deuoutly prayed for helpe and ayde of our lord Ihesu Cryst/ And thenne the byrde of the tre of the yle londe where they hadde holden theyr ester tofore: Came to the grysse and smote oute bothe hys eyen/ And after slewe hym / Wherof they thanked our lord/ And thenne sayled fourth contynuelly tyll saint Peters daye / And thenne songen they solempnely theyr seruyse in thonour of the feste/ And in that place the water was so cleere/that they myght se alle the fysshes that were aboute theym wherof they were full fore aghast. And the monkes counseyled saint Brandon to synge noo more / For alle the fysshes laye thenne as they hadde slepte/ And thenne saint Brandon sayd drede ye not for ye haue kepte by n esters the



## The lyf of saint Brandon

feste of the resurrection vpon the grete  
fysches backe / and therefore drede ye not  
of thys lytyll fysches / And thenne saint  
brandon made hym redy & wente to mas  
se / and bad his monkes to synge the bes  
te wyse they coude / & thenne anone all þ  
fysches awoke / and came aboute the ship  
pe so thyncke that vnnethe they myghte  
see the water / for the fysches And whan  
the masse was done all the fysches depar  
ted soo as they were nomore seen / And  
seuen dayes they sayled allwage in that  
clere water / And thenne there came a sou  
the wynde & drof the shyppe northward  
where as they salwe an ylonde full derke  
and full of stynde and smoke / and there  
they herde grete blowyng and blasting  
of belowes / but they myght see noo thyn  
ge: but herde grete thonderynge / wherof  
they were sore aferde and blessyd them  
ofte / And sone after there came one ster  
tyng out all brennyng in fyre and sta  
ryng full gasly on them wyth grete sta  
ryng epen / of whom the monkes were a  
ghaste: And at his departyng fro them  
he made the horryblest crye that myght be  
herde: and soone therr came a grete nom  
bre of fendes and assayled them wyth  
hokes and brennyng yron mallys: why  
che rannen on the water folowynge their  
shyppe faste in suche wyse . that it semed  
all the see to be on a fyre / but by the ple  
sure of our lord they hadde no polver to  
hurte ne greue them ne their shippe: wher  
fore the fendes began to rore and crye:  
And thewe their hokes and mallys at  
them: And they thenne were sore aferd  
and prayed to god for comforte and hel  
pe / for they salwe the fendes all aboute the  
shyppe / and them semed thenne alle the  
ylonde and the see to be on a fyre /  
And wyth a sorrowfull crye all tho fen  
des departed fro them and retourned to  
the place that they came fro. And then

ne Saint Brandon tolde to them that  
this was a parte of helle / and therefore he  
charged them to be stedfaste in the fayth  
For they sholde yet see many a dredefull  
place or they came home agayne & then  
ne came the south wynde and droof them  
ferther in to the north where they salwe  
an hylle all of fyre / and a foule smoke &  
stynde comyng fro thens / And the fyre  
stode on eche syde of the hylle lyke a wal  
le all brennyng / & thenne one of his mō  
kes began to crye and wepe full sore / &  
sayd that his ende was comen: and that  
he myght abyde no lenger in the shyppe:  
And anone he lepte out of the shyppe  
in to the see . and thenne he cryed and ro  
red full pytously / cursyng the tyme that  
he was born / And also fader and moder  
that bygate hym by cause they salwe noo  
better to his correction in his yonge age  
For now I muste goo to perpetuel pay  
ne / And thenne the sayenge of saint  
Brandon was verefied that he sayd to  
hym whan he entryd:  
Therefore it is good a man to doo penau  
te and forsake synne / For the houre of  
deth is incerteyn: And thenne anone  
the wynde tourned in to the north / and  
droof the shyppe in to the south whiche  
sayled seuen dayes contynuelly / & they  
came to a grete rocke stondyng in the see  
And thereon sat a naked man in full gre  
te myserye and payne: For the walves  
of the see hadde so beten his body . that al  
the flesshe was gone of / and noo thynge  
left but synewes and bare bonys / And  
whan the walves were gone / there was  
a canuas þ hynged ouer his hede whych  
bete his body full sore wyth the blowyng  
of the wynde / And also there were two  
oye tonges . and a grete stone that he sat  
on whiche dyde hym full grete ease: And  
thenne saint Brandon chargyd hym to  
telle hym what he was /



And he sayd my name is Judas/ that solde our lord Ihesu cryst for xxx pence which synneth here thus wretchedly/ how be it I am worthy, to be in the greetest paine that is: But our lord is so mercifulle that he hath rewarded me better than I haue deserved/ For of ryght my place is in the brennyng hell. But I am here but certen tymes of the yere/ that is ffor crystmesse to twelfth dawe / and ffor ester to whytson tyde be paste. And euery festefull dawe of our lady: & euery saturday none/ tyll sonday that euen songe ben don. But all other tymes I lye styll in helle in full brennyng fyre wyth pylate, herode and caphas. Therefore a cursed be the tyme that euer I knewe them. And thenne Judas prayed saint Brandon to abyde styll there all that nyght /

And that he wold kepe hym the same styll / that the fendes shold not fetch hym to helle / And he sayd wyth goddes helpe thou shalt abyde here all this nyght. And thenne he asked Judas what clothe that was that henge ouer his hede / & he sayd it was a clothe that he gaue to a lepre/ which was bought wyth the money that he stalle ffor our lord: whan I bare his purs / wherefore it doth to me full greet paine now/ in beting my face with the blowyng of the wynde: And these ii oye tonges that hange here aboue me: I gaue them somtyme to two prestys to praye for me/ them I bought with my owne money/ & therfore they ease me by cause the synnes of the see gnawe on the and spare me/ And this stone that I synne on/ laye somtyme in a desolate place / where it eased noo man. And I toke it thenne and layed it in a foule wawe/ where it dyde moche ease to them that went by that wawe / And therefore it eased me now for euery good dede shall be rewarded

ded & euery euyl dede/ shall be punysshed. And the sonday agaynst euen ther came a greet multitude of fendes blastyng / & roring. and bad saint brandon go thence that they myght haue theyr seruaunt Judas. for we dare not come in the presence of our mayster: but yf we brynge him to helle wyth vs. And thenne sayd saint brandon: I lette not you to do your maysters commaundement/ but by the power of our lord Ihesu: I charge you to leue hym this nyght tyll to morowe/ how darst thou helpe hym that so solde his mayster for xxx pence to the Jewes/ and caused hym also to deye the moost shamefull deeth vpon the crosse / And thenne saynt brandon charged the fendes by his passyon. that they shold not noye hym that nyght, and thenne the fendes went theyr waye wryng and cryng toward helle to their mayster: the greet deuyll/ & thenne Judas thanked saynt brandon so ruthfully/ that it was pite to see/ & on the morn the fendes came wyth an horrible noise sayeng that they had yf nyght suffred greet payne by cause they brought not iudas: & sayden that he shold suffre double payne the vii day folowynge/ & they toke thenne Judas trembleng for fere with the to payne/ & after saint brandon sayled/ southward thre dages & thre nyghtes/ & on the fryday they sawe an yle longe: & thenne saint brandon began to synge and sayd: I see the plonde wherein saint poule the myght dwellyth: & hath dwellyd there xl yere without mete & drynke ordeyned by manes honde: & they came to the lond/ saint poule came and welcomed them humbly/ he was olde and forgothen so that no man myght see his body/ of whom saint brandon said keepyng/ now I see a man yf lyueth more lyke an angell thenne a man/ wherefore we wretches may be ashamed that we lyue not better/



## The lyf of saint Brandon

Thenne saint poule sayd to saint bron :  
 don: thou art better thenne I/ For oure  
 lord hath shewed to þ moo preuytes the:  
 ne he hath done to me/ Wherefore thou ou:  
 ghest to be more praysed than I/ To  
 whom saint Brandon sayde we be mon  
 kes and most labour for our mete/ But  
 god hath prouyded for the suche mete as  
 thou holdest the plesed/ Wherefor thou arte  
 moche better than I/ To whom saint pou  
 le sayde somtyme I was a monke of sa  
 ynt Patrykes abbey in Vrelonde . and  
 was wardein of the place where as men  
 entre in to saint patrykes purgatorie :  
**¶** And on a daye there came one to me  
 and I asked hym what he was/ And he  
 sayd I am your abbot Patryke & char:  
 ge the that thou departe fro hens to mor  
 ne erly to the see syde / & there thou shalt  
 fynde a shyppe/ in to which thou muste  
 entre/ which god hath ordeyned for the /  
 whos wyll thou muste accomplishe:  
 And so the next day I aroos. and wen  
 te forth and fonde the shyppe / in whiche  
 I entryd/ and by the purueaunce of god  
 I was brought in to this ylonde the se  
 uenthy daye after/ And thenne I left þ  
 shyppe and wente to londe: and there I  
 walked vp and down a good whyle. &  
 thenne by the purueaunce of god there  
 came an otter goyng on his hynder feet  
 and brought me a flynte stone and an y  
 ron to smyte fyre wyth: in his two fo  
 re clawes of his feet/ And also he hadde  
 aboute his necke grete plenty of fysshes  
 which he caste down before me/ and went  
 his waye: and I smote fyre and made  
 a fyre of styckes/ and dyde sette the fyr  
 se: by which I lyued thre dayes/ And  
 thenne the otter came agayne. & brought  
 me fysshe for other thre dayes And thus  
 he hath done this lxxi yere thorough the gra:  
 of god: And there was a grete stone out  
 of which our lord made to sprynge fayne

water clere and swete: wherof I dryke  
 dayly: and thus haue I lyued one aud  
 ftyty yere / And I was fourty yere olde  
 whan I came hyther/ And am now an  
 hondred and xi yere olde/ and abyde tyll  
 it plesse our lord to sende for me. And yf  
 it plesyd hym I wolde fayne be dyschar  
 gyd of this wretched lyff. And thenne he  
 bad saynt brandon to take of the water  
 of the well and to carpe in to his shyp  
 pe/ for it is tyme that thou departe for þ  
 hast a grete iourneye to do/ for thou shalt  
 sayle to an ylonde which is fourty da  
 yes saylyng hens: where thou shalt holde  
 thyng ester pyke as thou hast done tofore  
 where as the tree of byrdes is: And fro  
 thens thou shalt sayle in to the londe off  
 bykeest/ & shalt abyde there fourthy da  
 yes: And after retourne home in to thy  
 contree in saufete: And thenne thys. ho  
 ly men toke leue eche of other: and they  
 wepte bothe full sore/ and kyssed eche o  
 ther and thenne saint brandon entryd in  
 to his shyppe and sayled xl dayes euin  
 south in full grete tempeste: And on ester  
 euen came to theyr procuratour which  
 made to them good chyre: as he had befor  
 re time/ and from thens they came to the  
 grete fysshe/ wheren the sayde matynes &  
 masse on ester daye/ and whā the masse  
 was done the fysshe began to meue: and  
 swamme forth faste in to the see: wherof  
 the monkes were sore agaste/ which stor  
 de vpon hym. for it was a grete meruey  
 le to see suche a fysshe as grete as alle a  
 contree for to swymme so faste in the wa  
 ter. But by the wyll of oure lord the  
 fysshe sette alle the monkes a londe in þ  
 paradys of byrdes. all hole and sounde /  
 And thenne returned to the place he ca  
 me fro . And thenne  
 Saint Brandon and his monkes than  
 kyd our lord of theyr deliuerance of þ  
 grete fysshe: And kepte theyr eestertyde/



tyl trynpte sondaye lyke as they hadde done before tyme: And after this they toke theyr shyppe and saylled este xl. dayes. and at the forty dayes ende it began to hayle ryght faste. And therewith came a derke myste/whiche lasted longe after/whiche ferpd saynt Brandon/ And his monkes / and prayed to oure lord to kepe and helpe theym/ And thenne anone came theyr procuratour. and hadde theym to be of good chere for they were come in to the londe of bykeest: and sone after that myste passed alwaye. and anone they sawe the fayrest contree eastward that ony man myght see/ & was soo cleere and bryght that it was an heu- ly syght to beholde: And alle the trees were charged wyth rype fruyte & herbes full of floures. In whiche londe they walked forty dayes / but they coude not see none ende of that londe/ And there was alwaye daye and neuer nyght. And the londe attemperate / ne to hote ne to colde / And at the laest they came to a fayr ryuer/ but they durst not goo o- uer. And there came to theym a fayre yonge man/ and welcomed them curtosly/ and called ech of theym by his name And dyde grete reuerence to saynt bran- don. and sayde to th:ym: be ye now ioye full: for this is the londe that ye haue so- ught/ But our lord wyll that ye depar- te hens hastelye. & he wyll shewe to you more of his secretes: Whan ye come agayne in to þ see/ And our lord wyll that ye lade your shyppe wyth the fruy- te of this londe/ and hve you hens/ For ye may noo lenger abyde here/ but thou shalt sayle agayn in to thy owne contree And sone after thou comest home / thou shalt deye / And this water that thou seest here departeth the world a sonde / For on that othe syde of this water maye noman come that is in this lyf/

And the fruyte that ye see here is alway thus rype euery tyme of the yere/ and al- waye it is here lyght as ye now see: and he that kepeth our lordes bestys at all ty- mes shall see this londe/ or he passe oute of this world.

And thenne saynt Brandon and hys monkes toke of that fruyte as moche as they wold/ And also toke wyth theym grete plente of precious stones/ And thenne toke theyr leue and went to shyp- pe wepyng sore. by cause they myght no lenger abyde there / And thenne they to- ke theyr shyppe and came home in to Pe- relonde in saufete: Whom theyr bretheren receyued wyth grete Joye: gyuyng than- kynges to our lord/ whiche hadde kepte theym all that seven yere fro many a pe- ryll: and brought theym home in saufete ¶ To whome be gyuen honour and glo- rye worlde wythout ende Amen.

¶ And soone after this holy man saint Brandon weyed feble and seke / and hadde but lytyl ioye of this world/ But euer after his ioye and mynde was in the ioyes of heuen / And in short tyme after he beyng full of vertues departed out of this lyf to euerlastyng lyf. and was worshypfully buryed in a fayre ab- bey. whiche he hym self founde where oure lord sheweth for this holy saint many fayr myracles / Wherefore let vs deuoutly praye to this holy sa- ynt that he praye for vs to our lord that he haue mercy on vs/ to whom be gyuen laude honour/ and empyre worlde wyth out ende Amen/

Here foloweth the lyf of saynt Erkenwalde byshop



## The lyf of saint Erkenwalde



**S**aint Erkenbold was born of noble lignage: His fader was named Offa/and was kynge of eest england/and he had also a suster named Alburgh: Whiche Erkenbold & alburgh were of ryght parfyte lyf/and how be it that theyr fader was a paynym/pet were these two chyldeyn crysten: And whā Erkenbold was in parfyte age he wente in to relyggyon: and was made first abbot of chyrchese: where he lyued an holy lyf: and after he was made bysshop of london: and hys suster alburgh was hys trewe folower in good werkys: and was a woman of relyggyon: and for hyr holy lyf she was made abbess of berkynge: This holy man by the Informacion of saynt Austyn and mellyte was enformed in the septe in suche wyse that he utterly forsoke the worlde: and ordeyned and buylde two monasteryes: that one for hym selfe at chyrchese:

And another for his suster at barkynge whiche after her baptyisme was named ethelburga: And saint Erkenbold counseyllid his suster to flee wordely vanities/and so he dyd hym self / & gaue hym in dypne contemplaciō and gaue gladly suche goodes. as he hadde besyde them that he spent in the fondacion and buyldyng of the sayd monasteryes to poure peple and he chaunged his erthely heretage his wordely dygnite: and his grette patrymonye in to the heretage and lyuelode of holy chyrche for to haue his heretage in heuen/and he dyde all thys expence or he was called to be bysshop of london/ And the holy theodore archbysshop of caunterbury dyde doo consecrate hym bysshop of london/and his suster was sette in berkynge wyth other byrgynes/ for to be alway occupied in the scrupse of our lord And it happed on a tyme as thartyspers that bylde the monastery at berkynge: were ouer seen in takynge the mesure of a pryncypall beme: For it was to shorte and wold not acorde to place that was ordeyned for / Wherefore they made moche sorowe: Thanne this holy man saynt Erkenbold and his suster sepyng this myssfortune. toke the same beme byllbene theyr hondes: and drew it out in suche wyse that it had suffycent lengthe and accorded vnto the proper place that it was ordeyned to whiche myracle was anone knowen openly to the peple. & at that tyme were noo nonnes in england: Wherefore saynt Erkenbold sente ouer see/for a deuout relygyous woman named hyldegyth to whome he betoke his suster for to be enformed in the relyggyon/as well in conynge. As in good maners and vertuous doctryne. in whiche she profpyed in suche wyse that she passed all her felawes in conynge/ And sone after she was made Abbess and cheff of



all the monasterpe/and it happed soone after that the Bysshop of london deped/ whos name was cecilia/ And by consen-  
t of the kynge and all the peple this ho-  
ly man of god Erkenwolde/ was Bys-  
shop of london. and what someuer he ta-  
ughte in worde/ he fulfyllid it in dede / for  
he was parfyt in wysedom softe and dis-  
crete in worde. besy in prayer; chaaste of  
body/ And holy yeuyn to goddes love/ &  
was planted in the rote of charyte / and  
afterward whan he hadde suffred moche  
tribulacion wyth many ghoostly batay-  
les/ he began to waite ryght seke/ And  
thenne he commaunded to make redy hys  
chare that he myght goo and preche in þ  
Epte þ worde of god / Wherefore it was  
kepte in custome longe time after of his  
disciples and many othe to touche him  
and kysse hym; and what someuer seke-  
nesse that they hadde they were auone de-  
liuerd therof/ and were made parfytely  
hole;

**I**n a daye of somer as the blessyd  
saint/ Saint erkenwolde rode in his cha-  
re for to preche the word of god. It for-  
tuned that the one whele of the chare fyl-  
l of fro the axtre; And that notwithstanding  
dunge the chare went forth ryght wyth-  
out saylyng. whiche was agayn nature  
and reason; and a fayr myracle. For  
god guyded the chare and it was a mer-  
uaylle to alle them that sawe it.

**O** merciful god aboue all thynges to  
whom alle brute bestes be made meke / &  
wyld thynges ben obedyent/ thou sou-  
thesauf to calle to thy mercy/ thy blessyd  
seruaunt to make hym partable of thy  
excellent ioye; thou geue vs grace by his  
prayer: whiche knetwe by reuelacyon  
that his soule shold be losed from the bo-  
dy by temporall dethe to be preserued fro  
all manere euyl; and euerlastyng dethe/  
Whan this blessyd Saint Erkenwolde

as god wold/ came to berkyng he fyl in  
a grette sekenesse in whiche he ended hys  
temporall lyf. and for so moche as he kne  
we it before he sente for his seruauntes &  
suche as were drawyng to hym; and pas-  
ue to theym holson and swete lessone; &  
blessyd theym wyth grette deuocion. and  
amonge theym he yeldeth vp his spyryte  
to almyghty god; in whos passing was  
felte a merueyllous swete odour as the  
hous hadde be ful of swete balme; and  
whan the hyghe channons of saint pou-  
les at london herde this and the monkis  
of chyrchesepe also/ anone they came to  
this holy body for to haue it. And the  
nonnes sayde they ought to haue the bo-  
dy/ by cause he deped there: And also by  
cause he was her founder/ and the mon-  
kes said they ought rather to haue hym  
by cause he was bothe theyr abbot & fou-  
der; Thenne the chapytre of pooles; and  
the peple sayd they stroue in Bayne. for  
he sholde bee brought to london in to his  
owne chyrche; thus there was grette stryf  
and at the laste they of london toke vp  
the holy bodi and bare it toward london  
And as they went there fyl a grette tem-  
peste and so moche water that they myght  
not passe/ But were constrayned to set  
te down the corpe; and in all the storme:  
the tapers that were aboute the body we-  
re allwape bryght brennyng / and thenne  
the nonnes sayd that god shewed well þ  
they of london ought not to haue hym:  
by cause of the tempeste; And at laste  
after many wordes there was a clerke  
whiche had be longyng to saint Erken-  
wolde & salve this stryf; And stode vp &  
commaunded scylence. & tolde to the peo-  
ple a grette commendacion of the vertu-  
ous lyf of this holy saint; & sayd it was  
not honeste ne accordyng to mysentente  
þ holi bodi by dyolētē hōdes; but let vs  
bysethe almyghty god wyth good deu-  
bb j



## The lyf of saynt Erkenwalde bysshop

cyon and mekenesse of herte for to shewe  
to be some token by reuelacyon/in what  
place thys holy body shal reste / and alle  
the people consented thereto / and knelyd  
doun and prayed deuoutly/and whyles  
they were in prayer / they sawe that the  
water deuided as it dyd to moyses in the  
reed see / and to the chyldren goyng tho-  
rough in to deserte. In lyke wyse god ga-  
ue a drye path to the peple of london for  
to conuey thys holy body thorough the wa-  
ter to the cyte / and anone they took vp  
the body wyth grete honour and reueren-  
ce / & by one assente they bare it thorough  
the pathe/the water stondyng vp on eue-  
ry syde/and the people not wetynge theyr  
feet/and so they came to stratforde/& sette  
doun the bere in a fayre mede ful of flou-  
res/and anone after the wedder began to  
weye fayre and clere after the tempeste/&  
the tapres were made to brenne/without  
puttyng to fyre of ony mannes honde/&  
thus it plesyd our lord for to multiplye  
myracles to thonour & worthyp of thys  
holy saynt / wherfore the people were ful  
of ioye & gladnes/and gaue laude to al  
myghty god/& thenne they toke vp the bo-  
dy and brought it to poules/and as ma-  
ny seek folkes as touched hys bere we-  
re made hole anone as they touched the be-  
re of al theyr sekenesses/by the merytes  
of the holy bysshop saynt Erkenwalde /  
& after they leped & buryed the body ho-  
nourably in saynt Poules chyrche/where  
as our lord hath shewed many a fayre  
myracle / as in delueryng of prysoners  
out of their yrons/seke and lame men to  
theyr bodely strenghte/& emonge al other  
he hath ben a special protectour to the say-  
de chyrche ageynst fyre/where on a tyme/  
the chyrche was brente/& his thyrne why-  
che was thene but tre was sauid thorough  
his holy merytes/in so moche that the clo-  
the that laye vpon it was not perysshed .

**A**nother tyme whan a grete fyre had  
brente a grete parte of the cyte/& thold ha-  
ue entred vpon the chyrche/saynt Erken-  
wald was seen on the chyrche with a bas-  
ner fyghtyng ageynst the fyre/and so sa-  
ued & kepte hys chyrche fro brennyng .  
Thenne late be praye vnto thys holy  
saynt that he be a special aduocate for be  
to almyghty god/that we may be preser-  
ued from al peryles of fyre & water/and  
that he so gouerne be bytwene welthe &  
aduersyte in thys present lyf/that we be-  
yng asspylled from synne & vyces/may  
be brought vnto heuenly ioye/where lau-  
de honour & glorie be gyue to the blessed  
trynpte world wythoute ende Amen .

**T**here foloweth the lyf of saynt  
Pastor Abbot and fyrste of hys  
name :

**P**astor is sayd of fedyng  
by cause that fedeth hys  
shep/and thys holy man  
Pastor fedde hys shep  
spyrtyually/& they were  
hys brethern/by spyrty-  
el wordes of doctrine and of maners of  
holy relygyon .

**T**he abbot Pastor was  
many yeres in grete ab-  
stynence in deserte/and for-  
mented hys fleshe longe  
tyme/& he thyned in grete  
holynesse of relygyon / &  
his moder despyred moche to see hym & his  
brethern/and sawe on a day that he and  
hys brethern wente to the chyrche they sa-  
we hym And anone they fledde fro hym &  
entred in to theyr celle / & thytte the dore  
ageynst hym/& she came to the dore/& sate  
there fore cryeng & wepyng And then-  
ne Pastor came to the dore & sayd what  
cryest thou there thou old woman/& then-  
ne she vnderstood the voyce of hym & the



creped lowder and sayd. I wolde see you  
my sones/why sholde I not see you/am I  
not your moder that bare you and yaued  
you souk / and now am all here for age.  
To whome hys sone sayd/whether wylt  
thou see vs in this worlde or in another/  
and thenne she sayd/ys I see you not here  
shal I see you there/and he sayd to hys/ys  
thou mayst suffre / not for to see vs here /  
wythout doubte thou shalt see vs there /  
whiche thenne departed ioyfully sayng/  
ys I shal see you there/I wyl not see you  
here And thenne the Juge wold nedes see  
the abbot Pastor/ but he myght not/and  
thene thei toke his susters sone as though  
he had ben a malefactor and put in pry  
son and sayd/ys pastor wil come & praye  
for hym/I shal deliuer hym and lete him  
goe. And thenne the moder of the chylde  
came wepyng to the dore of Pastor/and  
prayed hym to helpe hys sone/and whan  
she coude gete none answer of hym/then  
ne she sayd to hym by grete violence/ys  
thy entayles ben harde as yron / and  
hast no pyte of no thyng/yet at the leste  
oughtest thou to be moeyd and haue py  
te of thy owne blood/whiche is my sone/  
and thenne Pastor sent to hys and sayd/  
that he had engendryd no chylde . And  
thenne anone she departed for angre / &  
thenne sayd the Juge/at leste lete hym  
commaunde by molthe / and I shal lete  
hym goe. And thenne the abbot pastor  
sent hym worde that he sholde examyne  
the cause accordyng to the lawe / and ys  
he were worthy to deye / lete hym deye/&  
ys not do as I shal lete him go/he taught  
hys bretheren and sayd / for to kepe hym  
self / to consyder and to haue dyscrecyon  
ben werkys of the soule/pouerte/trybu  
lacyn/and dyscrecyon ben werkys of so  
lytarpe lyf . It is wryton / that thys  
thre men were Noe ; Job. and Dangel  
Noe representeth the persone y possedeth.

Job them that ben troubled. and Dangel  
el them that ben dyscrete. And ys a mon  
ke hateth two thynges / he may be fre of  
this worlde/and one of hys bretheren as  
ked him what they were/and he sayd fles  
shely couentyse/and dayne glorie / and  
he sayd/ys thou wylt fynde reste in this  
worlde / and in that whiche is to come /  
say in euery caas / who am I/and deme  
no man. On a tyme whan a brother had  
offendyd of the congregacyon/the ab  
botte by counceyl of one that was soly  
tarpe put hym oute/whiche wepte as he  
had be in dyspayre . Thenne the abbotte  
Pastor made hym to be brought tofore  
hym / whome he comfortyng benygne  
sent hym to hym that was solytarpe sa  
yng/I herynge of the desyre to see the la  
boure therfore come to me / and whan  
he was comen Pastor sayd to hym. The  
re were two men / whiche thei were ser  
uauntes were dede/and that one of them  
leste hys owne and wente for to be way  
le the dede seruaunte of that others / and  
whan the solytarpe man herde hym/anon  
he vnderstode hym & wylt by his wordes  
what he mente & had compuncyon. There  
was a brother whiche was sore troubled  
& wold leue his place because he herd  
certeyn wordes of another brother y they  
prouffyt not/& pastor sayd he shold not  
byleue tho wordes/for they were not tre  
we / he affermyd ageyn to hym that they  
were trewe/for a trewe brother had tolde  
hym so. To whome pastor sayd he is not  
trewe that sayd so to the/& he sayd I haue  
seen it wyth myn eyen. Thenne he demaū  
ded him of the festue/& of the beme/and he  
answerd/a festue is a festue/& a beme is  
a beme. And pastor sayd put in thy her  
te al that/that ben thy synnes / & y shalte  
fynde them lyke a beme/& the smale syn  
nes of hym ben lyke a festue. There was  
a brother whiche had doon a grete synne  
bb ij



## The lyf of saynt Pastor

beynge in wyll to do penaunce thre yere/and  
 aged hym yf it wolde moche/whiche sayd  
 it is moche/and thenne he aged/yf he wol  
 de commaunde hym a yere/and he sayd it  
 was moche They that stode by demaunded  
 of forty dayes / he sayd it was moche .  
 And he sayd to them . I wolde that yf a  
 man repente hym wyth all hys herte/and  
 wyll reborne no more to hys synne/and  
 doth penaunce thre dayes/our lord shalle  
 receyue him to mercy/e thenne he was de  
 maunded of that worde that angred hys  
 brother wythoute cause/and he sayd of al  
 that euer thy brother greuyd the / he not  
 angry wyth hym/tyl that he put out thy  
 ryght eye/and yf thou be wrothe to hym  
 otherwyse / y arte angry wythout cause/  
 but yf ony wold departe the fro god/then  
 ne be wrothe wyth hym And yet he sayd  
 furthermore / who soo compleyneth is no  
 monke / who that holdeth malice in hys  
 herte is no monke/who that is wroth is  
 no monke / who doeth euyl for euyl is  
 no monke / who that is proude & fulle of  
 wordes is no monke/who someuer is he  
 rayly a monke is allwape humbly/me  
 ke/ful of charyte/and allwape to haue to  
 fore his eyen þ drede of god/in euery pla  
 ce/that he synne not/and also he sayd/yf  
 there be thre to gyder / of whome that one  
 resisteth wel/and that other is seek / & the  
 thyrde serued & admynystrerth wyth pure  
 wyll/thyse thre ben semblable as it we  
 re of one werke . There was one of hys  
 brethern whiche compleyned hym that he  
 had many thoughtes/& perissed in them  
 & he brought hym in the ayer/& bad hym  
 holde vp hys lappe & take the wynde / &  
 he sayd I may not/and that other sayd in  
 lyke wyse mayst þ not forbode thoughtes  
 to entre in to the / but it is thy parte to  
 wythstonde them . There was a brother  
 that demaunded of hym what he shold do  
 wyth the herptage that was lefte hym/&

he bad hym he sholde come ageyn wythin  
 thre dayes/and whan he came he sayd to  
 him/yf I sayd to the/gyue them to the pa  
 rentes or frendes/thou sholdeste haue noo  
 mede therof/and yf I sayd/gyue them to  
 poure men/y shalte be sure/do what thou  
 wyllt/I haue no cause therof. Thys is in  
 Vitae patrum .

## There foloweth the lyf of saynt Johan the abbot

D
 whan abbot whan he had  
 dwellyd forty yere in de  
 serete with ephespen/thenne  
 ephespen demaunded howe  
 moche he had prouffited / &  
 thenne he said/as longe as I haue ben so  
 lytarge/there was neuer sonne that saw  
 me etynge/and Johan sayd ne me beynge  
 wrothe this thyng lyke almoste I fynde  
 for whan epyphane the bysshoppe gaf  
 fleshe to the abbottc hyllarpe he sayd par  
 done me/for sythe I toke thys habyte / I  
 neuer ete fleshe ne fowle. To whome the  
 bysshop sayd/and sythe I toke myn ha  
 byte / I suffred neuer none to slepe that  
 had ony thyng ageynst me/ne I ne slep  
 te also as longe as I was contrarpe to  
 ony other. To whome hyllarpe sayd/fa  
 der foryeue it me/for thou arte better then  
 ne I / Johan wold haue lyued lyke into  
 aungels/and entended allweye to serue  
 god wythout ony other thyng doynge /  
 and he despoiled hym and was an hole  
 weke in deserte/and whan he was almo  
 ste deed for hungre/and all stongen wyth  
 bees and waspys/he returned to the dore  
 of his brother and knocked/and he apper  
 who arte thou/and he sayd I am Johan /  
 and that other sayd thou arte not he / for  
 Johan is made an aungell/and is not es  
 monge men / and Johan sayd trewely I  
 am he / but for alle that he lefte hym there



tyl on the morne. And thenne he openyd the dore to hym and ſayd to hym/ yf thou be a man/ it is nede that thou labour a : geyn for to be fedde / and yf thou be an aungell/ wherefore deſyreſt thou to entre he re in/ and Johan ſayd. O brother foryeue it me / for I haue ſynned / and whan he ſholde dye hys brethern prayed hym that he wolde leue to them in ſtede of heritage a worde of helthe / and that ſhort / and thenne he ſygged and ſayd / I dyde neuer yet myn owne wyll. Ne I neuer dyd thyng to ony other/ but I dyd it fyrſt my ſelf. Hec in vitas patrum.

Here foloweth the lyf of ſaynt Moyſes the abbotte



Moyſes the abbotte ſayd to a brother of hys whyche demaunded of hym a ſermone/ to whom he ſayd/ de/ ſyt ſtylle in thy celle/ & it ſhal teche the all thyng

There was an olde man beyng ſeek whiche wolde goo in to egypte by cauſe he wolde not greue hys brethern. The abbotte Moyſes ſayd to hym/ goo not thy : der/ for yf thou goo oute/ thou ſhalte falle in to fornicacyon / and he was angry / and ſayd my body is deed / why ſayeſte thou ſoo/ and whan he was goon/ it hap : ped that a mayde ſeruyd hym for deuocy : on and kepte hym in hys maladye/ and whan he was ſool he defowled hyr / and gate on hyr a chylde/ and whan the chylde was borne/ the olde man took the chylde in hys armes/ and came on a day of a grette feſte in to the chyrche of Syte to a grette myltitude of people/ and whan his brethern wepte he ſayd/ lo ſee ye this childe/ this is the ſone of Inobedience / ther : fore belware ye brethern / for I haue doon

thys in myn olde age. I praye you praye ye for me. And thenne he returned in to hys celle and came ageyn to hys fyrſte eſtate/ and in lyke wyſe as another olde man ſayd to another. I am as a deed man / and that other ſayd to hym/ truſte neuer to thy ſelf/ tyl thy ſowle yſſue out of thy body. For yf thou ſay that thou arte deed/ neuertheleſſe thy enemye the ſende is not deed. There was a brother whyche had ſynned / and was ſente by hys brethern to the abbotte moyſes. And he took a baſkette ful of grauell/ and came to them/ and they demaunded hym what it was/ and he ſaid thys ben my ſynnes that renne after me / and I ſee them not/ and I am thys day comen to deme the ſynnes of a ſtraunger. They herynge thys ſpared theyr brother. At lyke thyng : ge is reorde of the abbot tofore hym. For whan the brethern ſpoke of a brother that was culpable/ he helde him ſtylle and ſpake not And after toke a ſacke ful of grauell and bare it behynde hym the moost parte/ and a lytell tofore hym / and they demaunded hym what it was/ & he ſayd/ the moost parte ben my ſynnes/ whyche I bere behynde me/ them I conſyder not / ne ſorewe for them/ and thys lytell that I haue before me / ben the ſynnes of my bre : thern/ whyche I conſydere all day and iudge them / how be it I ſholde alweye bere myn owne ſynnes tofore me/ and thyn : ke on them/ & praye to god for them that he wolde forgyue me them Whan the abbot moyſes was made clerke / and the byſ : ſhop had ordeyned thoffyce/ he ſayd to him now thou arte made all whyche/ and moyſes ſayd/ wythinforth / or wythoutforth. Thenne the byſſhop wolde proue hym & ſayd to hys clerkys/ that whan he ſholde come to the aulter/ they ſholde wrongful : ly put hym ſwo it/ and folowe hym / and here what he wolde ſay / and anone they



## The lyf of saynt Arsenye

put hym alweye and sayde to hym / goo out thou ethyoppen/and as he wente oute he sayd/they haue doon wel to the foule wretche for to defoule and doo despyte to the. For sythe thou arte no man/what presumest thou to be emonge the men / thys sayd he to hym self. *Her in vitas patrum.*

### Here foloweth the lyf of saynt Arsenye:

**W**han Arsenye was yet mayster in the paleys of a prynce/he prayed vnto god that he wolde addresse hym vnto the weye of helthe/soo that in a tyme he herde a boys that sayd to him/arsenye flee the compagne of men/and thou shalt be saued/thenne he wente and took vpon hym the lyf of a monke/and as he praye ed there/he herde a boys sayng Arsenye/flee henc/speke not/and not reste the. It is redde in the same place as to coueyte thys reste / that there were thre monkes newe made/and the fyrste of them chaas for to bryng men that were at debate and in dyscorde to reste & pees. The second for to dyspyte seek men. And the thyrde for to reste in wyldernesse and in deserte. The fyrste man that laboured to sette them at accorde that were at debate/coude not please all men/and was wery & greuyd and half ouercome/came to the seconde & fonde hym alle mate & saylyng for werynesse / and myght not performe that he had empyresed/& thenne by assente they thwo came to the thyrde that was in deserte / & whan they had tolde theyr trybulacions to hym/he put water in a cuppe/and sayde/loke and beholde thys water/and they saue that it was thyeke & troubled/and

sonie after he sayd/see hyt now/holw it is now sayr and clere / and whan they looked therein/they saue theyr dysages therein/and thenne he sayd/who so euer dwel emonge the men/he may not for the multitude of people see his synnes/but whan he resteth/thenne he may see hys synnes. And on a tyme there was a man fonde another in deserte etyng herbes and gras se alle naked as a beest/and he ranne after him/and that other fledde/and he that folowed sayd/abide & tarpe/for I folow the for the loue of god/and that other sayde / I flee fro the for goddes sake / and that other caste alwey his mantel fro him and thenne he tarped and sayd/by cause thou hast throlwen the matre of the worlde fro the / I haue abyden the. And thenne he aydd of hym how shall I be saued / and he answered & sayd/flee fro the compagne of men/and say noo thyng. There was a noble lady whiche was olde/came for to see thabbot Arsenyen by deuocyon/& theophyle the archebysshop praye ed hym yf he wolde suffre yf he myght see hym/but he wold not graunte hym in no wyse/and at the last she wente vnto hys celle/and fonde hym wythout tofore hys dore/and she fyl down to hys feet / and he toke hir vp wyth grete indygnacyon sayng to hyr/yf thou wilt see my face/see and the for grete shame & confusyon conspydered not hys dysage. To whome he sayde/holw durste thou presume vpon the that arte a woman to make such a dysage/thou shalt now go to Rome and say to other wymmen/that thou hast seen arsenyen/and they shall also come for to see me/and she sayd to hym/yf god wyl that I retorne to Rome/I shal neuer seyre woman to come to the/but onely I pray the that thou praye for me/and alwey remembre me/and he sayd to hir/I praye to god that he put out of my herte yf remembraunce



ce of the / & whan the herde that/the was moche angry / & came in to the cyte / and began to tremble and shake for sorow in the fevers or access / and whan the arche bysshop knele it / he wente for to comforte hir / and she sayd I depe for sorow & heynesse / and the archebysshop sayd to hir kondest thou not that þu arte a woman / and the fende ouercometh holy men oft tymes by wymmen / and therefore the old man sayd to the those wordes / how be it he prayed alwey for thy soule / and then / ne the woman was comforted & was all hole & returned home to hyr owne hows.

Also it is redde of another olde fader / that whā his discyple sayd to him. Thou arte weyken alle olde fader / lette vs now go dwelle nere to the worlde / and he sayd lette vs go thyder where as no woman is and hys dysciple sayd / where is ony place but that wymmen ben therein / cause in deserte / to whome he sayd. Thenne byng me to in that deserte. There was another brother whyche whan he bare hys moder ouer the water / he woude hys bondes in hys mantell. To whome she sayd / where fore hast thou couerd thy handes so my son / to whome he answered / the body of a woman is as fyre that brennyth / and because the mynde of other wymmen sholde not come in my remembraunce / therefore I doo it. And Arsenye alle the dayes of his lyf / whan he satte at the werke of his handes / he had a linnen clothe in hys bosom for to drye wyth the teerps that ranne faste from hys eyen / and all the nyght he wolde not slepe / and in the mornynge whan he must slepe for weykenesse of nature. He wold say to slepe / come wycked seruaunte / & thenne wold take a lytel slepe sottyng / and wold aryse anone & sayde It suffyseth to a monke / yf he slepe an houre / yf he be a fyghter ageynst vyces.

Whan the fader of saynt arsenye whyche was a grette senatour and a ryght noble man shold synnysse his lyf / he leste to arsenyen by his testamente moche herpage & one magystryen broughi vnto hym the sayd testamente / and whan he had receyued it he wolde haue broken it. Thenne magystryen fyl down at his feet prayng hym that he wolde not do so / for hys hede thenne shold be lese / for it shold be smyten of. To whom arsenyen sayd / I was dede tofore hym / he therefore that is but now dede / how may he make me hys heyr / and sente ageyn the testamente / and wold no thyng haue. On a tyme ther was a boye came to hym and sayd / come and I shall shew to the the werkys of the men. And ladde hym in to a certayn place / and she wyd to hym a mā of ethyope / y is a blacke man / that helde wode & made a grette fardel / so grette that he myght not bere it / & alwey he helde / and put to the fardel / & thus he dyde longe / and after he shewyd to hym a man that drewe water out of a lake / and cast it in to a cesterne perced / by whyche the water ranne ageyn in to the lake / and he wolde fylle the cesterne & myght not. And after he shewed to hym a temple and a man on hors backe / which bare a longe tre thwarde / and wolde entre in to the temple / and he myght not / by cause the tre laye thwarde. Thenne he expownded hym this thyng and sayd / he that bereth the tre / is lyke the burthen of Justyce wyth pryde and wyll not meke hym / therefore he abydeyth wythoute the reame of heuen. And he that helved the wode / is a man that is in synne / and putted none alwey by penaunce / but putteth alwey wyckednesse to wyckednesse. And he that draweth the water / is a man that doeth good werkys here in thys presente worlde / but by cause that hys euyl wer



## The lyf of saynt Agathon the abbotte

kyes ben medlyd wyth them/ & loseth hys good werkys/ and whan the euensonge tyme of the saturday came/ on sunday he left al his werkys behynde hym/ and helde by hys gandes to heuen tyl the sonne arose in the mornynge of the soday tofore hys face/ and so abode all the nyght in prayers and in orysones/ and hec in *Vitas patrum*.

### Here foloweth the lyf of saynt Agathon the abbotte

**A**gathon the abbotte bare thre yere a stone in hys mowthe / tyl that he had lerned to kepe scylence / and there was another whyche entred in to the congregacyon that sayd wythin hym self thou & an asse ben of one kynde/ for lyke as an asse is beten and speketh not/ and suffred wronge wythout answerynge / ryght soo doest thou / and another broder was put fro the table/ & he answered noo thyng/ and afterwarde he was aydd / & he sayd I haue put in my herte/ that I am lyke to an hounde/ for whan he is chastyfed/ he goth hys weye out/ and it was demaunded of agathon/ what vertue was more than labour/ and he answered I trowe ther be no labour so grete as to praye to god/ for the fende labouryth alweye to breke hys prayer/ and in other laboures a man hath somme reste/ & he that prayed hath alweye nede of grete styrp/ a brother demaunded of Agathon how he ought to dwell wyth hys brethern/ to whom he sayde/ lyke as the fyrst day/ & take on the no truste/ but suffraunce/ for suffraunce is not worse than truste/ for suffraunce is moder of al passyons/ & thenne kepe s fro yre / for yf the prynces wyped dede men/ it sholde not please god ne none other/ for hys yre/ There was a brother that was angry sai

de to hym self / yf I were allone I sholde not be so sone angry On a tyme as he fylled a pottre wyth water/ & he poured it out ageyn/ & he fulled it s second tyme/ & poured it out alwey/ & thenne he was so moeyd for angre that he brake s pottre / and thenne he aduysed hym self & knewe that he was deceyued of the deuyll of wrothe & of yre/ and sayd/ I am allone/ & yet I am ouercome by wrath / & therfore I shal retorne to my congregacyon/ for oueral is labour/ & ouerall is pacience & nede of s helpe of god. And two other brethern were contrarie whyche had longe conuersed to gyder/ & myght not be meuyd to wrath & on a tyme that one sayd to that other / let vs make contencionys to gyder lyke as men of the world do/ & that other sayde/ I wote not how contencion is made/ & that other sayd/ I shall lape thys sacke in the myddel bytwene vs / & I shall say it is myn / & thou shalt say it is not soo/ but it is myn/ & thus shal s styrp be made & thenne that one leyde the sacke so/ & sayde it is myn/ & that other sayd nay/ but it is myn/ & that other sayd thenne/ thyng be it/ take it and goo thy waye/ thus they departed & coude not styrp to gyder. Thabbotte agathon was wyse to vnderstonde / not slowe to labour / scarce in mete and clothynge / and sayd he had neuer slepte at hys wyll/ haupng in my herte ony sorwle agensst ony odeer / or ony other agensst me. Whan agathon sholde deye he helde hym thre dayes wythout moeyng holdyng alweye hys eyen open to heuen. And whan hys brethern wored or styred hym. He sayd I am tofore the iugement of god. And they sayde/ why doubtst thou. And he sayde / I haue laboured wyth alle the vertue that I myghte to kepe the commaundementes of god. But I am a man / and I wote not yf my werkys shalle please our lord.



And they sayd trustest not in thy wer-  
kys whiche thou hast doon for god, and  
he sayd I shall not presume tyll I come  
tofore hym. For the Jugement of god  
ben other thenne the Jugement off men  
And whan they wolde yet haue appoynted  
hym somme thyng he sayd shewe to me  
charytē & speke nomore to me for I am  
occupped: And whan he had sayd thys,  
he yeldd by his spryit wyth ioye, and  
they sawe our lord and his angellis re-  
ceyving his spryit/and salewng/ly-  
ke as a man saleweth his frendes; alle  
thys is wryton in vitas patrum /

Here foloweth the lyf of saynt  
Balaam the heremyte

**B**alaam of whome saynt  
Johan damascene made  
the historpe wyth grete di-  
lygence / In whom deuy-  
ne grace so wrought p̄ he  
conuerted to the fayth sa-  
ynt Josaphat: and thenne as all ynde:  
was full of crysten peple & of monkes.  
There aroos a puyssaunt kynge whiche  
was named anemyr whiche made grete  
persecucion to crysten men: and specially  
to monkes/and it happed soo that one  
whiche was frende of the kynge & chiefe  
in the paleys, by the Inspyracion of de-  
uyne grace lefte thē halles & hall / for to en-  
tre in to the ordre of monkes/ and whan  
the kynge herde saye that he was crysten  
he was wode for angre/and dyde do seche  
hym thorough euery deserte tyll p̄ he was  
founde wyth grete payne: and thenne he  
was brought tofore hym: And whan he  
sawe hym in a byle cote and moche lene  
for hungry / whiche was wonte to be co-  
uerd wyth precyous clothynge and habū-  
ded in moche rycheesse and sayd to hym o  
thou fool & out of thy mynde/why haste  
thou chaunged thy honour in to bylonie  
& art made the player of children: and he

sayd to hym yf thou wyllt here of me rea-  
son, put fro the thyng enemyes/ thenne the  
kynge demaunded hym who were his en-  
myes/ & he said to him yre & couetyse: for  
thys emperour & lepte the/that trouth may  
not be seen, ne to assaye prudence/ and e-  
quyte to whom the kynge sayd: Lete it be  
as thou sayest/ & that other sayd: the fo-  
les despyse the thynges that ben: lyke as  
thei were not & he that hath not the taste  
of the thynges that ben: he shall not vse p̄  
swetnesse of theym/and may not lerne  
the trouth of theym that ben not: And  
he had shewed many thynges of the my-  
sterpe of thyncarnation/ The kynge said  
to hym yf I had not promysed the at the  
begynnyng that I shold put alwaye yre  
fro my counseyl I shold caste thy body in  
to the fyre/ Soo thy waye & flee fro myn  
eyen that I see the nomore / & that I no-  
we dystresse the not, & anone the man of  
god wente his waye all heuylly: by cause  
he had not suffred martyrdom/ Thus the-  
ne in this mene while it happed that p̄  
kynge whiche had no chyld: There was  
a fayr sone born of his wyf/ & was cal-  
lyd Josaphat & thenne the kynge assem-  
blyd a ryght grete cōpanye of peple for  
to make sacrefyse to his goddes for p̄ na-  
tiuite of his sone/ & also assemblid lxx/  
astronomers, of whō he enquired what  
shold befall of his sone: & they said so hi  
that he shold be grete in powre & in ryche-  
ses: & one more wyse than another sayde  
for this child that is born shal not be in  
reygne: but he shall be in a nother moche  
better wythout comparyson/ & knowe p̄  
that I supposethat he shal be of crysten re-  
lygyon/ whiche p̄ persecutest: & p̄ said not  
he of him self: but he said it by inspiracio  
of god: & wga thei knge herde p̄ he doub-  
ted moche & dyd do make without the cy-  
te a riggt noble paleys: & therein sette he  
his sone for to dwelle & abyde, and sette



## The lyf of saint Balaam

ryght fayr yongelynes/and commaunde them that they sholde not speke to him of deth: ne of olde age/ ne of sekenesse/ ne of pouerte ne of noo thyng that mape gyue hym cause of heynes / but say to hym alle thynges that ben ioyous/ so that his mynde mape be esprysed wyth gladnes. and that he thynke on no thyng to come/ and anone as one of his seruauntes were seke/ The kynge commaunded for to take them awaye/ And sette another hool in his stede/ and commaunded that noo mencyon sholde be made to hym of Ihesu cryst: In that tyme was with the kynge a man whiche was secretly crysten/ And was chiefe amonge all the noble prynces of the kynge/ And as he wente on a tyme to hunte wyth the kynge: he fonde a poure man lyenge on the grounde: whiche was hurte on the foot: of a beste/ whiche prayed that he wolde receyue hym/ and that he myght of hym be holpen by somme meane/ And the knyght sayde I shall receyue the gladly: But I wote not how thou mayst doo o ny prouffyte/ And he sayd to hym I am a lecher of wordes. and yf ony be hurte by wordes I can wel gyue hym a medecyne/ And the knyght sette it att nought all that he sayde: but he receyued hym only for goddes sake/ And heled hym/ And thenne somme prynces enuyous & malycious sawe that this pryncer was soo grete and gracious wyth the kynge accused hym to the kynge: And sayd that he was not oonly touned to the crysten fayth/ but enforced to wythdrawe fro hym hys reame: And that he moeved and solcyted the compaigne. & counseyllled theym thereto / And yf thou wylt knowe it sayd they: Thenne calle hym secretly: and saye to hym that this lyf is sone done / And therfore thou wylt leue the glorie of the

worlde and of thy reame and asserme yf thou wylt take the habyte of monkes/ Whome thou hast soo persecuted by Igg: no raunce: and after thou shalt see what he shall answer / And whan the kynge hadde done all that they hadde sayd/ The knyght that knewe noo thyng of the treason began to wepe: and praysed more the counseyll of the kynge: and remembred hym of the dangre of the worlde: And counseyllled hym to doo it as soone as he myght: And whan the kynge herde hym saye soo. he supposed that it had ben trewe that the other had sayde to him how he it he sayd noo thyng/ And thenne he vnderstode and apperceyued that the kynge hadde taken his wordes in euylle and wente and tolde all this vnto the lecher of wordes all by ordre/ And he sayde to hym knowe thou for trouth that the kynge feryth that thou wylt assalle hys reame: aryse thou to morowe: and shawe of thyng heer and doo of thy bestymentes: and clothe the in hayr in manere of a monke: and goo erly to the kynge/ Whan he shall demaunde the what thou menest/ thou shalt answer my lord king I am redy to folowe the For yf the way by whiche thou desyrest to goo be hard yf I be wyth the it shall be the lyghter to the/ And lyke as thou hast hadde me in prosperyte/ soo shalt thou haue me in aduersyte/ I am all redy wherfore taryest thou: And whan he hadde this done and said by ordre/ the kynge was abasshed and reproued the false men/ and dyde to hym more honoure thenne he dyde before: and after this the kinges sone that was nourysshed in spaleys came to age and grew/ And was playnely taughte in alle wysedome/ And he merueyled wherfore hys fader hadde so enclosed him/ and called one of hys seruauntes whiche was



moost famylper wyth him secretly, and demaunded hym of this thyng/and sayde to hym that he was in grette heynesse that he myght goo not out: And that his mete ne drynke saueryd hym not ne dyd hym noo good: And whan his fader herde this/he was full of sorow/ and anone he lete to make redy horses, and ioyeful felawshyp to accompanye hym in suche wyse that no thyng dys honeste sholde happen to hym. And on a tyme thus as the kynges sone wente he mette a mesell and a blynde man/ and whan he sawe theym he was abasshed/and enquired what theym eyled and his seruantes sayd thys ben passyons that comen to men/And he demaunded yf tho passyons comen to alle men. and they sayde nay / Thenne sayd he ben they knowen whiche men shall suffre thys passyons / wythout dysfynccion. and thei answered who is he that may knowe thaduentures of men. and he began to be moche anguysshous for the incuslymable thyng therof/and another tyme he fonde a man moche aged whiche hadde his chere frownced/his teth fallen and was all crolked for age/wherof he was abasshed & sayde he desyred to knowe the myracle of thys dysyon/And whan he knewe that thys was by cause he had lyued many yeres And thenne he demaunded what sholde be the ende. and they sayd deth. And he sayd: Is thenne the deth the ende of alle men or of somme:and they sayd for certeyn that all men muste deye: And whā he knewe that all sholde deye:he demaunded theym/in how many yeres that sholde happene/ And they sayd in olde age of foure score yere or an hondred:and after that age þ deth foloweth / And this yonge man remembryd ofte in his herte thys thynge/& was in grette dyscomforte/but he shewed hi moche gladd tofore

his fader/and he desyred moche to be enformed and taught in the thynges/ And thenne there was a monke of partyte lyf and good oppynyon that dwelled in the deserte of the lode of Sennaar named Balaam. And this monke knew by the holy ghoost what was done aboute this kynges sone/and toke the abyte of a marchaunt/and came into the cyte and spake to the grettest gouernoure of the kynges sone/and sayd to hym I am a marchaunt and haue a precious stone to selle / whiche gyueth syght to blynde men/and heryng to deef men/It maketh the dombe to speke and gyueth wysedome to foolles:and therfore brynge me to the kynges sone/and I shall delpue it to hym/To whom he sayde thou semest a man of prudent nature But thy wordes acorde no thyng to wysedome/ Neuerthelesse yf I had knowleche of that stone/shewe it me:and yf it be suche as thou sayest:And soo proued. thou shalt haue ryght greate honours of the kynges sone:To whom Balaam sayde my stone hath suche vertu: that he that seeth it:and hath none hool syght and kepeth not entper chastyte yf he happely salwe it/the vertues dysyble þ he hath he sholde lese it: And I that am a physyccyen see well that thou hast not thy syght hool: But I vnderstonde that the kynges sone is chaste and hath ryght sayr eyen & hool. And thenne the man sayd yf it be soo shewe it not to me For myn eyen ben not hool. And am foule of synne: And Balaam sayd this thyng apperteyneth to the kynges sone/And therfore brynge me to hym anone. And he anon tolde this to the kynges sone/ and broughte hym anone in/And he receyued hym honourably / And thenne balaam sayd to hym/thou hast doon well: For þ hast not taken hede of my lytelnesse:



## The lyf of saint Balaam

that appieryth wythout forth: But thou hast done lyke vnto a noble kynge: Whiche whan he rode in his chaar cladde wyth clothes of golde and mette wyth poure men whiche were cladde wyth torne clothes/ And anone he sprange out of his chaar and fyll done to theyr feet & worshypped them/ And after aroos and kyssed them/and his barons toke this euyl: And were aserde to reпреue hym therof: but they sayd to hys brother how þe kyng had done thyng agaynst his ryall mayeste/ And his brother reпреuyd hym therof: and the kynge hadde such a custome that whan one sholde be delyuered to deth: the kynge sholde sende hys cryar wyth hys trompe that was ordeyned thereto/ And on the euen he sente the cryar wyth þe trompe tofore his brothers gate/and made to sowne the trompe/

And whan the kynges brother herde this/ He was in dyspayr of sauynge of his lyf/and coude not slepe of alle the nyght and made his testament/ And on the morne erly he cladde hym in blacke: and came wepyng wyth his wyf and chyldren to the kynges paleys. and the kynge made hym come tofore hym and sayd to hym: a fool that thou art. yf þe hast herde the messenger of thy brother. to whom thou knowest well thou hast not trespassed and doubtst soo moche/ How ought not I theie doubt the messagers of our lord: agaynst whom I haue soo ofte synned: whiche sygnetyed vnto me more clerely the deth thenne the trompe/ And shewed to me horryble comyng of the Juge/and after this he dyd doo make foure chestys/and dyd doo couer two of them wyth gold wythoutforth/ and dyd doo fylle them wyth bones of deed men and of fylthe. And the other two he dyd doo prycke: And dyd doo fylle them wyth precious stones and ryche gemyes

And after thys the kynge dyd doo calle hys grete barons by cause he knewe wel that they complayned of hym to his brother/ And dyd doo sette thysse foure chestys tofore them. and demaunded of them whiche were mooste precious/ And they sayde that the two that were gylte/ were moost of valewe:

Thene the kynge commaunded that they sholde be opened/ And anone a grete stench yssued out of them. And the kynge sayd they be lyke them that be clothed wyth precious bestymenys/ And been full wythinforth of ordure. and of synne/ And after he made opene the other and there yssued out a merueylous swete odour/ And after the kynge sayd. they be semblable to the poure men that I mete and honoured/ For though they be cladde of foule bestymenys. yet shyne they wythinfourth wyth good odour & of good vertues/ And ye take noo hede but that wythoutforth/ and considere not what is wythin:

And thou hast done to me lyke as that kynge dyd: For thou hast well receyued me: And after this Balaam began to telle to hym a longe Sermon of the creacyon of the world: and of the day of Jugement/ And of the rewarde of good and euyl. and beganne strongly to blame them that worshyppe ydolis/ And tolde to hym of their folpe such an ensample as foloweth sayeng/

That an Archer toke a lytell byrde callid a Nyghtyngale: And whan he wolde haue slayne this nyghtyngale there was a boye gyue to the nyghtyngale whiche sayd. O thou man what shall it auayle the yf thou slee me Thou mayste not fylle thy hely wyth me/ But and yf thou wylt lete me goo. I shal treche the thre wysedoms: that yf thou kepe them



delygentely/ thou maist haue grete prou-  
fyt therby. Thenne he was abasshed of  
his wordes/ and promysed that he wolde  
lete hym go/ yf he wolde telle hym his wy-  
sedom/ thenne the byrde sayd. stude ne-  
uer to take that thyng that thou mayst  
not take. and of thyng losse/ whiche mai-  
not be recoueryd/ forwolde neuer therfore:  
ne byleue neuer thyng that is incredy-  
ble/ kepe well thyse thre thynges: and þ  
shalt do well. And thenne he lete the bir-  
de goo as he had promysed/ And thenne  
the nyghtyngale fleyng in the ayer sayd  
to him/ alas thou wretched mā thou hast  
hadde euyl counseyl: for thou hast losse  
this dape grete tresour: For I haue in  
my bolbellys a precious margarite whi-  
is greater thenne the egge of an ostriche  
And he herde that: he was moche wroth &  
forwolde fore by cause he hadde lēn her  
goo/ and enforced hym alle that he coude  
to take her agayne sayeng/ come agayn  
to my hous. and I shall shewe to the all  
humanyte: and geue to the alle that shall  
nede the: And after shall lete the goo ho-  
nourably/ where as thou wylt/ Thenne  
sayd the nyghtyngale to him now I kno-  
we well that thou art a fool / For thou  
hast nō prouffyt in the wysedoms that I  
haue sayd to þ. for thou art ryght forwol-  
full for me whome thou hast lost/ whiche  
am irrecuperable/ and yet thou wene-  
ste to take me/ where thou mayste not come  
so hygh as I am: And furthermore whe-  
re thou byleueste to be in me a precious  
stone more thenne the egge of an ostrich-  
e. whan alle my body may not atteyne  
to the gretnesse of suche an egge / And  
in lyke wyse be they foolys that adoure  
and truste in ydolis: for they worshype  
that whiche they haue made and calle the  
whom they haue made kepars of theym  
And after he began to dyspute agaynst  
the salace of the salace of the world and

delyte and vanyte therof / and broughe  
fourth many ensamples and sayd. they  
that desyre th: delytes corporalle/ & suffre  
theyr soules depe for hunte. been lyke  
to aman that fledde tofore an vncorn þ  
he shold not deuoure hym and in fleyng/  
he fell in a grete pyte / And as he fell he  
caught a braunche of a tree with his hon-  
de/ and sette his feet vpon a flydyng pla-  
ce. and thenne two myse that one whyte  
and that other blacke:

whiche  
wythout cessynge gnawed the rote of the  
tree. And hadde almost gnawen it a son-  
dre/ And he saue in the bottom of this  
pyte an horryble dragon castyng fyre  
and hadde his mouth opene and desyred  
to deuoure hym/ vpon the flydyng place  
on whiche his feet stode/ he saue þ hedes  
of four serpentes whiche yssueden there:  
And thenne he lifte vp his eyen and sa-  
we altyll hony that henge in the bolles  
of the tree: And forgate the perylle that  
he was in/ and gaue hym all to the stre-  
tenesse of that lityll hony/

The vncorne is th: fygyre of deith/ whi-  
che contynuelly foloweth the man. And  
desyred to take hym: The pyte is the  
worlde whiche is full of all thyckednesse  
The tree is the lyf of euery man/ whiche  
by th: two myse that been the dape and  
nyght/ and the houtes therof Incessaunt-  
ly ben wasted and approached to the cut-  
tyng or gnawynge a sondre/

The place where the four serpentes were  
is the body ordeyned by the four elemē-  
tes/ by whiche the ioynture of the mem-  
bres is corrupte in bodies dysordynas-  
te: The horryble dragon is the mouth of  
helle: whiche desyret to deuoure alle crea-  
tures/

The swetenes of the hony in the bolles  
of the tree/ Is the false deceyuable delec-  
tacion of the worlde/ By whiche man is  
decepued/ Soo that he taketh noo hede



## The lyf of saint Balaam

of the peryll that he is in/ and yet he sayde that they that loue the world ben sem-  
blable to a man that had thre frendes: of  
whiche he loued the fyrste as moche as hi  
self: And he louyd the seconde lasse then  
ne hym self/and loued the thyrde a lytyll  
or nought. & it happed soo that this man  
was in grete peryll of his lyf: & was so  
moned tofore the kynge/ thenne he ran-  
ne to hys fyrste frende and demaunded  
of him his helpe and tolde to hym how he  
hadde alwaye louyd him to whom he say-  
de:

I haue other frendes  
wyth whom I must be this day/ And I  
wote not who thou art: therefore I maye  
not helpe the/ yet neuerthelesse I shall gi-  
ue to the two sloppes wyth whiche thou  
mayst couer the. and thenne he wente a-  
waye moche sorrowfull: and went to that  
other frende: and requyred also his ayde /  
And he sayd to hym I may not atten-  
de to goo wyth the to this debate: for I  
haue grete charge. but I shal yet felaw-  
shyp the vnto the gate of the paleys / &  
thenne I shal retourne agayn & do myn  
owne nedes / And thenne he beyng heuy  
and as despayred went to the thyrde fre-  
de and sayd to hym: I haue noo reson to  
speke to / ne I haue not loued / as I ou-  
ghthe but I am in trybulacion & without  
frendes / And praye the that thou helpe  
me/and that other sayd wyth glad chere  
Certes I confesse to be thy deere frende. &  
haue not forgeten the lytyll benefayte /  
thou hast done to me: & I shall goo ryght  
gladly wyth the tofore the kynge/ for to  
see what shall be demaunded of the and I  
shall praye the kynge for the/ The fyrste  
frende is possessiō of rycheffe/ for whiche  
man putteth hym in many pe:ylls. &  
whan the deth cometh: he hath nomore of  
it but a cloth for to wynde hym for to be  
buried/ The seconde frende is his sones /  
hys wyf and kynne / whiche goo wyth

hym to his graue/ And anone retourne  
for to entende to theyr owne nedes /  
The thyrde frende is fapth hope and cha-  
ryte and other good werkys whiche we  
haue done: that whan we yssue out of  
our bodyes/they may well goo tofore vs  
and praye god for vs. And they maye  
well delyuer vs fro the deuyllis our ene-  
myes: And yet he sayde accordyng to  
this. that in a certeyn cyte is a custome /  
that they of the Cyte shall chese euery ye-  
re a straunge man and vnknoyden for  
to be knowen for to be theyr prynce. and  
they shalle gyue hym puyssaunce to doo  
what someuer he wyll/

And gonerne the contree wythout ony  
other constytucion: And he beyng thus  
in grete delytes/and wening euer to con-  
tinue/ sodenly they of the Cyte sholde a-  
ryse agaynst hym/ And ledde hym na-  
ked thorough the cyte / And after sende  
hym in to an yle in eyple / And there he  
sholde fynde neyther mete ne clothe / but  
shold be constrained to be perysshed for  
hungre and colde:

And after that they wolde enhaunce a-  
nother to the kyndome / & thus they dyde  
longe/ At the laste they toke one whiche  
knewe theyr custome: And he sente to  
fore him in to that yle grete tresoure with  
out nombre duryng all his yere /  
And whan his yere was accomplished  
and passed / he was putte out and put  
to eyple lyke the other / And where as  
the other that hadde ben tofore hym pers-  
shed for colde and hongre.

He habounded in grete rycheffes and de-  
lytes/ And this Cyte is the world/ and  
the cytezens been the prynces of derke-  
nesse: whiche fede vs wyth false delecta-  
cyon of the world/ And thenne the deth  
cometh whan we take none hede.

And that we been sente in eyple to the  
place of derkenesse/ and the rycheffes /



ben to fore sente. ben done by the bondes  
of poure men/ And whan balaam had  
partlytely taughte the kynges sone/and  
wolde leue his fader for to folowe hym.  
Balaam sayd to hym yf thou wylt doo  
thus thou shalt be semblable to a ponge  
man. that whan he shold haue weddyd a  
noble wyf/he forsoke her and fledde awa  
ye/ And came in to a place where as he  
saue a virgynne doughter of on olde pou  
re man that laboured: and pressed god  
wyth her mouth/to whome he sayd what  
is that thou dost doughter that arte soo  
poure and alwaye thou thankest god by  
ke as thou haddest receyued grete thyng  
ges of hym/  
To whome she sayd/lyke as a lypyll me  
decyne ofte delynereth a grete languor &  
payne/ryght so for to gyue to god than  
kynges alwaye of a lypyll yeste/is ma  
de a gyuer of grete yestes for the thyng  
ges that ben wythoutforth ben not oures  
and therefore I haue receyued grete thyng  
ges of god. For he hath made me lyke  
to his ymage/He hath gyuen to me vn  
derstandyng:he hath called me to his glo  
rye: And hath opened to me the gate of  
his kyngdome and therefore for thys yest  
it is sytting to me to giue hym prai  
syng/This ponge man seyng her pruden  
ce ayed of his fader to haue her to wyf /  
To whom the fader sayd thou mayst not  
haue my doughter / for thou art the sone  
of ryche and noble kynne;and I am but  
a poure man/But whan he sore despyred  
her.the olde man sayde to hym/I maye  
not gyue her to the: syth þ wylt lede her  
home in to the hous of thy fader/ for she  
is myn only doughter and haue no moo  
And he sayd/ I shall dwelle wyth the &  
shall accorde wyth the in all thynges/  
And thenne he dyd of his precious bes  
tymentis/and dyd on hym the habyte of  
an olde man/and so dwellyng wyth him

toke her vnto his wyf / And whan the  
olde man had longe preuyd hym/he lad  
de hym in to his chambr/and shewd to  
hym grete plente of rycheesses more than  
euer he hadde/and gaue to hym all / and  
thenne Josophat sayd to hym/this nar  
ration toucheth me couenably: & I trowe  
thou hast this sayd for me. Now saye to  
me fader how many yere art thou olde/&  
where conuersest thou/ For fro the I wyl  
neuer departe. to whom balaam sayd/ I  
haue dwellyd xlv yere in the deserte of þ  
londe of Sennaar/ To whom Josophat  
sayd/thou seemest better to be lxx yere / &  
he sayd yf thou demaundest all the yeres  
of my natyngte/ that hast well esteemed  
theym. but I accoūte not the nombre of  
my lyf:theym specially that I haue des  
pended in the banyshe of the worlde/  
For I was thenne dede toward god &  
I nombre not the yeres of deth/wyth the  
yeres of lyf/  
And whan Josophat wolde haue folo  
wed hym in to deserte Balaam sayde to  
hym: yf thou doo soo / I shall not haue  
thy companye/ And I shall be thenne  
thauctor of persecucion to my brethren /  
But whan thou seest tyme couenable:þ  
shalt come to me. And thenne balaam  
baptised the kynges sone. and enformed  
hym well in the fayth. and after retour  
ned in to hys celle/And a lypyll whyle  
after the kynges herde saye that hys sone  
was crystened/ wherefore he was moche  
forywfull/  
And one that was his frende named  
Arachis recomfortyng hym sayde: Syr  
kyng I knowe ryght well an olde here  
myte that resembleth moche balaam: & he  
is of our secte/he shal saine him as he be  
re balaam. & shall deffende firste þ fayth  
of cryste men/and after shall leue & retor  
ne fro it/And thus your sone shall retor  
ne to you/and thenne the kyng & wente



## The lyf of saint Balaam

in to deserte as it were to seeke balaam/ & toke thys exempte and sayned that he had taken balaam/ and whā the kynges sone harde þ balaam was taken he wepte bytterlye/ but afterwarde he knele by reuelacyon deupne that it was not he.

**¶** Thenne the kyng wente to hys sone and sayd to hym/ thou hast put me in grete heynesse/ thou hast dyshonoured myn olde age / thou hast derked the lyghte of myn ege / sone why hast thou doon soo/ thou hast forsaken the honour of my goddes/ and he answered to hym/ I haue fledde the derkenesse/ and am comen to the lyght/ I haue fledde erour & knowe trouthe/ and therefore trauaylle the for noughte/ for thou mayste neuer wythdrawe me fro Ihesu cryste For lyke as it is impossible to þ to touche the heuē with thy honde/ or for to drye the grete see / soo is it to the for to chaunge me. Thenne the fader sayd/ who is cause herof/ but I my selfe/ that so gloriously haue do nourished the that neuer fader nourished more hys sone. For whiche cause thyng euyl wyl haue made the wood agaynst me/ and it is wel ryght. For the astronomers in thy natyvyte sayd/ that thou shouldest be proude and dyschordyente to thy parentes / but and thou now wylste not obeye me / thou shalt nomore be my sone/ and I shal be thyng enemye for a fader / and shal doo to the that I neuer dyd to myn enemyes To whome Josaphat sayd/ fader wherfore arte thou angry/ by cause I am made a partnyer of good thynges/ what fader was euer sorrowful in the prosperyte of hys sone/ I shal nomore calle the fader but and yf thou be contrarie to me I shal flee the as a serpente.

**¶** Thenne the kyng departed from him in grete anger. And sayd to arache hys frende alle the hardnes of his sone and he counceyled the kyng that he

shold gyue hym noo sharpe wordes For a chyld is better reformed by saye and swete wordes: þ day folowynge the kyng came to his sone and began to clippe embrace and kysse hym/ And sayd to him my ryght swete sone honoure thou myn olde age/ Sone drede thy fader/ knowest thou not well that it is good to obeye thy fader and make hym glad/ and for to do contrarie it is synne: And they that are grete theym synne euyl: to whom iosaphat sayde there is tyme to loue: and tyme to hate: tyme of peas: and tyme of bataylle and we ought in noo wyse loue theym / ne obeye to theym that wolde put vs as wyse fro god/ be it fader or moder. And whā his fader sawe his stedfastnesse: he sayde to hym. sythe I see thy folpe & wylste not obeye to me come/ and we shal knowe the trowth: For balaam whiche hath deceyued the is bounden in my pryson/ and lete vs assemble our peple with Balaam and I shal sende for alle the Galylees: that they maye sauely come wythout drede and dyspute/ and yf that ye wyth you Balaam ouercome vs we shal byleue and obeye you: And yf we ouercome you: ye shal consente to vs: & this plesyd well to the kyng: and to Josaphat. And whan they hadde ordeyned that he that named hym Balaam shoulde fyrste deffende the fayth of cryste/ And suffer hym after to be ouercomen & soo were all assemblyd Thenne Josaphat touned hym toward nachor whiche sayned hym to be Balaam/ And sayde balaam thou knowest well how thou hast taught me/ and yf thou deffende the faith that I haue lerned of the. I shal abyde in thy doctryne to the ende of my lyf/ And yf thou be ouercomen I shal auenge me anone on the myn iniurye/ And shal plucke out the tonge out of thyng hed with myn hondes/ and gyue it to dogges



to thende that thou be not so hardy to put a kynges sone in errour. And whan na chor herde that he was in grete fere & saw wel þ yf he sayd contrary he were but dede and that he was taken in hys owne snare/and thenne he aduysed that it were better to take & holde wyth the sone thenne wyth the fader/for to eschewe the peryll of deeth. For the kyng had sayd to hym tofore them alle/that he shold deffende the seyth hardely & wythout drede / thenne one of the maysters sayd to hym/thou arte balaam/whyche hast deceyued the sone of the kyng/and he sayd I am Balaam whyche haue not put the kynges sone in ony errour/but I haue brought hym out of errour / and thenne the mayster sayde to hym/ryght not? & marueyllous men haue worshypped our goddes/how darest thou thenne adresse the ageynst them / and he answered/they of caldee/of egypte/and of grece haue erryd & sayden that the creatures were goddes / and the chaldees supposeden that the elementes had ben goddes whyche were created to the prouffyte of men / & the grekes supposed that cursyd men and tyrautes had be goddes as satorne/whome they sayd etc hys sone/and Iubiter whyche as they say gyl dyd hys fader and threwe his membris in to the see/wherof growe Venus / & Iubiter to be kyng of the other goddes/by cause he traformed ofte hym self in lykenesse of a best / for to accomplysse hys aduoultrye/and alsoo they saye that Venus is goddesse of aduoultrye/and somtyme mars is hys husbonde / and somtyme adonydes. The egyptyens worshyp / the beestes/that is to weete a sheep/a calfe/a wyne/or such other/and the crysten men worshyppe the sone of the ryght hye kyng / that descended fro heuen and took nature humayne.

**A**nd thenne Nachor beganne clerely

to deffende the labbe of crysten men / and garnysshed hym wyth many reasons/soo that the maysters were all abasshed and wiste not what to answer. And thenne Josaphat had grete ioye of that/whyche our lord had deffended the trouthe/by him that was enemye of trouthe. And thenne the kyng was full of wodenesse/and commaunded that the councyl shold departe/lyke as he wolde haue trefyd ageyn on the morn of the same seyth. Thenne Josaphat sayd to hys fader/lete my mayster be wyth me thys nyght / to the ende that we may make our collacyon to gyder/for to make to morow our answeres. And thou shalt lede thy maysters wyth the/and shalt take councyll wyth them/and yf thou lede my mayster wyth the/thou doest me noo ryghte/wherfore he graunted to hym Nachor/by cause he hoped that he shold deceyue hym. And whan the kynges sone was come to his chambre and Nachor wyth hym. Josaphat sayd to Nachor. Ne wenest thou not that I knowe the / I wote well that thou arte not Balaam/but thou arte Nachor the astronomer/and Josaphat prechyd thenne to hym the waye of helthe/& conuertyd hym to the seyth/and on the mornne sente hym in to deserte/and there was baptysed/and ledde the lyf of an hermyte. Thenne there was an enchauntour named theodes/whan he herde of thys thyng/he came to the kyng and sayd / that he shold make hys sone treforne and byleue in hys goddes. And the kyng sayd to hym/yf thou do so/I shal make to the an ymage of golde/and offre sacrifice thereto/lyke as to my goddes. And he sayd take aweye alle them that ben aboute thy sone/& put to hym fayre wymmen and well a ourned/and commaunde them alle weye to abyde by hym / and after I shal sende a wycked spyrite that



## The lyf of saynt Balaam

shall enflamme hym to luyrpe/and the  
re is no thyng that may soo sone decey/  
ue the yonge men/as the beaulte of wyg  
men/and he sayd yet more.

**T**here was a kyng whiche had wyth  
grette payne a sone/ & the wyse maysters  
sayden / that yf he salve sonne or mone  
wythin ten yere/he sholde lose the syght of  
hys eyen. Thenne it was ordeyned that  
thys chyld sholde be nourysshed wythin  
a pytte made in a grette roche / and whan  
the ten yere were passyd/the kyng com/  
maunded that hys sone shold be brought  
forth & that al thynges sholde be brought  
tofore hym / by cause he sholde knowe the  
names and tho thynges/and theñe they  
brought tofore him Jewellys horses and  
bestys of all maneres/and also gold/syl  
uer/precious stones/and all other thyng  
ges. And whan he had demaunded the na  
mes of euery thyng/and that the mynys  
ter had tolde hym/he sette nought therby/  
And whan hys fader sawe that / he re/  
ched not of suche thynges. Thenne the  
kyng made to be brought tofore hym wy  
men queyntely arrayed/and he demaunded  
what they were. For they wold not soo  
lyghtely telle hym/wherof he was a noy/  
ed/ & ofte the mayster squyre of the kyng  
said iapyng that they were deuylls that  
deceyue men. Thenne the kyng demaū  
ded hym what he lyeuest had of alle that  
he had seen/ & he answered/fader my soule  
coueyteth no thyng so moche as the deuyll  
les that deceyue men/and therefore I sup/  
pose that none other thyng shall surmou  
te thy sone but wygmen whiche moeue  
men alle waye to lechery. Thenne the  
kyng put out all his mynystres and set  
therin to be aboute hys sone ryzt noble &  
fayre maydens/whiche alwaye hym ad/  
monested to playe/and there were none  
other that myght speke ne serue him/and  
anone the enchauntour sent to him the de

uyll for to enflame hym/whiche brennyd  
the yong man wythinforth/and the may  
dens wythoutforth. And whan he felte  
hym so strongly traueyled/he was mo/  
che angry / and recommaunded hym self  
al to god/and he receyued deuyne comfor  
te/in suche wise that al temptacion depar  
ted from hym. And after thys that the  
kyng sawe that the deuyll had don noo  
thyng/he sente to hym a fayre mayden a  
kynges doughter whiche was faderles  
To whome thys man of god prechyd / &  
he answered yf thou wylte saue me/and  
take me alweye fro woorthyping of thy  
dolles conioyne the vnto me by couplyn  
ge of maryage/for the patryarkes/pro  
phetes / and Peter the apostle had wy  
ues. And he sayd to hyr/woman thys  
wordes sayest thou now for nought. It  
apperteyneth wel to crysten men to wed  
de wyues/but not to them that haue pro  
myssed to our lord to kepe virgynyte.  
And she sayd to hym/now be it as thou  
wylte/but yf thou wylte saue my soule/  
graunte to me a lytell requeste/lye wyth  
me onely thys nyght / and I promyse to  
the that to morne I shal be made crysten.  
For as ye saye / the aungels haue more  
ioye in heuen of one synnar doyng penaū  
ce / thenne on many other / there is grette  
guerdon due to hym that doth penaunce/  
and conuerted hym / therefore graunte to  
me onely thys requeste/and so thou shalt  
saue me/and thenne she began strongly  
to assaule the toure of hys conspience.  
Thenne the deuyll sayd to hys felawes/  
loo see how thys mayde hathe strongly  
put forth that we myght not moeue. Co  
me thenne and lete vs knocke strongly  
ageynst hym sythe we fynde now tyme  
couenable. And whan the holy yong  
man sawe thys thyng/and that he was  
in that captynnes/that the couetise of his  
fleshe admonestred hym to synne. And



alsoo that he desired the sauacyon of the mayde / by entysynge of the deuyll that moeuyd hym / he thenne putte hym self to prayer in wepyng / and there fyl a slepe / & salve by a dysyon that he was brought in to a medowe araped wyth fayre floures / there where the leuys of the trees demened a swete sounde / which came by a wynde agreable / & therout yssued a meruayllous odour / and the fruyte was righte fayr to see / and ryght delectable of taste / and there were setes of golde & syluer and precyous stones / and the beddes were noble & precyously aourned / and ryghte clere water ranne there by / and after that he entred in to a cyte / of whiche the walles were of fyne golde / and shone by meruayllous cleynesse / and salve in the aper somme that sange a songe / that neuer eyr of mortall man herde lyke / and it was sayd / thys is the place of blessyd sayntes / & as they wolde haue had hym then / he prayed them that they wolde lete hym dwell there / and they sayd to hym thou shalt yet hereafter come hyther wyth grete trauayle yf thou may suffice / and after they ledde hym in to a ryghte horribyle place full of yll fylthe & stench / and sayd to hym / thys is the place of wycked people / and whan he awoke hym semed that the beaute of that damoysele was more foull and styntyng thenne alle the other ordure / and thenne the wycked spytytes came ageyn to theodose / and he thenne blamyd them / to whom they sayd we ranne vpon hym tofore he marked wyth the sygne of the crosse / and tronbled hym strongly / and whan he was garnysshed wyth the sygne of the crosse / he persecuted vs by grete force. Thenne theodose came to hym wyth the kynge & had hoped that he shoulde haue peruerced hym. But thys enchauntour was taken of hym / whome he supposed to haue taken / and

was conuerted & receyued baptisme / and lyued after an holy lyf / and thenne the kynge was all despayred / and by counceyl of hys frendes he deliuerd to hym half hys reame / and how be it that Josaphat desired wyth alle hys thoughte the deserte / yet for to encrece the seynt he receyued the reame for a certeyn tyme / and maad chyrches and reysed crosses & conuerted moche people of hys reame to the faythe of Ihesu cryste / and at the last the fader consented to the reasons and predecacyons of hys sone and byleuyd on the faythe of Ihesu cryste / and receyued baptisme / and lefte hys reame hole to his sone / and entented to werkes of penaunce & after synysshed hys lyf laudably / and Josaphat ofte warned the kynge barachye that he wolde go in to deserte / but he was retyned of the people longe tyme / but at the last he fledde alweye in to deserte and as he wente in a deserte / he gafe to a poure man hys habyte ryall / and abode in a ryght poure golde / & the deuyll made to hym many assaultes / for somtyme he ranne vpon hym wyth a swerde drawn / & menaced to smyte yf he lefte not the deserte / and another tyme he apperyd to hym in the forme of a wyld beest / and fomed and ranne on hym as he wold haue deuoured hym / and thenne Josaphat sayd. Our lord is myn helpar / I doubt no thyng that man may do to me. And thus Josaphat was two yere vagauynte erryd & in deserte / & coude not fynde balaam / & at the laste he fonde a caue in the erthe and knockyd at the dore and sayde. Fader blesse me / and anone balaam herde the voyce of hym / and roos vp & wente out / and thenne ech kyssed other and embraced straitly / & were glad of theyr assemblyng. And after Josaphat recounted to balaam all thys thynges that were happenyd. And he rendryd & gaue



## The lyf of saynt Pelagyen

thankynges to god therfore/and Josaphat dwellyd there many yeres in grete and meruayllous penaunce full of vertues/and whan balaam had accomplisshed hys dayes/he restyd in pees aboute the yere of our lord foure hundred & foure score. Josaphat lefte hys reame the xxv yere of his age/and ledde the lyf of an hermyte fyue & thyrty yere/and thenne restyd in pees ful of vertues/and was buryed by the body of balaam. And whan the kyng barachyas herde of thys thyng he came vnto the same place with a grete compaignie/and took the bodies and bare them wyth moche grete honour in to hys cyte / where god hath shewyd many fayre myracles at the tombe of thys precious bodyes.

**¶** Here foloweth the lyf of saynt Pelagyen the Pope wyth many other hystories and gestys of the Lombardes / and of Machomete wyth other cronycles.



**P**elagyen the Pope was of moche grete holynesse/and demened hym lawdably in the see of rome and hys last ende ended in our lord ful of vertues but thys was not that pelagyen the predecessor of saint gregory/but another to fore hym. To this Pelagyen succeeded Johan the thyrde/and to Johan benedycte. To benedycte Pelagys/to Pelage gregory. In the tyme of thys Pelage came the lombardes in to ytalie and by cause many knowe not thys hystorie. I haue ordeyned it to be sette here / lyke as it is set in thys hystorie of the lombardes whiche paule the hystoriographer of lombardes hath compyled and expownded in diuers cronycles. He sayth that there was a multitude of people of germanye vsued fro the ryuage of the see ocean and saylled toward the north to the yle of scandynare and enuyronned many countrees and made many bataylles. And at the last the came in to panonye / and durste not go ferther/and theyr establisshed to holde theyr perpetuell habytacyon. Thys men were called hunes/and after ward they were called lombardes / & yet as they were in germanye. Agamon kynge of the lombardes fonde seuen chyldren caste in to a pyssyne for to be drowned / whiche were borne at one burthen of a comyn woman/and whan the kyng had them fonden by caas of aduenture / meruaylled moche/and wyth hys spere he beganne to torne & moeue them and one of the chyldren took & helde the spere with his honde/and whan the kyng saw that he was abasshed and made hym to be taken and nourysshed/and called hym grete lamysyn/and sayd that he shold be of so grete purstaunce that after the dethe of the kyng of the lombardes / he shold be



made kynge of them/aboute that same tyme in the yere of our lord four hundred & four score/there was a bysshop of the heresye arryen as sayth Eutroppus which wold haue baptysed one named barnabe/and whan he sayd barnabe I baptise the in the name of the fader / by the sone/ wyth the holy ghoost/by whych he wolde shewe / the sone & holy ghoost to be lasse thene the fader/and anone the water banysshed awayne/and he that shold haue be baptised fledde to the chyrche for to be baptised. In that tyme flouryd medarde & gylarde brethern bothe of one burthen & borne in one day/& bothe made bysshopes in one day / & in one day bothe they deyden in our lord / & tofore thys tyme it is sayd in a cronycle aboute the yere of our lord four hundred & one / as the heresye arryen grewe in fraunce. The knyght of þ substaunce of thre persones was shewyd by open myracle lyke as philyberte telerfed/for as the bysshop sange masse in the cyrche of vsanance/he sawe thre droppes ryghte clere all of one grettenesse which were vpon the aulter/& al thre ranne to gyder in to a precyous gemme/& whan they had set thys gemme in a crosse of golde/al þ other precyous stones that were there fyllyn out/and thys gemme was clere to them that were cleue out of synne/& it was obscure & derke to synners/& it gaue helthe to them that were seek/& encreased them that worshypped the crosse/after thys reygnyd a kynge vpon the lombardes whych was named albuyne a stronge man and noble/whych had a batayll wyth the kynge of the gebydaynes/& destroyed theyr hoost/& slew theyr kynge/wherfore the sone of the kynge that was slepyne succeeded hys fader/& came wyth a grette purffaunte armye agenst albuyne for to venge hys fader. And albuyne moeyd hys strengthe ageynst hym/and

surmounted hym & slewe hym/and lade awayne wyth hym Rosamonde his wyf in captiuyte/but after he took hyr to his wyf/& he dyde do make a cuppe of þ skulke of that kynge & closed in fyne golde & syluer/& dranke out of it. In that tyme Justynus the lasse gouernyd the myppe whych had a prynce chaast named Narses/whych was a noble man & stronge/whiche wente the batayll ageynst the ghothes that thene had taken all ytalpe & he surmounted them & slewe theyr kynge/& made pees in all ytalpe. And after yet for all his grette vycory & weel he suffered grette enuye of the romayns. For he was falsely accused vnto the emperour/and the wyf of the emperour named Sophye dyde to hym soo grette despyte/that she sente hym worde that she shold make hym to spynne & clyppe wulle wyth hyr chamberers/to whome Narses sente hyr answer sayng. I shall so pourchaas to sette suche a clothe in thy lommees/that durynge thy lyf thou shalt not synnysse it ne take it downe. Thenne Narses wente to Neopolyn & sente to the lombardes/that they sholde leue that poure londe of panonye / & that they shold poursewe the ryght plentyuous londe of ytalpe/& whan albuyne herde thys thyng/he left panonye & entred wyth his lombardes in to ytalpe the yere of our lord vij hundred lxviij/& þ were accustomed to haue longe berdes/wherfore on a tyme as it is sayde certeyn espyes came to spye them wherof albuyne had knowleche/and commaunded that all the wymmen shold vnbynde theyr heer/and bynde it vnder their chynnes in suche wyse/that they shold seme men. And therfore were they called longebardes/and so after lombardes/and all by cause of longe berdes/and other say whan they ough to fyghte wyth the wandelpens or wandelys / they wente to a man that had a



## The lyf of saynt Pelagren

spyrte of prophete for to praye for them  
 & that he shold blesse them/and by coun-  
 ceyle of hys wyf they sholde put them by  
 the wyndolwe where as he prayed towar-  
 de thorpente/and the wymmen put theyr  
 heer aboute theyr chynnes in stede of ber-  
 des/and whan he openyd hys wyndolwe  
 & salve them/he escryed & sayd / who ben  
 thysse longeberdes/and thenne hys wyff  
 sayd to hym/that he shold gyue the bycto-  
 ry to them that he had named. Thenne  
 entred they in to ytalpe / & took almoost  
 al the cytees/and slewe al thynhabitans  
 & asspyged thre yere pauze/and at the la-  
 ste they toke it/and the kyng albury had  
 swore that he sholde slee alle the crysten  
 men/& as he shold entre in to pauze hys  
 hors knelyd tofore the gate of the cyte/&  
 coude not make hym to aryse wyth hys  
 spores/ne in none other manere/tyl by þ  
 warnyng of a crysten man he had chaun-  
 ged his othe/and fro then came the lom-  
 bardes to mylane/& in a lytel tyme they  
 subdued to theym al ytalpe saue Rome  
 & romanyole/whyche alweye was adhe-  
 raunte to Rome/for it helde alweye with  
 Rome/and whan the kyng albune ca-  
 me to betone/& had ordeyned a grete fes-  
 te. He commaunded to brynge forth the  
 cuppe that he had do make of þ hede of the  
 kyng/& dyde drynke therof/& gaue it  
 to Rosamonde hys wyf & sayd drynke  
 wyth thy sader/& whan rosamonde kne-  
 we it/she had grete desdayne/and hate to  
 ward the kyng / & the kyng had a duc  
 whiche helde and laye by a daymoyfel of  
 the quenes/and on a tyme she was out /  
 & the quene entred in to hyr chambre and  
 sente for the duc in the name of the same  
 damoyfelle. And whan he was come &  
 had down hys wyllle/she sayd to hym wo-  
 test thou who I am / & he sayd ye are my  
 loue & she sayd nay. I am rosamonde þ  
 quene/wherefore my husbonde shall be an-

gry/but I praye the that thou wylt auen-  
 ge me on hym/for he hath slayne my fa-  
 der/and hath do made a cuppe of hys hede  
 & had made me for to drynke therof/and  
 he wolde not graunte hyr/but promysed  
 to hyr that he shold fynde one that sholde  
 doo it. Thenne whan he shold come she to-  
 ke a wepe/the kynges armes & bonde fast  
 to his swerde in the shethe/so that he myzt  
 not draue it oute / whyche henge at hys  
 beddes hede/and whan the kyng was a-  
 slepe in hys bedde/the homycyde enforced  
 hym to entre in to the chambre / & whan  
 the kyng felte hym he sprange vp & toke  
 hys swerde / but he myght not draue it  
 out/and began strongly to deffende hym  
 wyth a stole / but that other whyche was  
 wel armed preuapilled on the kyng & sle-  
 we hym.and toke all his tresoure & wen-  
 te wyth Rosamonde to rauenne. And  
 whan Rosamonde was in rauenne /she  
 salve a fayre yong man whiche was pro-  
 uoste of the towne/& desyred to haue him  
 to hyr husbond/& she gaue to hyr husbon-  
 de to drynke/and anone he felte the byt-  
 ternesse of the denyng/and commaunded  
 to Rosamonde to drynke þ resydue/why-  
 che she refused/& he took hys swerd & con-  
 strayned hyr to drynke it/and thus they  
 perysshed & deyd bothe to gyder/and af-  
 ter thys the lombardes made a kyng na-  
 med adoloeth whiche was baptysed/and  
 receyued the seyth of cryste/and theodoly-  
 ne quene of the lombardes a deuoute &  
 moost crysten lady ordeyned at melane  
 a moche fayre oratorpe. To whome saynt  
 Gregory sente the booke of dyalogues/&  
 she conuerted agysulph hyr husbonde to  
 the seyth / whyche had fyrst ben duc of  
 Taurynense/and after was kyng of the  
 lombardes/& he made pees to be had with  
 the Emperour/and wyth the chyrche/and  
 the pees was made bytwene the Romay-  
 nes & the lombardes the day of the feste



of saynt Geruase & saynt Prothase/and therefore establysshed saynt gregory to synge the offyce in the masse. *Loquetur dominus pacem.* And in the natyvyte of

saynt Johan baptyst the pees was alle confermyd / and thys Theodolynne had a specyall deuocyon to the blessyd saynt Johan/and sayd that by the meryte of hym her people was conuerted/and to him she made the sayd oratorye at melane/and it was shewed by reuelacion vnto an holy man that saynt Johan was patron & defendour of her people/and whan Gregory was dede/sabynne succeeded after him and to hym succeeded Boniface the thyrde/and to hym Boniface the fourth / at whos request Foras the Emperour gaf to the chyrche of cryst the temple of Pantheon/aboute the yere of our lord vij hundred & ten/and he at the requeste of þe thyrde Boniface establysshed the see of Rome to be chiefe & hede of al the chyrche For tofore the chyrche of constantynople wrote hyr self greteft of all other chyrches.

¶ And whan Foras was dede, Heraclius reigned/and about the yere of our lord vij hundred & ten. Machomete the false prophete and an enchauntour deceyued þe agarennes or ysmaelytes/that is to say the sarazynes in thys manere as it is redde in an hystorie of hym in a certayn twynycle There was a clerke moche renomed at Rome / whycher coude not come to the worthyp that he despyed/and in grete dayne departed thens in to the parties ouer the see/and dwelle to hym by hys symplacion moche people/and fonde machomete/and sayd to hym that he wolde make hym lord & chiefe of all the people/and after he nourysshed a dolue & layde whete & other come in the eerys of Machomete/and sette the dolue vpon hys sholdre & fedde hym out of hys eer/and was so used & acustomed that alweye whan he

salwe Machomete he flewe on his sholdre & put hys bylle or becke in hys eer / and thenne thys clerke called the people and sayd that he wolde make hym lord ouer them alle. On whome the holy ghoost sholde descende in the lykenesse of a culuer or a dolue. And thenne he lete the dolue flee secretely / and he fledde vpon the sholdre of machomete which was emonge the othe/and put his becke in hys eer And whan the people salwe thys thyng they supposed that the holy ghoost had descendyd on hym/and had shewyd vnto hym in hys eere the worde of god/and thus deceyued Machomete the sarazynes/whycher wyth his adherentes assayled the realme of Perse / and all the parties of the oryente vnto Alysaundre.

¶ Thus it is sayd comynly / but thys that shal here folowe is had for more trewer hystorie. For thenne Machomete made and fayed hys lawes to be made of the holy ghoost/whycher in the syght of the people ofte came vnto hym in the forme of a dolue/and in hys lawes he put somme thynges of the olde and newe testamente. For whan he was in his fyrste age/he haunted Egypte and Palestyne and was a marchaunte and ladde camellys/and conuersyd ofte wyth jewes and wyth crysten men/of whome he had taken the olde testamente and the newe/and after the custome of the jewes the sarazynes be circumcysed/and ete no swynnes flesche. And machomete tolde hem that the cause was/that the swynes was made of the donge of the camell after noes flode/and therefore it oughte to be eschewed/as an vnclene best of clene people/and to crysten men they accorde/where as they byleue on god almyghty maker of alle thynges.

¶ And thys false prophete meddelyd and affermyd somme twelue thynges



## The lyf of saynt Pelagren

wyth the fals he sayd that Moyses was  
 a grette prophete but Cryste was grette /  
 and moost souerayn of the prephetes /  
 and was borne of the Virgynne Marye /  
 wythout seed of man / and he sayth in hys  
 book that is called alchawon / that whan  
 cryste was a chylde he made byrdes of the  
 flyme of the erthe / but he meddelyd he  
 nym wyth hys wordes . For he sayd  
 that Ihesu Cryste was not verayly deed  
 ne aroos not ageyn / but that it was ano  
 ther in lyknesse of hym that he had put  
 in his stede . There was a lady named  
 Cadvgam / whyche was lady of a pro  
 uynce named Cerotanye / and salwe that  
 thys Machomete was keper and gouer  
 nour of a grette compaigne of sarazyns &  
 jelwes / and supposed that deuyne magest  
 te had be in hym hydde / & she was a wy  
 dolwe / and she took Machomete to hyr  
 husband / and thus was machomet pryn  
 ce of all that prouynce / and after by false  
 demonstraunces he deceyued not onely  
 this lady / but he deceyued jelwes and cry  
 sten men / so that he sayd to them openly /  
 that he was Messyas that was promy  
 sed in theyr lawe / and after thys Macho  
 mete fell ofte in thepplentycal passyon /  
 and whan the lady hys wyf salwe hym  
 ofte falle / she was moche sorowful that she  
 had wedded hym / and he thought to plesse  
 hyr / and appeased hir in thys wyse & say  
 de / that he salwe ofte the aungel gabryell  
 whyche spake to hym / & þ he myghte not  
 suffre the bryghtnesse of hym / wherfore  
 he muste falle by cause he myght not suste  
 ne him / and his wyf and other supposed  
 and byleuyd that it had ben trewe / and  
 in another place it is wode / that a monke  
 named Serggus an heretyke that Intro  
 duced Machomete / whiche monke by cau  
 se he fyl in to heresy of Nestory was ex  
 pulsed fro hys monasterye / and came in  
 Arabye & abode wyth Machomete / soth

be it / it is sayd in another place / that he  
 was archdeken in antioche / and as som  
 me sayden he was a Jacobyte / and pre  
 ched the cyrcumscyryon / and sayd that cry  
 ste was not god / but he was an holy  
 man conceived onely of the holy god /  
 and borne of a Virgynne / and that byleue  
 the sarazyns . And the sayd Sergg  
 us taughte to Machomete many thyng  
 ges of tholde and newe testamente .

¶ And whan Machomete was orphaz  
 ne of fader and moder he was vnder the  
 gouernaunce of hys vncle / and by long  
 tyme adoured thyddolles wyth the people  
 of Arabye / as he wytnesseth in hys al  
 charon that god shold saye to hym . Thou  
 were an orphelyn / and I haue taken the  
 Thou abodest long in the errour of ydola  
 trye and I brought the out therof . Thou  
 were poure / and I haue enryched the .

All the people of Arabye wyth Macho  
 mete worshypped Venus for a goddesse  
 and therof cometh it / that the sarazyns  
 holde the fryday in grette honour lyke as  
 the jelwes doon the saturday / and Cry  
 sten men the sonday . And whan Ma  
 chomete was enryched with the rycheesses  
 of thys wydolwe cadvgam he mounted  
 in soo grette folye of thought / that he thou  
 ghte to vsurpe to hym the reame of Ara  
 bye / and whan he salwe he myght not do  
 it by vyolence / and alsoo that he was de  
 spysed wyth hys felawes / whyche had  
 ben allweye grette wyth hym . Thanne  
 he fayne hym to be a prophete / and them  
 that he myght not draw to hym by myzt  
 he drewe to hym by fained holynesse / &  
 thenne he beganne to byleue the counceyl  
 of that Serggus / whyche was a moche  
 subtylle man / and enquiryed alle that he  
 shold doo secretly / and reported it to  
 the people and callyd hym gabryell / and  
 thus Machomete in fapnyngge hym selfe  
 to be a prophete / helde alle the seyggnourye



## The lyf of saint Pelagien

of all that peple & all bylpueden by their  
gremence; or for fere/ or for doute of swer  
de/ that thyng is nomore trewe: Thenne  
that which is sayd of the dolue/ and is  
more to beholden & by cause that sergyus  
was a monke/ he wolde that þe sarasins  
shold be the habyte of a monke. that is  
to wete a golwe wythout an hood and  
in the gyse of monkes they shold make  
many knelynges/ & that they shold ado  
ure ordynately/ & by cause that þe ierues  
worshyp toward the weste; and the cry  
sten men toward the east: therefore he wol  
de that his peple shold adoure toward þe  
southe/ And so do yet the sarazyns/ and  
machomete publyssed to them many of  
the lawes that the sayd Sergyus taugh  
te hym & toke many of moyses lawes /  
For the sarazyns weste theim ofte and  
specially whan they shold praye/ for the  
ne they wold weste all theyr membris  
of the body by cause they shold praye the  
more clene and in theyr prayeng they co  
fessed one only god: to whom is none li  
ke and they sayd that machomete is his  
prophete/ & they faste euery yere an hole  
moneth. & whan they faste they ete noo  
thyng but in the nyght and faste alle þe  
day/ and as soone as the daye cometh /  
as whan they maye discern blacke for  
whyte/ they begynne to faste tyll the son  
ne be down & nyght/ & in that whyle no  
ne of them dare ete ne drynke. ne haue  
to do wyth his wyf; but they that ben se  
ke be not constrayned to this It is also  
commaunded to theym that ones a yere  
they shold come vnto the hous of god for  
to adoure/ and in beseymentes wythout se  
me to go aboute/ and caste stoncs bytwe  
ne theyr thynges for to stone the deupl ther  
wyth/ which hous they saye that adam  
made for all his children for to praye in/  
and left it to abraham and Ismaell &  
at laste it was left to machomete and

CCCC

to all his peple/ They myght ete alle ma  
ner of fleshe saufe swynes fleshe and  
blood/ And fleshe that hadde ben stran  
gled or founden deed/ Eche man myghte  
haue four wyues wedded attones and  
refuse and repudye thre tymes/ and take  
them agayn but not the fourth tyme/ and  
he myghte haue nomore than four wy  
ues lawfully; but he myght haue concu  
bynes and sucke wymmen as many as  
he may bye and as many as he myghte  
kepe and them he may selle but yf she be  
wyth childe And it is graunted to them  
that they may haue wyues of theyr ow  
ne bygnage. that theyr kynrede may be  
the stronger among them in frendshyp/ &  
as to theyr possessyons he that demaun  
deth must haue wythnesses to preue hys  
demaunde/ and the defendaunte shall be  
byleupd by his othe/ whan they be foun  
den in aduoultrye they be stoned both to  
gyger: & whan they do fornicacion they  
shal haue four score lasses. Machomete  
sayd that thangel gabryell had shewed  
to hym. That it was graunted  
to hym, of our lord that he myght goo to  
other mennes wyues. For to engendre  
men of vertu & prophets: & one of hys  
seruauntes had a fayr wyf. and he dese  
ded and forbade his wyf that she shold  
not speke with his lord machomete: and  
on a daye he fonde her spekyng with him  
And thenne anon he put her fro hym.  
And machomete receyued her and sette  
her amonge hys other wyues/  
And thenne he doubted the murmure off  
the peple and sayned / that a wyrtynge  
was sente to hym fro heuen. In which  
was wyrtyn yf ony man reputed hys  
wyf. that he that receyued her shold haue  
her to his wyf: which thyng the Saraz  
yns kepe for a lawe vnto this daye.  
¶ A theef that is taken amonge theym  
is beate the fyrst and the second tyme the



## The lyf of saint Delagyen

thyrde tyme his honde is cutte of / The fourth tyme his fote is smytyn of : it is forboden to them to drynke wyne / & as they afferme our lord hath promised paradys to them that kepe thysse lawes & other / that is to wyte a gardyn or a place of delices enuyronned wyth rennyng water / In whiche paradys they shall haue setys perdurable / ne they shall haue neyther ouermochte hete ne colde : & they shall vse & ete al maner metes what someuer they desyre they shall anone fynde redy to fore them / they shall be cladde in clothes of sylke of all colours / they shall be conioyned to ryght fayr byrgyns : & allway they shall be in delices / & thangelis shall come as botyllers wyth vessels of golde & syluer : & shall gyue in them of gold milke : & in them of syluer wyne / & they shall saye to them etc and drynke in gladnes And machomete sayth they shall haue in floddes or ryuers in paradys that one of mylke that other of hony and þe thyrde of ryght good wyne wyth ryght precyous espyces. And that they shall see ryght fayr angellis and so grete that fro that one eye to that other is the space of a daye iourneye / vnto them that byleue not to god and machomete as they afferme : is ordeyned the payne of helle wyth out ende / and to them that in what someuer synne haue synned : and ben bounden therin : yf in the houre of theyr deth they byleue in god and to machomete . in the daye of dome : whan machomete shall come they shall be sauyd / and the sarasyns enuoluped in derkenesse afferme that machomete the false prophete to haue hadde the espyryte of prophete aboue all other prophetes : and they say that he hadde ten angellys obeyssaunte to him whiche kepte hym / & they saye yet that tofore god created heuen & erthe the name of machomete was tofore god . & but yf machome

te shold not haue ben / heuen ne erthe . ne paradys had neuer be made . Also they lye sayeng that the mone came to hym / whom receyving in to his bosom : he departed in to two partes & after ioynded them agayn to gyder : And they saye þ there was a Lambe of flesche offred to hym / whiche spake vnto hym and sayd be ware that thou ete me not / For there is benym wythin me : and yet neuertheless after certeyn yeres there was benym gyuen by whiche he deyed / But now late vs retourne to the hystorie of the lombardes / for thenne þ lombardes were moche contrarie to the chyrche ofrome & to the empyre hold be it they had receyued the sayth / & thenne peppy the gretest pryncce of the hous of fraunce was deed & charles his sone succeeded him whiche was also named eurydes / & he dyde many batayles & had many victories & lefte two sones princes of the ryall halle charles & peppy / but charles leuyng þ pompe of the world was made a monke of cassynence : & peppy gouerned moche nobly & worthypfully the hous of fraunce / And for as moche as Chylde ryke the kynge was not prouffyttable Peppy came vnto the pope & appoynted counseyll wher he shold be kynge that had but one by the name of the kynge / Or he that gouerned the Royame : And thenne the pope answered . that he oughte to haue the name of the kynge that gouerned well the reame : / And the frenschmen were enhardyed wyth this answer / And made Peppy kynge / And enclosed chylde ryke in a monasterie aboute the yere vij hundred and fyfety : And thenne whan astulphus kynge of the lombardes had despoiled the chyrche of Rome of her possessions and seignorie / Stephen the pope whiche came after zacharye requyred ayde and helpe of Peppy the kynge of



Fraunce agaynst the lombardes & cam  
hym self in to fraunce/ And thenne Wy  
ppyn assemblyd a moche grette host/ & ca  
me in to ytalpe. and besyged the kyng  
astulphus/ and vainquysshed hym and  
toke of hym fourty hostages/ that he shol  
de restore agayn to the chyrche of rome al  
that he had taken away/ and that he shol  
de nomore tourmente it/ But whan pe  
ppyn was departed he dyd no thyng of  
that he had promysed/ and sone after as  
he wente on huntynge he deyed sodenly: &  
desidere succeeded him about þ yere of our  
lord þ hondred & xliij/ Dagoberte kyng  
of fraunce as it is conteyned in a cron  
cle whiche had reigned longe tyme tofore  
Peppyn began fro his chyldhode to haue  
saint denys in grette reuerence/ for whan  
he feryd the angre of his fader lothare: he  
fledde anone to the chyrche of the blessyd  
saint denys. & after whan he was made  
kyng: he loued and honoured him strong  
ly/ and after whan he was dede: It was  
shewed to an holy man in a vpsion that  
his soule was brought to the Jugemēt  
& many saintes opposed agaynst hym  
that he had robbyd her chyrches/ & as the  
wycked sprytes wolde haue rauysshed  
& ladde hym to payne the blessyd saynt  
denys came & deluierd hym/ or perauen  
ture the soule of hym was restored to the  
body and dyd penance: the kyng clo  
doneus of fraunce Encouerd saint denys  
more dysonestly/ than he ought to doo &  
brake the bonis of his arme & bare them  
awaye couetously/ and anone he weyed  
madde. In that tyme was beda the ho  
nourable clerke in Englonde/ and how  
be it that he is acouited in the catholoue  
of saintes yet he is not called of holi chir  
che saint beda/ but worshypfull beda/ and  
this for double cause: The fyrst is for his  
olde age he was blynde. & he had one þ  
ledde hym by colones and castellis wch

re as he prechyd. the word of our lord in  
euery place/ And on a time he ledde him  
by a valeye full of grette stones. and his  
leder mockyng hym sayd that there we  
re assemblyd moche peple that were stil  
le for to here his predycacion/ And then  
ne began he to preche moche ardauntlye/  
And at the laste ende he concluded wyth  
Per oia secula seculor/ & anone the sto  
nes answerde. wyth an hye voyce amen  
Our honourable fader/ and by cause that  
the stones callyd hym honourable so the  
chyrche may saye well that he is honour  
able. the secunde cause is that after hys  
deth a moche deuoute clerke desired to ma  
ke a Vers to sette on his tombe: And be  
gan in this wise: Hac sunt in fossa. and  
was ended wyth bede sancti ossa. but it  
was noo twelue Vers/ and whan he coude  
not brynge it to a twelue metre. he was  
ful of thought all a nyght & on the morn  
he founde grauen on his tombe by the ho  
des of angellis the Vers ful made in this  
manere/ Hac sunt in fossa/ bede Venera  
bilis ossa. whos body is worshipped by  
grette deuotion in gene/

In the time of aboute the yere of our  
lord seuen hondred. bachortus kyng of  
fryse shold haue ben baptysed. & had the  
ne one foot in the fontstone. & that other  
wythout/ and demaunded whether þ mo  
re parte of his predecessours were in helle  
or in heuē & whā he herde that mo of them  
were in helle than in heuē. He sayde it  
is more fooly to folowe the more parte  
than the lesse: And wythdrew his foot  
that was in the font. And soo he was  
deceyued of the deuyll/ whiche promysed  
vnto hym goodes wythout nombre: and  
the fourth daye after he deyed sodenlye. &  
perysshed perdurably: In the cham  
pagn of ytalpe whete barley and corne  
fyll down fro heuē lyke rayne/ It is redden  
that in þ same tyme the yere of oure lord



## The lyf of saint Delagyen

lord seven hundred and forty. Whan þ  
 body of saint benet was brought to the  
 monasterpe of floriace/and þ bodi of  
 saint scolasteca his suster was brought  
 to ceromane; Charles the grete wold ha  
 ue born the body to the castell of camense  
 but by myracles þ were shelpyd it was  
 forboden/ In that tyme was a grete tre  
 blyng of the erthe/ by which cytres we  
 re touned and sonken/ and other wyth  
 montayns and hylles were born & trans  
 ported hole and sauf seven myle thens :  
 The body of saynt pernelle daughter of  
 saint peter the appostle was transpor  
 ted so thens where it was; and was fou  
 nde wyth in marble by the honde of sa  
 ynt peter; This is the tombe of the golde  
 petronelle my daughter. And as syge  
 berce sayth they of theyr tourmentyd the  
 of armenye/ & whan the pestilence had  
 ben somtyme in theyr londe. they of the  
 contree by the ad monestement of cryste  
 men shaued theyr hedes in manere of a  
 crosse: And by cause that by that sygne  
 they receyued theyr helthe they retyned  
 that maner of shauyng/ At the laste pe  
 pye after many byctoryes was deed: &  
 Charles the grete his sone succeeded hym  
 in his regne. And in his tyme adryan  
 the pope satte in his see at Rome/ & sente  
 messagers to charles the grete; and re  
 quyre hym of helpe agaynst despyderpe  
 kynge of the lombardes/ which tourme  
 ted strongely the chyrche lyke as astul  
 phe his fader dyd and charles obeyed to  
 the pope and assemblyd a grete hoost/ &  
 entryd by the mountayns in to ytalpe :  
 & assyegyd purffauntlye the ryall cite  
 of paupe; & toke Despyderpe and his wif  
 and hys prynces/ & sente them in exyle  
 in to fraunce. And restablysshed to the  
 chyrche all the droptes and ryghtes that  
 had ben taken from them/  
 In that tyme were in the hooste of char

lemayne/ Amys & amelyon which we  
 re two ryght noble knyghtes of our lor  
 de Ihesu cryst; of whom been redde mer  
 ueylous actes/ which fylle and deped at  
 mortarpe where as charles ouercame the  
 lombardes/ and there thenne saylled the  
 regne of the lombardes : For after that  
 tyme they had neuer kyng; bnt such as  
 the emperours gaue to theym/ And the  
 ne wente charles to rome/ And the pope  
 assemblyd a synode of an hundred and  
 thre and fysty Bysshoppes/ In which  
 synode the pope gaue to Charles powe  
 to chese the pope and to ordeyne the see of  
 rome/ also he graunted to hym the Inuesty  
 ture to gyue to archbisschops & bisschops  
 tofore theyr consecracion/ His sones we  
 re made kynges and were alle enoynted  
 at rome: That is to wete Pypyn kyng  
 and of ytalpe/ lobyng kyng of acquita  
 ne or gylene; and thenne flourysshed al  
 cunus mayster of charles/ And these  
 pypyne sone of charles began to rebelle  
 agaynst his fader; whereof he was conuic  
 te and was shorne a monke: aboute the  
 yere of our lord seven hundred four score  
 and thre in the tyme of heleyne emperesse  
 and of her sone constantyne / There was  
 a man dyggyn in a longe walle as it  
 is redde in a certeyn cronycle/ and he fou  
 nde a cheste of stones. And fonde therein  
 a man lyeng & lettes conteynyng this fo  
 lowyng/ Cryst shal be born of marpe the  
 byrgyne/ & I byleue in hym Under Con  
 stantyn and heleyne the emperysse/ O so  
 ne thou shalt see me agayn/ and whan a  
 dryan was deed leon was sette byn þ  
 see of Rome & was pope : And a man  
 ryght honourable in all thynges/ And  
 the kynnesmen of adryan had & bare he  
 up herte towarde hym/ and on a tyme as  
 he redde the gretter letanies, they moeued  
 the peple agaynst hym. And drewe out  
 his epen and cutte of hys toungue: But



god by myracle restablyssh agayn hys  
 tonge and his syght and after he fledde  
 to charles. and he remysed hym in his se-  
 te. and punysshed the culpables. thenne  
 the romayne by admonestementis of þ  
 pope the yere of our lord vii hundred four  
 score and fore. Charles lefte the empyre  
 of constantynople. and they made hym  
 emperour and crowned hym and by the  
 honde of lyon the pope. and calld hym  
 cesar augustus. And anone after con-  
 stantyn the greke. The see ymperiall was  
 in constantynople. and by cause they for-  
 sayd constantyn had gyuen and lefte ro-  
 me to the bycaryes of saynt peter thap-  
 postle. and hadde ordeyned the same for  
 theyr see. Neuerthelesse for the dygnyte  
 thei be calld emperours of Rome. And  
 so were they till the empyre of rome ca-  
 me to the kynges of fraunce. and after  
 that the other were calld Emperours of  
 constantynople. or emperor of the grekis  
 And the other ben calld emperours off  
 Rome. and it was moche merueyle of  
 this emperour charles. for as longe as  
 he lyued. he wold neuer marie none of  
 his doughters. and sayd he myght in no  
 wyse forbere theyr compaignie. and alcu-  
 ne his mayster wrote vnto hym. vpon  
 this thyng and sayd how be it that thou  
 be blessed in other thynges yet in this þ  
 art vnhappy in fortune. and declaryd to  
 hym what he wold saye vpo that matere  
 And neuerthelesse the emperour dyd by  
 dysmylacion so as thre shold be no su-  
 speryon therof. but neuertheles it was  
 moche spoken amonge the peple. & where  
 someuer he wente. he ledde them with him  
 In the tyme of this charles thoffyce of  
 saint ambrose was moche lefte. and thof-  
 fyce of saint Gregorpe was solemnelye  
 publysshed and thauctorpyte of emperour  
 helpe moche therto. for as saint austyn re-  
 herceth in his boke of confession. Saynt

ambrose had many persecucyons of Jus-  
 tyna the emperesse. which was of the he-  
 resye arryen. And was awayted in the  
 chyrche both he and his folke catholyque.  
 and thefore establyssh he to synge the  
 ympnes and þ psalmes after the custu-  
 me of theym of thozpent l. se the peple  
 shold abyde in the slouth of errour. And  
 afterward it was ordeyned thorough alle  
 the chyrche. & gregory came afterward  
 & chaunge many thynges. & added some  
 therto & some he toke awaye The holy fa-  
 ders myght not see all that longed atte  
 begynnynge to the beaute of thoffyce but  
 dyuers faders ordeyned dyuers thynges  
 for there hath thre begynnynge. For it  
 began somtyme at the lesson as it is don  
 on the holy satyrdaye on ester euen. &  
 lestyne the pope ordeyned to synge a psal-  
 me at thentwoite of the masse And saint  
 Gregorpe ordeyned the Introyte of the  
 masse to be songen. And a vers of the  
 psalme that was songen. And sometime  
 they sange psalmes aboute the anltar.  
 And was enuyronned of clerkis in ma-  
 nere of a colvne. and sange by accorde  
 to gyder and therof is sayde Chorus/a  
 quier or a compaignie. Bus flauianus  
 And theodorus establysshed that there  
 shold be songen on one syde one vers. &  
 another on that other syde. and this helde  
 they of pgnacpe which was deupnelye  
 taught.  
 Saint Iheronime ordeyned psalmes e-  
 pysteles and gospellys. and for the mo-  
 re parte the dayly serupce and office and  
 nyghtly sauthe songe.  
 Galaspyus and Gregorpe added therto  
 colettis. And sange to the lessons and  
 gospellis grayles tracte and Alkelupa.  
 Ambrose Gelase and Gregorpe establis-  
 shed songe at the masse. Hylaryus ad-  
 ded to Gloria in excelsis deo laudamus  
 te. And soo fore as foloweth.



## The lyf of saint Delagyen

Uotterpus abbot of saint gallamade the sequēces psalmes in stede pneuma of al leluyas/and pope nychole ordeyned that they shold be songe at masse/ Herman nus of almayn made sancti spiritus as/ syt nobis gracia: Que maria/et alma redemptoris mater: and symon bariona peter bysshop of composille made salue regina: and as sygebert sayth robert kinge of fraunce made the sequēces of sancti spiritus assit nobis gracia/ And as turpyn wherewith charles was sayr of bo dy/cruell of syght/Fin fote longe of hys stature/his face a palme & an half long his herde a palme longe / his forhede a foot large / he smote wyth one stroke a man armed on horsbacke fro the toppe of his heed vnto the fenglis or gyrtthis of the hors/he drewe and stretched out of lengthe lyghthly four hors shone of yron he wold lyfte vp fro the erthe wyth hys one honde an armed man riht vp to his his heed/ He wold ete an hayre al hole or two hennys or an hool ghoos he dran ke lytill or noo thyng: & that was wy ne wyth water he dranke so lytill at his dyner that he wold drynke but thre time He founded many abbayes and monas teries/ And at the laste he made Ihesu cryste hys of al his goodes and synys/ shed his lyf laudably/ And lolwys hys sone succeeded hym in the empyre whiche was a man ryght debonayre aboute the yeres of our lord viij C and xvj/

In whos tyme the bysshoppes and the clerkes lefte their gyrdellis tyssued with gold/and theyr oultragious & dysguy sed clothynge and araye they put of and layed it a parte/and theodulph bysshop of orlyauce was falsely accused to the emperour/and was sente to augers to pryson/and as it is conteyned in a cronycle: on palme sonday as the processio passed tofore the hous where he was in

pryson he opened the wyndowe/ & whan he herde that they were in pces and sange not: he begane to singe þ verses þ he had made þ is to witte Gloria laus et honor sit tibi rex xpe/and the emperour was pr sente & it plesyd so moche to the emperour that he toke hym out of pryson: and resta blished him in to his see/The messagers of mychel the emperour of constantynople brought pestes to lolwys the sone of charles: & amonge all other they brought the boke of saint denys of the Jewryshe of angellis translated out of grek in to la tyn/and he receyued them wyth grete ioye/ And thenne were there aboute a twe ty seek men of dyuers maledyes/whiche all were helpe that nyght in the chyrche of saint denis And whan lolwis was dede Rothayr helde the empyre/and lolwis and charles his brethern made a bataylle agaynst hym/where there was so grete occysyon of one & other/þ ther hadde neuer to fore ben suche in no tyme in fraunce & at laste it was accorded that charles sholde regne in fraunce: & lolwys in almayne/and lathayr in ytalie: & in the parte of fraunce whiche is named Loraune/ & after that he lefte the empyre to Rothayr his sone whiche was emperour after him And he toke the habyte of a monke:

And it is sayd in a cronycle that serge was thene pope whiche tofore was named: os porcy: that is to saye the mouth of a swyn but his name was chaūged: & was called Sergens & fro than forth on it was ordeyned þ all the popes shold chaunge theyr names: by cause our lord chaūged the name of him that he chaas to be pryncce of thapostles / For as they be chaūged in name/ So sholde they be chaūged in perfection of lyf: & by cause that this man was chosen in to a noble offyce: he shold not be defouled by a disonest name.



In the tyme of this lowys in the yere of our lord viij hundred & xviij as it is sayd in a cronycle/in the paroch of margonce a wycked spiryte smote on þe walles of the houses as it had bee wyth hammer/and spake openly in folwynȝ dyscordes: and tourmentyd so the peple that in what hous he entryd anone the holwes brennyd/and whan the prestys sayde þe letanyes. he cast at theym stones/ & grownded theym cruellly: and at laste he confessed that whan holy water was caste he hydde hym vnder the cope of a certeyn prest as his samplar. accusyng him þe he hadde synned wyth the daughter of the procurour/ In that tyme the kynge of bulgarys was conuerted vnto the faith & was of so grette perfection that he made his oldest sone kyng/and he hym self toke the habyte of a monke but his sone gouerned hym soo pongely that he toke agayne the ryte and lawe of the paynims And thenne his fader repressyd his knyghthode & purselwid his sone & toke him & put hym in pryson. and thenne he ordeined his other sone to be king. and repressyd his habyte agayn/ It was said that in playste that tyme in the cyte of bryge it rayned blood thre dayes/ & that same tyme came in to fraunce breezes or locustes Innumerable whiche hadde vii wynges vii longe feet. & ij teth harder than any stone/ & fled by copanyes as armed men by the space of a day iourneye strat chpyng a four myle or vii myle brode/ & thei deuoured all thyng that was grene in trees & in herbyes/ & came vnto the see of brytayne but in thende they were drowned in the see by force of the winde/ but þe lette of thocrian see threwe them to the ryuage. & the aper was corumpyd of thep rotynge. & therof enselwed a grette fampne & grette mortalyte/ that almost the thyrde parte of the peple perysshed & deyed / And after this the fyrste otto was empe

roure in the yere of our lord ix C. & xxxviii/ & as this otto on an ester day hadde ordeyned a grette feste to his prynces: to fore they were sette. a sone of one of the prynces in the maner of a chylde toke one of the messys of mete fro the borde/ & the keruar smote the chylde wyth his ryte & slewe hym: & he that had the chylde in keepyng salwe that / & slewe hym anone that had slayne the chylde: & whā the emperor wold haue dampned him wyth audience. he toke the emperor & threwe hym to þe grounde & wold haue strangled hym & wyth grette payne he was taken from his honde/ & after the emperor made him to be kepte/ & sayd that he hym selfe was culpable & to blame: & for the honour of the feste. he lete the man go frely his way & after this fyrst otto The second otto succeeded: & whan the ytalens had ofte tymes broken the pees bitwene them & the romayns/ he came & made a grette comune feste to all the barons: Bissoppes & grette lordes. & whā they were all sette at dynner he enuyroned them all wyth me of armes: & thenne he made his complaynte & dyd do name them that were culpable by wyrtynge/ & anon dyd do smyte of her hedes there: & vnto all the other he made good chere/ and moche honoured them: & otto the thyrde came after hym the yere of our lord ix C. iij score & x. / And he had to surname the meruaylle of the worlde/ And as it is said in a cronycle he had a wyf. whi. he wold haue ben loue or leman man vnto an eyle. & he wolde not consente to her: wherfore she had so grette malice vnto hym that she dyffamed hym in suer wyse vnto her husband the Emperour/ þe he comaūded to smyte of his hed without haupyng ony audyence: But to fore he was byshed he prayed his good wyf þe shold shewe hym innocēt & not gylti by the preef of hoot prouy: And thenne



## The lyf of saint Pelagien

after came a daye that the emperour sholde doo ryght to wyddowes & to orphanes And thenne this wyddowe came & brought the hede of her husband byt bene her armes/and demaunded of what deth he oughte to haue that hadde slayne a man wrongfully/And he sayde that he ought to haue hys hede smytyn of: And thenne she sayd thou art he that hath slayne my husbande: by the false entysement of thy wyf Innocently: And that I shall proue that I saye trouthe by the beryng of this brennyng yron/

**A**nd whan the emperour sawe that he was all abasshed/and gaue hym selfe to bee punysshed in to the hondes of the woman. Neuerthelesse by the prayer off the Bysshoppes and of the barons/ the Emperour toke terme of x dayes: And after of viij/and after of seue/and after of vi/tyll the cause was examyned: and the trouthe knowen. Thenne the Emperour the cause examyned and the trouthe knowen/dyd do brenne his wyf all quicke/and gaue to the wyddowe four castel/lys for his redempcion. Whiche castellis ben in the bysshoppryche of lymencie/and ben called the termes of the dayes:

And after this Emperour reigned henry whiche was duk of bauger in the yere a M and two / And gaue his suster named Geyssle to the kynge of hungarye in maryage/And that same kynge and all his people she conuerted to the fayth/and the kynge was named Stephen: whiche was of so grete holynesse þat god ennoblepysshed hym by many myracles and this henry the emperour and hys wyf kunygundys were both clene byrgyns/and lyued an holy lyf And restyd after in pees and hym succeeded conrade a duc of fraunce whiche hadde wedded þe nece of saint henry/

**I**n that tyme was seen a beme in heuen full of fyre brennyng: and was mo

che grete/and was aboute the sonne: whiche was seen fallynge to the erthe/ This Emperour put somme of the Bysshoppes in prysyn: and brennte the subardes of melane by cause the archbysshop off melane fledde out of prysyn/ And on wythsondaye as the emperour was crowned in a lytyll chyrche: There was so grete thondre and soo horryble that somme yssued out of theyr wytt: and othe dedyd for ferte: and brenne the Bysshop þat fange the masse: And the secretarpe off the emperour sayden that they had seen saynt Ambrose ryght in the secrete of the masse whiche menaced and thretenyd the Emperour:

**I**n the tyme of this conrade the yere a thousand yxx as it is sayd in a cronicle that therle lympolde & his wyf fledde in to a foreste dreyng the yere of the kynge/and there hydde them in a lytyll hous And as the Emperour went for to hunt in the same forest: the nyghte came & þat lytyll hous all nyght: and the lady beynge grete wyth chylde as wellle as she might admynstred/suche thyng as was necessary the beste wyse that she myght / And that nyght she was deliuerd of a sone/And a boys came to the emperour / whiche sayd to hym/conrade the childe þat is now born shall be thyng helye and gendre/that is sone in lawe and whan he a wos in the mornynge he callyd to hym ii/ of his squyers/and sayd to theym go ye and take alwaye this child fro the moder by force and helpe it in pyetes and brynge theym to me: And anone they wente hastely and toke alwaye the chylde fro þe moders lappe:

And whan they sawe the chylde of so fayre a forme/ they hadde pyte and were moeuyd wyth mercy: and layed him vpon a tre that he sholde not be deuoured of wyld beestys: and they toke an hare and styf him and toke



out hys herte & brought it to thempour  
and that same day a duc passyd by that  
forest and herde the chylde crye & dyde it  
to be brought to him/and by cause he had  
no shone/he made it to be born to hys wyf  
& made it to be nourysshed / and sayned  
that he had engendred it and named hym  
henry/& after whan he was nourysshed he  
grewe and was of ryght fayre forme &  
wel bespoken & gracious and curtyse to  
euery body / and whan thempour salwe  
him that he was so fayr & wyse/he requy  
red hym of his fader & made him to dwel  
le in hys court / and whan he saw that  
thys chylde was so gracypous & curtyse  
that he was praysed of euery man/he do  
ubted that he shold regne after him/and  
it were he whome he had commaunded to  
haue he slayne/and wrote letters to hys  
wyf wyth hys owen honde/and they con  
teyned thysse wordes folwyng/as moche  
as thou louest thy lyf / as sone as thou  
hast receyued thys letter that thou slee  
thys chylde/and as he wente he was lod  
ged in a chyrche/& he beyng wery restyd  
hym vpon a bench/and hys purs henge  
doun in whych hys letters were Thenne  
there was a preest there whych desyred  
moche to see what was in his purs/and  
openyd it/& sawe the letters sealyd wyth  
the kynges seale and wythout brekyng  
of the seale he opened them/& redyng the  
felonnye he abhorred it/and subtilly he ra  
sed it / and where as hit sayd thou shalt  
slee hym / he wrote thou shalt gyue our  
doughter to thys chylde for to be his wyf  
and whan the quene sawe thysse letters  
sealyd with the kynges seale/& that they  
were wryton wyth hys owne honde / she  
calld the pryncesse and solempnyfied the  
matrymonye/& gaf her doughter to him  
to be hys wyf/& the maryage thus doon  
at acon/& whan it was tolde to the Em  
perour that the maryage of his doughter

had ben solempnely made/he was moche  
abasshed/and whan he knewe the trouthe  
of the two esquires / and of the duc that  
fond the chylde/and of the preest that had  
sette in the letter the thynges abouesayd/  
he apperceyued well that the ordynaunce  
of god ought not to be contrarped/and as  
none he sente for the chylde/and receyved  
hym as hys sone / and establysshed hym  
for to be hys heyr/& to regne after hym  
and in the place where thys chylde was  
borne/he foude a noble monasterye whych  
is at thys day named Brsyne. Thys  
henry put out of hys court all the iouge  
lers/and gaue to poure men al that was  
wont to be gyuen to mynstrellys. In  
that tyme was so grete dyscorde in þe chyr  
che/that there were thre chosen to be Pope  
And a preest named gracypen gaf to the  
other moche money/and they left the see  
to hym / and he was Pope. And as  
henry the Emperour came to Rome for  
tappease the stryues Gracypen came agayn  
st hym/and offred to hym a crowne of  
golde for to be to hym debonayr/& he pas  
sed forth by and sayned all thise thynges  
& dyde doo holde a sene/in whych he con  
dempnyd gracypen of symonye/and sette  
another in hys place/hold be it/it is sayd  
in another place in a letter that he sente  
to Mattylde the countesse/that the sayd  
preest was moche symple / & that he had  
by money gotten to him the papacye/and  
that after he knewe hys errour / & by the  
meane of the emperour he deposed him self  
& after this henry was Emperour þe thyr  
de henry/and in hys tyme Bruno was  
chosen to be pope/& was called Leo/& as  
he went to Rome for to take the see/he her  
de the voyes of aungellys syngyng. Our  
lord sayd/I am he that knoweth þe thou  
ghes of pees. Thys pope made the lyf  
of many sayntes. In that tyme the  
chirche was troubled by herenger whiche



## The lyf of saynt pelagren

affirmed the body and blood of our lord not to be verayly in the aulter / but fyguratyfly / ageynst whom wrote lanfranke pypour of beccense / and ancelme came to hym out of bourgogne for hys doctryne / whych was moche aournyd with vertue & wysedom / and was their pypour after hym. In thys tyme was iherusalem taken of the sarazyns / and after was recovered by crysten men / & the bones of saynt Nicholas were brought in to baar / therof it is sayd whan there sholde be songe a newe hystorie of saynt Nicholas in a chyrche whych was of the holy crosse / & was subgette to the chyrche of our lady of Tarentyne. The brethern prayed moche Instauntly theyr pypour that they myght synge thys newe hystorie / whych in noo wyse wold graunte to them / & sayd they ought not chunge theyr olde for noo newe / and yet the brethern prayed him more Instauntly / & he in despyte sayd / goo your weye. For in noo maner shal ye neuer haue lycence of me that this newe songe shall be songe / and whan the feste of saynt nicholas come The brethern sayd theyr matynes all in feynesse & theyr bygyllles / and whan they were all in theyr beddes / saynt Nicholas apperyd bysybly & moche ferfully to the pypour / & drewe hym out by the heer / & smote hym down on the pamente of the dortour / and began to synge the hystorie. O pastor eterne / & at euery note he smote hym wyth a rodde that he helde in hys honde ryghte greuouusly on hys backe / and sange melodyously thys anthem vnto the ende / & thenne the pypour cryed so lowde / that he awoke all hys brethern / & was borne to his bedde as half dede / and whan he came to hym self he sayd / goo ye & synge the newe hystorie of saynt Nicholas from hence forth. In that same tyme the abbot of the couente of molesyne & xxj monkes

wyth hym wente for to dwelle in deserte / for to kepe more straitly the professyon of theyr pale / and there establysshed a newe ordre out of the ordre. Hydebrande pypour of clugny was made pope / & was callyd Gregory / and whan he was in the lasse ordres and was sent as a legate he couaynquysshed meruayllously at Lyons the archbysshop of ebronycence of symonye. For thys archbysshop had corrupted all hys accusers so that he myght not be couaynquysshed. And thenne the legate commaunded hym that he shold say In noie patris et filij. and he myght not say. et spirit9 sancti. by cause he had synned in the holy ghoost / and thenne he confessed his synne / & was deposed / and named thenne the holi ghoost with clere voyces & thys myracle reherceth bruno in hys booke that he made to matthewe the emperour and whan thys henry was dede / it was wryton on hys tombe where as he was buryed wyth other kynges. Here lyeth henry the sone of henry the fader / henry the belfader / henry the olde belfader / and after this henry / reigned henry the fyrste in the yere of our lord a thousand C and one whiche took the pope wyth p cardynallys & lefte hym in the habyte of bysshoppes & of abbotes / and took the ryng & the staf fe pasturale. In that tyme bernarde & hys brethern took the relygion of cyste auly / in the paroch of lyege a solwe bare a pygge haupng the bysage of a man / & an henne had a chyken wyth foure sete / & after this henry succeeded lotayn / in whos tyme a woman in spayne childed a monstre whych had double body / & that one ioyned by that other by the backes / and tofore had the semblaunce of a man hole of body & membris ordynately / and be hynde was the semblaunce of a woman hool in all propertees. After Rothayn reigned Contrade the yere a thousand an



hondred and xxxviii. That tyme deyed  
 Hughe of saynt Myctor / whych was a  
 ryght excellent Doctour in all science &  
 deuoute in relgyon / of whom it is sayd /  
 that whan he was in hys laste Infyrmy  
 te / and that he myzt receyue no mete / yet  
 he requyred allwape to haue the body of  
 our lord with grete deuocyon / and thenne  
 hys brethern wold please hym / & brough  
 te to hym a symple hoost vnfaced in ma  
 nere of the body of our lord / & he knele it  
 well in spyrte & sayd / god forgyue you  
 brethern / wherfore wolde ye deceyue me.  
 Thys is not my lord that ye bynge to  
 me / and anone they were abasshed & ran  
 ne and sette to hym the body of our lord.  
 And thenne he salve hym whom he myzt  
 not receyue / and lyfte vp hys hondes to  
 heuen & sayd / now I see the sone ascend to  
 the fader / and the spyrte to god that ma  
 de hym. And wyth thys wordes he gafe  
 vp hys spyrte. And the body of our lor  
 de hanysshed alweye fro them that helde  
 hym. Eugene abbot of saynt anastase  
 was establysshed pope. But he was put  
 out of the cyte / by cause the senatours had  
 made another pope. And thenne he come  
 in to fraunce / & sent saynt bernarde tofo  
 re hym / whych prechyd the wape of our  
 lord / & dyd many myracles. And thenne  
 floured Sylbarte the patryarke. Frede  
 ryke neuewe of conrade was Emperour  
 in the yere of our lord a thousand C liij.  
 And that tyme floured mayster Pieter  
 lombard bysshop of parys / whych com  
 pyled the book of sentences / the glose of  
 the sawter & of the epyistles of paulo mo  
 che prouffably. And in that tyme we  
 re seen thre mones in heuen / & in the myd  
 des of the thre was þe sygne of the crosse /  
 & it was not longe after that iij sonnes  
 were seen also. And thenne was alysaū  
 der chosen ryghtfully for to be pope / & age  
 ynst him were chosen octaupan / Johānes

Cremensis of the tytle of saynt calyxt / &  
 Johes percrumetencis successyfly to the  
 papacie / & were enoblissed by þe fauour  
 of þe emperour to the see / & thys dyscord &  
 scysme endured xviij yere / wythin which  
 tyme the almayns whiche dwellyd in tof  
 cane for the emperour assaylled þe Romay  
 nes whych were at mouitport / & slewe fro  
 none to euen song so moche peple / that the  
 re were neuer so many romayns slayne /  
 how be it that in þe tyme of Hanybal the  
 re were so many slayne that iij busselles  
 were fylld wyth gold rynges that were  
 taken of theyr fygges / whych hanyball  
 dyd do sende to cartage / & many of them  
 were buryed at saynt stephens / & saynt  
 launces / & it was writon vpon theyr se  
 pulture / that they were x tyme a thousan  
 de & x thousand / & x tymes xviij hondred  
 & an half / and whan the emperour frede  
 ryk dyspyed þe holy londe & wysshed hym  
 in a ryuer / & there he perysshed & deyed / &  
 as othe saye he waterd hys hors & hys  
 hors fyl down in the water and so he deyed  
 Henry was emperour after him in the ye  
 re a thousand an hondred four score & ten  
 In that tyme were so grete raynes thon  
 dres & lyghtnynges & tempestes that ne  
 uer had ben so grete that ony man myzt  
 remembre. For stones fyl as grete as eg  
 ges / & were square whych were medlyd  
 wyth the rayne / & destroyed the bygnes  
 trees & the corne / and slewe men / bestys /  
 crollys & other byrdes / and somme fol  
 les were seen fleyng by the ayer in that  
 tempeste / whych bare coles brennyng in  
 theyr bylles & bekes / & sette fyre on how  
 ses. And thys Henry was alweye a ty  
 raunte ageynst the chyrche of Rome / and  
 therfore whan he was dede / Innocente the  
 pope opposed ageynst phylp hys sone /  
 that he shold not be Emperour / and helde  
 wyth the partye of otto sone of the duc of  
 Saxone / & made hym to be crolned kyn



## The lyf of saynt Delagren

ge of Almayne at a con. In that tyme many barons of fraunce went ouer the see for the deliuerance of the holy londe / & they took Constantynoble. In that tyme began thorde of feres prechours & of the menours. Innocent the thyrde sente messagers to phelyp kynge of fraunce for to assaile the londe of Albygeops for to take fro hem the heresyes / & he took them all & dyd do brenne them.

And after thys Innocent the thyrde crowned Otto emperour / & took of hym an othe that he shold kepe the ryght of holy chyrche / and anone he dyd ageynst his othe that same day & dyd do woble & despoyle them that came to Rome on pylgrymage / wherefore the pope cursed hym & depose hym fro the empyre. In that tyme was saynt Elsyabeth doughter of the kynge of hongary / whiche was wyf to slantgraue of thurynge & hessyn / whych among other Innumerable myracles / she reysed xviij dede men / & gaue syght to one that was borne blynde. Out of whos body oyle floweth vnto this day. Whan otto was depose Frederyk sone of henry was chosen / and was crowned of honoure the pope. And thys man made ryght noble lawes for the lyberte of the chyrche & ageynst heretikes / and thys emperour habounded aboue all other in glorie & in riches / but he abused them euill by pryde / and was a tyraunte ageynst the chyrche & sette two cardynalles in prysyn / and such prelates as pope Gregory had do be assemblyd at the councyl / he took them / & therfore he was acursed of y same pope. And after gregory ded whych was oppressed wyth many greuous trybulacions. And thenne was Innocent the fourth made pope / whych was of the nacion of jene / and he assemblyd a councyl at lyons where he depose the emperour / & thenne was the empyre voyde.

## Here foloweth the lyf of saynt Symeon.



Saynt Symeon was borne in antioche & was moche vertuous / & fro the tyme that he was in his mothers hely he was chosen of god / & whan he was xij yere olde / he kepte hys faders shepe / & on a tyme he beheld the chyrche / and anone as he that was replenysched wyth the holy ghoost left hys shepe & went to the chyrche / & he accompanied hym wyth a good auncient man / and sayd to hym in thys manere. Fayr fader what thyng is that that is here redde / I praeie you enseygne & teche it / me / for I am symple & ygnorant. Thenne thys good auncient man began to speke of the vertues of the soule / & how thys poure present lyf ought to be despyed / and not wythstondyng that the vertues ben / accomplisshed of many truly & laudably / and by the helpe of god in relygion they ben accomplisshed more lyghthly. Thenne saynt Symeon fyl to the feet of thys good olde man & sayd to him / Verayly from hens forthon thou shalt be my fader & my moder. For thou arte mayster of good werkys / & after thys good councyl I shal goo in to the chyrche were as god shall ordeyne for me / & thenne he expounded to hym the rule & thorde of relygion / and tolde hym how he must haue moche payne & afflyccyon / and him behoueth to haue moche pacyence & perseuerance. Thenne anone he took leue of hym & went to the chyrche of saynt Tymothe / and layed hym tofore the gate / & abode there thre dayes & iij nyghtes wythout mete or drynke. Thenne the abbot came & lyfte hym vp / and demaunded wherefore he was comen thyder. Thenne saynt Symeon answered to hym and sayd. I



desyre moche to be seruaunte of our lord/  
I praye the that thou receyue me in to  
thy monasterye / & that thou commaunde  
me to serue all thy brethern / he was recey  
ued of the abbot / and was there sxy mo  
nethes obeynge to the brethern humbly /  
Whan the other fastyd fro moine to euen /  
songe tyme / he after vij dayes took hys  
refeccon / & the other dayes he gaue hys  
prouende to poure people. On a tyme he  
came to the pytte of the place & fonde the  
re a corde / whych he took & bonde faste a  
bout hys body fro his rygnes to his shol  
dres / he stragened soo sore & faste that hys  
fleshe roted vnder the corde / so moche that  
the corde wente to the bones / and vnnethe  
myght the corde be seen. On a day one  
of the brethern apperceyued that he gaue  
hys mete vnto the poure people / he & the  
other tolde it to the abbot / and alsoo they  
sayd that soo grete synche yssued out of  
hys body that none myzt abyde by hym  
and that the vermyne that came out of it  
had fylled alle hys bedde. The abbott  
was moche angrye & bad despoyle hym  
naked / & whan he sawe the corde he eschey  
ed sayng. O man fro whens comest thou  
me semeth that thou wylt destroye the ru  
le of our relygion / whan thou wylte not  
serue god by dyscrecon as other doo I  
praye the departe hens and go where thou  
wylte / wylth grete payne they took of the  
corde wylth whych he was bounden & he  
lyd hym / after he departed fro the place  
wylthout wyltynge of ony of hem / & entred  
in to a pytte in deserte wylthout water / we  
re as wycked spyrytes dwelled. That  
nyght the abbot had a reuelacon / that a  
grete multitude of men of armes had en  
uyronned the abbay / & sayd wylth an hy  
ghe voyce / gyue to vs the man of god / or  
ellys we shall brenne the & all the abbay  
for thou hast dryuen away the man Juste  
& debonayr. Thabbot tolde thys to hys

brethern / & the next nyght came the sem  
blable dyspon / he was al abasshed & sen  
te hys monkes for to serche & feteche hym /  
& they fonde hym not / thenne the abbott  
wente wylth them / & they came to the pyt  
te & there made theyr prayers & descended  
therin / and brought hym ageyn by force  
to thabbey. The brethern of thabbay kne  
lyd tofore hym & axed hym foryeuenesse  
& after he abode an hole yere / and after se  
cretely he departed ageyn & wente vnto a  
monterne fast by a clowste of stones / &  
dwellyd so thre yere. Thenne hys nygh  
hours came thyder by deuoccon / and en  
haunced hys celle foure cubytes of hegh  
te / and there he dwellyd seuen yere after /  
& after they made to hym another of twel  
ue cubytes of hegh in whiche he dwelled  
and after they made another of twenty  
cubytes / and after that another of xxx /  
and there he abode foure yere / and by syde  
hym he dyde make two chappells / & ma  
ny seek men were heled by hys vertue / &  
he conuerted many sarazyns to the feyth  
after this his thye roted an hole yere & al  
that yere he helde hym on that other fote /  
but the vermyne fylle to the grounde from  
hys thye / he had a felowe whych was  
called an fong / whych wrote hys lyf / &  
helde hym compayne / whych gadred vp  
the vermyne / and delquered them to hym /  
and he took them & layed them vpon his  
fore sayng / etc ye thys that god hath gy  
uen you. There was a kynge a sara  
zyne named balysspeke that herde the sa  
me & renome of hym / and came to him in  
Beray feyth / and whyles the holy man  
prayed / one of the vermyne syl out of his  
thye / and thenne the kynge took it vp /  
and whan he loked on it hit was a preci  
ous stone. Thenne sayd to hym thys ho  
li man O man this is not happed ne ma  
de by my merite / but it is made by thy  
feyth / & thenne he thanked god & departed.



## The lyf of saynt Symeon

**I** Seuen yere after hys moder cam and wolde byspte hym / but it was forboden hyr / for no woman myzt entre in to that place. Thenne the holy man sayd to his moder/abyde a lytel & we shall see you yf it please god/and she wepyng in dayes & four nyghtes receyued hir sone/& thenne it happed that she slepte / & the holy man prayed for hyr / and she deyed. After this there was made to hym another celle of yl cubytes/wherin he dwelled vij yere after / that is to wete vnto hys dethe.

**I**n which tyme there was a dragon ryght venemous whych was in a caue nyghte to hym/whych enfecte so the place that no thyng grewe aboute hym/ In whos ryght eye it happed that a stake entred/& he came all blynde to the dore of the monastery/and laye there as to aye hel / he set hys ryght eye by a pyler/& was there in dayes wythout doyng any harme to any body. Thenne commaunded saynt Symeon that they shold take erthe & laye water on hit/& laye it there vpon/& whā they had so doon/anone yssued out of his eyen a stake of a cubyte long/and whan the people sawe this myracle/they gloryfied god. But not wythstondyng they fledde for drede that they had of þ dragon & the dragon abode there styll tyll all the people were goon. Thenne he arose and adoured at the gate of the monasterye all moste two houres/& after wente in to his caue wythout doyng harme to any body. Another tyme a woman dranke out of a cruse by nyght/wherin was a lytel serpente/and hit aualed down in to hir body wherfore she wente to dyuers medecynes & physycyens/but it auaylled to hyr noo thyng/man yeres after she was brought to this holy man/the which commaunded to take of the erthe & water & laye it on the mouth of the woman/and anone the serpente yssued out/whych was the

cubytes long/ and anone cleft a foudre whych was hanged vp there the space of vij days many men seying. On another tyme many folke & bestys deyed for default of water/& at his prayer sodenly therthe openyd/& there was fonde a pyte of ryghte good water for to drynke / whych endureth vnto this day. Another tyme other people abode longe/whyles he was in hys prayer & wente a lytel a backe vnder the shadowe of a tree/and they salve an herte passe by/whome they commaunded thus sayng/we coniuere the by the prayers of saynt Symeon that þ targe a while/and so he dyd. And they took hym & slewe him/and as they ete of hym they became lepres & mesellys. Thenne they wente with þ skynne vnto saynt Symeon/and were there ij yere/& vnneth myght they be helyd/& for wytnesse ther of they henge vp the skynne of the herte. There was a lyeperie there aboutes/whiche destroyed the people of the contrie/thenne this holy man commaunded to take of the water of that monasterye. And to spryng it on the grounde al aboute where as he wente / and whan they had so doo/Anone after they fonde the lyeperde dede he exorted al them that he knewe/that they shold not swere by hym humbly synnar. And neuerthelesse all they of thorsente. And the barbarys of that contrie swere by hym. There was a theef named Jonathan/which was chased of many knyghtes/and he entred in to the monasterye & embraced a pyler & began to wepe. Thenne saint Symeon demaunded what he was. And he answered I am Jonathan þ theef that am comen hyther to do my penaunce and anone cam thider the offycers of an tycke & sayd to this holy man gyue vs this euyl man/for the bestys ben redy to deuoure him. Thenne saynt Symeon answered I may not/for I doubt that he that



sent him to me / whiche is greater thenne  
ye be / wyl be wrote . And seuen dayes  
longe he embraced the pyler / and after  
sayd to the holy man / yf thou wylte I  
wylle goo my waye . Thenne he sayde  
to hym / wylt thou goo yet for to do har-  
me / he answerde nay syr / but my tyme  
is accomplysshed / and soo sayng he gaf  
vp hys soule and deyed . And saynt  
Symeon enclyned down to make hys  
prayer lyke as he had be accustomed .  
And the people abode him thre dayes for  
to haue hys blessinge .

**T**henne anthonye came to hym sayn-  
ge / aryse vp syr and gyue vs thy bles-  
syng / and he wente and herde hym not  
drawyng hys brethe / but as an odour  
of a precyous oynement yssued out of  
hys body . Thenne he beganne to wepe  
strongely kyssyng hys eynen and hys  
berde / and sayd alas syr why haste thou  
forsaken me / I neuer herde thy doctryne  
angelyke / what answer shalle I gyue  
to the seek people / what shal I requyre the  
ne of what couerynge shalle I couer thy  
body / and there by force of heuynesse he  
fyll a slepe .

**T**henne apperyd to hym thys holy  
man saynge / I shall not leue thys hol-  
ne thys holy montayne . In whyche I  
haue ben enlumyned / but goo down and  
sanctefye and appease the people / and the  
we in antioche that I am in reste / and  
cesse not thou to serue god in thys place  
here / and god shalle reudre and gyue to  
the a good rewarde .

**T**henne he awoke and beganne stron-  
gely to wepe ageyn / in saynge what re-  
lyques shall I take of the syr in remem-  
braunce of the . Thenne he remeuyd  
the body moche strongely . And then-  
ne had Anthonye moche more drede / and  
durste not touche hym / but wente down

anone and wente into antioche to the  
bysshop and tolde him of the deeth of thys  
holy man . And anone he came wyth  
thre other bysshoppes and the mayster of  
the knyghtes of the towne / and henge  
courteyns aboute the celle / and bare hys  
body by thaulter tofore a pyler . And  
anone the byrdes assemblyd aboute the  
celle and fletwe lyke as they wolde haue  
ayyd theyr methe / and cryed soo stronge-  
ly / that men and bestys enforced them  
to crye and wepe at the voyces of the byr-  
des . The montaynes and the feldees  
shewyd sygne of heuynesse / soo that the  
compleynt was herde seuen myle . And  
there came there aboute a clovde blacke  
and derke / and Anthonye saue an aun-  
gell come from heuen for to bysyte / why-  
che had hys face clere as fyre / and hys  
bestymentes whyte as snowe / and abou-  
te y of the clocke he saue seuen auncyent  
men that spake to him / but he knelwe not  
the mysterye that they sayd . The pre-  
late of antioche wolde haue had hys ber-  
de to put in hys reliques / and as sone  
as he put hys honde for to take it . Ano-  
ne hys honde was drye / but they maad  
there so many prayers for hym / that he  
was helyd . Thenne bare they the body  
in to Antioche / and the bysshop sware  
that neuer persone sholde haue noo thyn-  
ge of hys body / whan they were comen  
in to a strete / that was callyd merce sy-  
ue myle fro antioche / the body abode the-  
re soo that noo man myght moeue it / a  
man that had ben deaf and domb the spa-  
ce of forty yere / by cause he had defow-  
led a woman in hys holwe / whyche wo-  
man loued him not / he came and fyll down  
tofore the byre sodenly / and beganne  
to crye and sayd . A man and seruaun-  
te of god / thou arte well come to poynte  
for me / for thy comyng hath guarysthed



## The lyf of saynt Polycarpe

me and gauen to me helth. Thenne he  
arose and took one of the staues that ba-  
re the byere / and anone was all hool / &  
seruyd hym all the dayes of hys lyf / a-  
ron: yssued out of f. to done al the people  
of antyoche / and receyued the body mo-  
che solemnely in syngyng / psalmony-  
syng / and gloryfyng god / and wyth  
grette pence of lyghtes brennyng bare  
the body in to the grette chyrche / whiche  
is callyd the chyrche of penaunce. Ma-  
ny other myracles hath our lord shewyd  
at hys sepulture / and moo were shewyd  
after than tofore by hys lyf / thenne lette  
vs pray to this holy saynt Symeon that  
he praye for vs vnto our lord that he ha-  
ue mercy on vs Amen.

55. 4

55. 4



## There foloweth the lyf of saynt Polycarpe byshop and marter

**S**aynt polycarpe was dy-  
sciple of saynt Johan the  
uangelyst / and Saynt  
Johan ordeyned hym bys-  
shop of suuere / and there  
were at Rome these two  
heretikes / that one was callyd marsy-  
on / and that other Valentyn / the why-  
che had deceyued moche people by there  
fals doctryne. Thenne saynt Polycar-  
pe went to Rome on ester day & there by  
hys predycacyon he brought ageyn to the  
feythe them that they had deceyued. He  
wrote to the phyllypenses a moche fayre  
epysle and moche proufftable / the why-  
che is yet redde in aspe vnto this day.

**W**ht happenyd that in the tyme that  
Marcus anthonys and Lucys aure-  
lyus reigned / whiche was the yere of  
grace an hondred iij score and two was  
made the fourth persecucion on crysten  
people after thempour Nero thorough all  
aspe / Saynt Polycarpe herde how the  
people cryed and was moeued / he ther-  
fore was neuer moeued but abode wyth-  
out drede / and he was gracypous and cur-  
tys in maners and playfant in regar-  
de / and tarped alwaye in the cyte as an  
hardy champpon of god / he was so mo-  
che requyred of the people that he departed  
fro the cyte wyth theyr famylper frendes  
that he wente to the selde nyghte vnto the  
cyte / and there he prayed alle the nyghte  
for the pees of alle holy chyrche / and ther-  
of had he a custome alle the dayes of hys  
lyf / It happed that thre dayes before  
that he was taken / as he prayed in a



nyght / he had a Dyspon that hym semed  
that hys heer was brente / and whan he  
awoke he tolde to them that were wyth  
hym the Dyspon / and expolned it to  
them saynge / that for certeyn he sholde  
be brente for the loue of god / whan he  
saw that they approched hym that wol  
de haue taken hym : he wente to mete  
wyth hem . and ryght gladly receyueth  
them : wherof they were moche abasshed  
that they were commaunded to take soo  
good a man / And anone he layed the ta  
ble to hys enemyes / and made to theym  
as good chere as they hadde ben his fren  
des / And gafe to theym largely wyne &  
mete : & gafe of theym leue to praye an  
houre / And all þ̄ houre : he prayed moche  
deuoutly for alle the state of holy chyrche  
Whan the houre was passed he moun  
ted vpon an asse / And was brought in  
to the cyte : and as they ledde hym Herodes  
came whiche was prououst of the co  
tre / and hys fader wyth hym and they  
toke hym in to a charpotte wyth theym /  
And sayd to hym moche swetely / wher  
fore doo ye noo sacrefyse as the other doo  
What harme is it to calle Cesar hys lor  
de / And to doo sacrefyse to the goddes /  
For to lyue surely and whan they saw  
that it auayled not / And that alwayne he  
was ferme and constaunte in the lawe  
of god : They were moche wrothe wyth  
hym and dyde to hym moche harme in þ̄  
charpotte / And as he approched the Cy  
te grete multytude of people beganne to  
murmure against hym / anon a Boye des  
cendyd from heuen sayeng vnto hym po  
lycarpe be stronge and constaunte :  
That Boye was herde of many / But  
none sawe it /  
Thenne anon it was tolde to the prouost  
alle openlye that Polycarpe hadde thre  
tymes confessyd to be crysten : whan the

se tydynge were herde / Alle the people  
of the cyte of suure paynymis and Jes  
wes beganne to crye in grete pye / This  
is the maister & doctour of all crysten pe  
ple that ben in asye : and hath destroyed  
alle our goddes

We requyre that he bee brente alle quyeck  
Thenne the people assembled moche wo  
de and broughte hym to a stake : And  
whan they brought hym to the stake they  
wolde haue bounden hym to the stake  
and nayled the hondes wyth grete nay  
les /

¶ Thenne he sayde to them lete me allo  
ne for he þ̄ hathe ordeyned me to suffre  
this tourmente of fyre / shall gyue to me  
Vertue of paciencer : wythout moeyunge  
me from this place for to endure and suf  
fre the flamme of the fyre /

¶ And thenne the Tyrauntes leste the  
nayles And bounde hym wyth cordes  
to the stake and hys hondes bounden be  
hynde hym :

And as in hys passyon he praysed and  
blessyd Our Lorde / And the fyre was  
brennyng and a grete flamme shyn  
nyng :

¶ A moche notable myracle was the  
wed ryght there to moche people / whiche  
god shewyd to thende that it sholde be the  
wyd vnto alle other

And the myracle was this : that the fla  
me departed all aboute hym in manere  
of a chambre / by Vertue of a swete wynde  
that came fro heuen : and the body of  
the martyr was not as flesshe brente in  
the flamme / But as sayre as it hadde  
be purged in a fourneys /

And they that were aboute hym felte an  
odoure soo swete as it hadde been encen  
ce or precious oynement /



## The lyf of saint Quirpace/

Whan the Tyrantes sawe that the fyre myght not consume the boody of the glorpyous martyr: They made they mynstres to approche/and dyde hem to smite hym thorough the body wyth a spere / And thenne yssued out of hys glorious body soe greute habundaunce of bloode that it quenched the fyre.

And whan the people sawe the myracle they departed haupng moche meruaile that they dyde soo moche cruelte to the frendes of god. And with this glorpyous martyr were twelue other martyrs martyred for to gete the ioye of heuen. the whiche graunte vs the fader the sone and the holy ghoost Amen:



Thus endeth the lyf of saynt Polycarpe martyr

Here foloweth the passyon of saynt Quirpace/



In the tyme that Iulyan the apostata wente for to fyghte agaynste theym of perse he came in to Iherusalem & dyd do seche saynt Quirpace a Bysshop whiche of hys frendes was callyd Judas / But the Quene saint Helayne after he was baptised dyde doo calle hym Quirpace/ And whan he was brought tofore Iulian/he promysed to hym many riches and honours soo that he wold soo sacre

fyse vnto the ydolle of Iuppter/ And by cause Quirpace wold not do it: Iulyan commaunded to strayne hym on a bancke ke and wyth a forke of yron he made to opene his mouth: and put in molten leed brennyng/ For to brenne hys entrallys

Quirpace suffered it moche pacyently wythout makynge as ony crye lokynge alwaye vp toward heuen: And about ij houres after. whā they y were there supposed he hadde been dede/ He lyfte vp his voyce sayeng: Ihesus fader eternall. re: splendaunt lyght whiche neuer maye be extynct: I blesse the for thou hast made me worthy to haue partycypacyon wyth thy frendes/ Therefore I requyre the that the pryde and elacion of this euyle Tyrante maye not ouercome me: But that thy purffaunce alwaye conferme me in stedfaste constaunce of fayth. and whan he had accomplisshed his oryson Iulyan sayd to hym/ Quirpace loo how



I lete the Jangle : I haue herde ofte su :  
the wordes / Do sacrifice to our lord Ju :  
byter / and thenne thou shalt doo wysely /  
Thenne Quyrpace answerd to hym / I  
byleue / And hane byleued hym that is  
very god that shall destroye the and thy  
pryde / Thenne Julpan dyde doo brynge  
a crabat of copper / and dyde doo lepe &  
stratche out the body thereon : and put vn :  
der it brennyng coles : and dyde doo stra  
we salte on the body : And aboue that  
dyde doo bete hym wyth woddes : to then :  
de that his bely and entraples sholde ha  
ue the more payne and trauayle / And  
after they touned hys bely toward the fi  
re / and bete his backe wyth woddes / and  
thenne he wyth an hye voyce beganne to  
praye in hebrewe / The tyraunt was mo  
che admerueyelled of the grete pacience y  
he hadde and dyd do shytt hym in a lytil  
houe vnto the tyme that he had deuyfied  
of what deth he myght make hym to de :  
ye / And aboute two yere after . Saynt  
anne the moder of saint Quyrpace came  
to hym and exorted him to suffre patient  
ly for the loue of god /

Anone the mynysters of the deuyll wen  
te and tolde to the tyraunt / the whiche co  
maunded that she shold be brought to hym  
And whan he sawe that she wolde in no  
wyse doo sacrifice to thyddollis / he com  
maunded that she sholde be hanged bi the  
herys : and as she henge he made to tere  
of all her nayles or yngles / and in thys  
tourment she was foure houres without  
spekyng / Thenne Julpan sayde to her  
what is this that they do to thin yngles  
And thenne she answerd to hym / O  
honde out of thy wytt / werker of alle  
Inquyte : yf thou haue ony gretter tour  
mentis . gyue them to me for I am all re  
dy to fyghte . agaynst thy fader / the deuil  
ouer whome I haue hope to haue bycto :  
rye mopenaunt on hym the name of Ihe

su Crist : Thenne the tyraunt commaun  
ded to take grete laumpes brennyng &  
settyng to her sydes / The holy woman  
cryed vnto god & makynge her prayers  
she rendryd vp her spyryte vnto our lor  
de /

**T**he crysten peple that were there buri  
ed her : after this Julpan commaunded  
that Quyrpace sholde be brought tofore  
hym . And sayd to hym Quyrpace saye  
to me of what enchauntementes & what  
euill craft that thou fied by whiche it se  
meth that thou felest no tourment : and  
therefore thou wylt not sacrifice to the y  
dollys : Thenne quyrpace answerd to hym  
O cursyd foole : and Indygne hounde  
that peruercest y might of god to enchaun  
tementes and euill werkys / wherefore y  
shalt be bete by wounde celestyall . Then  
ne commaunded Julpan to make a gre  
te pyte / And by enchauntours dyde doo  
assemble all maner of serpentes and be  
nymous bestys / And dyde doo put them  
in to the pyte / And after he made to cast  
te the holy man in the myddes of them : &  
as they threwe hym therein / he began to sa  
ye : Ryght swete Ihesus I yelde to the gra  
ces and thankynges : For not onky in  
the woldest thou berefye and applye the  
prophecie of dauid : but in vs that been  
thy lytyll creatures whiche thou hast crea  
ted hast wylled to haue thy grace .

For loo here it pleaseth the : that we goo  
vpon the serpentes / And that we marche  
and trede on the Lyon and on the dragon  
And as he sayde soo Julpan commaun  
ded to brenne all the bestes : Then  
ne a knyght callyd amon said to the em  
perour Julpan / O kynge out of thy wytt  
te and wood how hast thou the wyll to  
put this man to deth : thy enchauntours  
and thy goddes whiche been decepuable  
may not make the merueylles y he dothe  
And in trowth . Now forth on I am



## The lyf of saint Quirpace/

certayn that the god of Crysten men is moche myghty/ For whiche wordes Iulian commaunded to smyte of hys hede: And as he was ledde vnto the place for to be byshed: he began to saie. Ihesu cryste whiche art the god of quiriace receyue my soule in pces. And soo sayenge he scratched forth his necke and was byshed: and thus fynysshed his martydome

**I**uliane callyd Quirpace and prayed hym and exhorted that he sholde renie the crucyfyxe/

Thenne Quirpace answered hym: O heretike peruertyd / euill and wythout pyte / I seeest noo thyng that woldest that I sholde leue my god whych giueth to me and to other creatures soo many goodes: & that I sholde become myschaunte / and semblable to the.

Thenne Iulian was moche angry: And commaunded to hange a grete caldron of oyle vpon the fyre / whiche oyle was soo hote that they that were there aboute / vnnethe myght endure the fume / that yssued: And he commaunded to sette saint Quirpace therein: whiche entred therein in makynge the sygne of the crosse And sayde / lord Ihesu cryste whiche hast sanctified the flome jordan / and haste gyven to me the holy sacrament of baptisme by water: See now where I shall be yet baptysed in oyle/

Yet haue I the thyrd martyrdome to doo by the wesshynge of effusyon of bloode whiche I haue longe tarped fore / Thenne the tyraunte replenyshed of wraathe and of pyre more than tofore: commaunded that he sholde be smytyn wyth a sharpe darke in to the breste. And as he soo was smytyn he prayed god that he myght departe out of this world / And thenne he gaf vp his soule vnto our lord: whiche was the fourth nonas of maye.

**T**his saint Quirpace of whom we

speke was the same judas properly / by whom saint helayne fonde the very holy crosse: And after that he was baptysed saint helayne recommaunded hym vnto the bysshop of Iherusalem whiche was at that tyme: wha the sayd bysshop deed helayne that theie was in Iherusalem wente to Rome to the pope Eusebyus: whiche ordeyned judas to be bysshop of Iherusalem in chaungynge his name and callyd hym Quirpace: To whom god gaue soo moche grace / that he enchaiced alwaye the sendes by his prayer/

Saynt helayne delpyerd to hym many saynt yestes for to dyscreybutte and departe to the poure / and at the prayer and requeste also of her was made a saynt fester: of the Inuencion of the holy crosse/

And ye ought to knowe that whan the very crosse was fonden: & by vertu thereof a deed man was reysed / The deuyl whiche is of all good enuyous was herde cryng in the ayer / O Judas by the I am chacked out and demynyshed:

But I knowe well that I shall be auenged agaynst the. I shall reyse a nother kynge that shall renge the crucyfyxe / the whiche by my counseyll and by myn exhortement shall make the to suffre so many tourmentis / that thou thy self shalt renge the crucyfyxe / Thenne sayd Judas to hym. He that properly hath power to reyse deed men: put the in the depe bottom of helle in fyre perdurable.

Saynt Quirpace suffred martyrdome as sayde is for the loue of our lorde / By whiche he hath gotten the glorie perdurable / the whiche he graunte to vs / that for vs suffred deeth and passyon Amen.

**H**ere foloweth the lyf of saynt Thomas dalquyno



**S**ynt Thomas dalquyne of thordre of p<sup>r</sup>eres prechours was a ryghte souerayn doctour highte of noble lygnage/whiche was born in p<sup>r</sup>ream of Sessyle/And tofore that he was borne. He was shewyd by dyugne pourueance/ For in tho parties there was an holi man in werke and in renomnee:whiche wyth many other hermytes ladde a right holy lyf;and all the peple hadde hym in grete reuerence this holy man replenyfshed of the holy gost;cam to the lady & moder of this holy chyldre not yet born/And wyth grete ioye sayd to her that she had conceived a sone. and she supposed that she had not conceived. Thenne the holy man sayd to her: Lady be thou glad for thou shalt brynge forth a chyldre whiche shall be callyd Thomas. And shall haue a grete name and renomnee;thorough all the world in science and in holy lyf: and he shall be of thordre of p<sup>r</sup>eres prechours alle whiche thynges lyke as the holy hermyte hadde sayd were accomplisshed in the name of the saupour of the worlde & to the glorie of his glorious saint. Whā the chyldre was born he was callyd Thomas by his ryght name/ he had the worlde and the banys therof in despyte / and for to lyue in the more holy and clene lif he entryd in to the ordre of the frere prechours/And after he was drawe out by his bretheren / And was closed vp in a chambre in a toure two yere. and by cause that by menaces ne fayr wordes hys bretheren myght not chaunge hys good purpoos ne reuoke it in noo maner/they put in his chambre a yonge danoyfelle to the Innocente chyldre for to subuerbe his good corage / and anone he tooke a bronde of fyre and droof the danoyfelle out of the chambre:whiche was come for

to deceyue hym : and after that he put hi in humble prayers deuoutely besechyng our lorde that by his benygne grace he wolde alwaye mayntene his chastyte/ Anone as he hadde made his prayers ii angels in merueylous habyte apperyd to him sayeng that his prayer was heide of god;and they dysteyned hym by the rai nes sayeng/ Thomas we ben sente to p<sup>r</sup> by the commaundement of god. and in his name we gyde the wyth the gyrdle of chastyte whiche shall neuer departe fro the. ne shall be broken : The whiche gyfte was gyuen to hym of sprecyall grace / And was in hym soo faste and ferme : that he neuer after felte prycking of his flesshe/ And soo kepte hym as longe as he lyued/ As it appereth here lafter in his lyf. Whan he surmounted one of his aduersaryes wyth his mynysters. hys good moder consyderyng and haupnge mynde of that whiche the good man had tolde to her. and shewed how he shoulde be of thordre of the freres prechours/ And lette hym to be ledde to theym peasably: Notwythstondyng that to fore hys brethern wolde haue empeffhed hym of then trynge in to the ordre and of hys studeye For whan he was retourned in to the ordre by consente of his good moder: he beganne to studeye whiche was as swete to hym as is to the bee to make the hony: And lyke as of the bee the hony is multiplied ryght soo in lyke wyse was by this glorious doctour/the hony of hooly scripture / Wherof he made merueyllous bookes in Theologye: Logike/ Phylosophye naturell/And moralle vpon the Euangelyses. In soo moche that the hooly chyrche thorough out all the worlde of hys holy science is replenyfshed / And as he thus prouffyd he was sente to parys:Thenne hys bretheren herd that he shold departe anon came after



## The lyf of saint Thomas dalquino

hys tyme and made the seruyce and office of the precious sacrament of the aulter: for as moche as on a tyme a question was moeuyd amonge the scoliers of parys/how the accidens myght be ryght be without subgette And herof made thei doubt: and determyned all holy vnto þ which the glorpyous doctour shold saye / which thyng he clerely shewyd to them And for so moche as sayde is that the demaunde or questyon was moeuyd of our lord / It was gyuen to vnderstonde of the ende of his lif: which was nyghe

And as he was sente fore of the pope gregory the tenth/he wente by champayne in the reame of cerylle. he began to be seeke in such wyse/that he losse enterly his appetyte: And in passyng by the abbaye callid fosse neuue of the ordre of the Cysteaux He was prayed gretefully of the monkes that it wolde please hym to come to theyr abbaye: His sekenesse began to entreate from day to daye: And notwithstanding his maladye/he cessid not to folwe and sprede his holy doctryne of dyuine scripture and sapyence/ & theñe he was prayed of the monkes for expolne to theym the canticles/ And that tyme it happed that in that monasterye was seen a sterre thre dayes to fore his deth in maner of a sonne/wherof thei were abasshed what it myght sygnified

But certayn if sygnified that the holy man sholde departe oute of this world wythin thre dayes: and that apperyd well: For whan the holy man was dede the sterre was nomore seen. And it was in the yere of our lord a M CC and liii/And anone brother Raynolde his felawe wytnessed in trouthe / parte sayeng and openly prechynge in this wyse. I freer Raynolde haue herde many tymes: and now the confession of this glorpyous doctour/and haue alway founde hym clene and nette as a chylde

of fyue yere of eage For he neuer consented ne had wyll in mortall ne dedely synne and it is not to be forgotten what meruayllous tokenes were shewed / Whan this blessed doctour shod departe out of this worlde/And of the entree of the perdurable felicity: which was graunted to hym: For a freer moche deuoute salwe in the houre of his deth the holy doctour redyng in the scole/ and saint Polle entreng in to hym/ And saynt Thomas demanded of hym / yf he had had good and trewe vnderstandyng in hys epyistles/Thenne saint poule answered to him ye: as good as ony creature lyuynge myght haue/

And aboue that Saint polle sayde to hym I wyll that thou come wyth me and I shall lede the to a place where þ shalt haue of alle thynges more clere vnderstandyng: And it semed to the freer that Saynt Polle drewe Saynt Thomas out of the scole by hys cope/

Thenne this freer beganne to crye sayeng. Helpe brethern / for freer Thomas is taken from vs: And by the voyces of this freer the other freeres alwooke/And demaunded that freer what he hadde/ Thenne he tolde to theym and expolned this sayde dyspon: and the freeres made Inquysycyon of the trouthe: And founde that it was soo. as the freer hadde sayde/ For in the same houre that the freer hadde soo cryed/

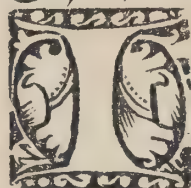
The holy doctour departed out of this world. And lyke as he hadde / hadde in dyuine sapyence and scyence a doctour and teacher: Ryght soo in hys passynge he hadde a ledar vnto the glorie perdurable/ And longe after that he was put in his sepulture/ The monkes doubted that the holy corps sholde haue ben taken alwaye agaynste theyr wyll. For the glorpyous doctoure had commaunded



that his body shold be born to naples for  
as moche as he was of the place: wherfor  
the monkes translated his body from  
one place to another: wherfor the pryour  
of the abbay was in the nyght greuous-  
ly repleyd in a vysion of saint thomas  
The pryour whiche doubted the iugement  
and sentence dypne: commaunded that  
the body of the saint shold be remysed in  
the place that they hadde taken it fro: &  
assone as the sepulture was openyd, the  
re yssued soo grete and swete an odour:  
that all y cloystre was replenysshed ther  
wyth: And it semyd not that ony body  
had ben buryed there: but it semed that  
there hadde ben all manere of spyes/  
Whiche body they fonde al hole in all his  
membrys/The habyte of his ordre, his  
cope: his scapularye and cote were alle  
wythout ony euyl corrupcion, And the  
odoure of his precious body and his ha-  
byte were swete smellynge by euident  
wytnesse vij yere after that he was tras-  
lated/and the body was translated alle  
hole / Our blessed lord hath honoured  
his blessed saynt wyth many meruey-  
lous sygnes and myracles/by his bene-  
faytes and merytes he hath reysed some  
fro deth/And somme fro wycked spyry-  
tes and fro the purssaunce of the fende  
And many fro dyuers maladyes haue  
ben brought to helthe by the grace of god  
and the merytes of the glorious saynt/  
**¶** We rede also that there was a freer  
moche deuoute called brother albert, whi-  
che on a day was moche deuoutly in pra-  
yers tofore thauler of the vyrgin marie  
and two reuerent persones merueyllous-  
ly thynnyng apperyd to hym, that one of  
tho theyn was in thabyte of a bysshop  
and thother in habyte of freer prechours  
whiche had a crowne on his hede wounde  
byset wyth precious stones/and aboute  
his necke two colers one of syluer tho-

ther of gold/And on his breste he hadde  
a grete stone whiche of his bryghthenesse  
caste out many rayes of clerenesse: And  
enlumpned all the churche: his cope that he  
hadde on was full of precious stones:  
His cote & scapularye were all thynnyng  
of whychenesse: Whan the freer salde this  
syght he meruaylled moche: Thenne he  
that was in the habyte of a bysshop say-  
de to hym I am austyn that am sente to  
the/To the ende that I shewe the glorie  
of brother thomas of dalquyne / whych  
is in heuen in glorie lyke vnto me. But  
he procedeth me in the ordre of virgynyte  
and I hym in dygnyte pontyficall:  
Many other sygnes & myracles hath  
our lord shewyd vnto the honour & glo-  
rye of his glorious saynt/ Saint Tho-  
mas/whos merytes be vnto vs aydaun-  
te and helpyng. Amen/

### Here foloweth the lyf of saynt Gaius/



**I**n that tyme whan dyocle-  
syan & Maxymyen reyg-  
ned emperours Gaius p  
was pope of Rome called  
and made to assemble all  
the crysten peple to gyder: And sayd to  
theym/our lord hath ordeyned ij degrees  
or states to them that beleue on hym / p  
is to wyte confessours and maters.  
And therfore yf somme of you be fersul  
and in doubte that they shall not moue  
suffre martyrdom, lette theym euer haue  
trewe and very confession and stedfaste  
in the fayth/and goo must th: y wyth cro-  
macien and Tybureyn for to saue them-  
self: And they that are wyllnyng for to a-  
byde wyth me wythin this cyte, in the na-  
me of god lette theym abyde/ For the sepe-  
ration of the persones in ferre contrees /  
may not separe that the dypne charge  
hath assemblyd.



## The lyf of saint Gayus

Thenne escheped to him tiburclen: sayeng  
hooly fader I beseeche the that thou leue  
me not to tourne my backe feryng the  
persecutours/ For to me it shal be greute  
ioye and comforte to suffre bodely dethe  
for to gete and enioye lyf eternall/

**¶** When saint Gayus sawe the saythe  
of Tyburcyen and his constaunte coura  
ge, he began to wepe for ioie/

**¶** There abode wyth hym marcellyn /  
Marke theyr fader Transquplyn . Se  
bastien: Tyburcyen: and saint Nycho  
stace: wyth hym his brother . Castore &  
his wyf 3oe, also Claudyn and Victoryn  
his brother: wyth theym his sone Sym  
phorpen: The Bysshop ordeyned vnto  
deakens Saint marke and marcellyn/  
And made prest tranquplyn / he dyd or  
deyne saint Sebastien deffensour of the  
chyrche. And the other he ordeyned and  
made subdeakens: nyght and daye they  
were in grete deuotion: fastyng wepyng  
and sayeng theyr prayers and orysones  
And deuoutly prayed oure lorde that of  
his benygne grace he wolde make theim  
able & worthy to be accompanied wyth  
the maters by very pacyence / and there  
by theyr prayers many one were helyd  
of theyr sekenesse many a blynde pe  
ne was restoryd of syght/ and many ene  
myes or deuyllis were put out fro many  
a creature. So as Tyburcyen yede thorou  
gh the towne / he sawe a man that was  
fallen from hye vnto lowe/ in soo moche  
that he was all to bursten and broken of  
all his membris, and men wolde haue  
made his graue for to burye hym: soone  
Tyburcyen approched and began to say  
pater noster ouer hym softly/ and inconti  
nente after he was hole/ & rendred hym  
in to good helthe to his parentes: And  
soone after he had hym a spede fro the pe  
ple: and conuertysed & baptysed hym:  
Soo as 3oe was deuoutlye in oryson &

at her prayers she was taken and ledde  
by the paynymis vnto a statue of martin  
dome for to haue constrayned her to sa  
crespe thy dollis/ She thenne answered/ye  
wyf constrayne a woman for to sacrespe  
vnto the statue of mars for to shewe that  
your mars delyteth and taketh his ple  
saunce in wymmen/ And how be it that  
he may do his wyll of the shamefull ve  
nus: Neuerthelatter he shall not haue the  
Victorpe of me: For I were the Victorpe  
of me at my forshede/ Thenne she was ta  
ken and ledde in to a pryson right derke  
& moche obscure and there she was spye  
dayes wythout syght of ony light wyth  
out drynke and wythout mete & wyth  
out the syght & feryng of ony body / but  
only of hym that had closed or shytted her  
therin: who of ten sayd to her: by fampne  
or by faulter & lacke of mete thou shalt  
deye here in tenebres or derkenes yf thou  
sacrespe not vnto our myghty goddes/  
The syxte daye she was had out of pry  
son/ and hangyd she was by her ferys  
to an hye tree: And vnder her they made  
a smoke of donge and of ordure or fyl  
the/whiche rendred an horryble stench/ &  
by this tourmente of martyrdomes she ex  
pyred and rendryd her soule vnto oure  
lord/ confessyng euer his ryght holy na  
me/ After the tyrauntes toke the holy  
corps and at the necke of it they henge a  
grete stone, and cast it wythin the ryuer  
of tybre/ to thende that the crystens shold  
not take it to make of it a goddesse: and  
after that she thus had receyued her mar  
tyrdomes/ She appered before saint Se  
bastien & recounted to hym how she had  
suffred martyrdomes for the loue of oure  
lorde/ The whiche thyng as saynt  
sebastien refered it to his felawes/ trans  
quplyn escheped and sayd / the wymmen  
proceden vs to the crowne of glorie/ why  
lyue we soo longe/



On the seventh day after thys transquy-  
lyn allone hys and publyke beganne to  
denounce the name of god/and anone he  
was taken and caste wyth stones / and  
whan he had rendryd hys soule to god /  
he was caste in to the watre of tybre .

And as Mycostrate and claudyn wyth  
them castorpe/byctoryn and symphorzen  
were aboute to haue out of the ryuer of  
tybre the bodies of the martirs/they we-  
re taken & ledde vnto the prefecte or Ju-  
ge Fabyen whych Inuyted them to sa-  
crifice vnto thyddoles by the space of ten  
dayes . One tyme by menaces / that  
other tyme by sayr wordes wenyng to  
haue brought them to thys ydolatry/but  
euer they were stedfast and constaunte in  
the feyth/whych Fabyen whan he sawe  
them so constaunte/he yede and tolde it to  
the emperour/and the emperour commaū-  
ded y they shold forthwyth be tourmented  
by dyuers tormentes . But whan he  
sawe theyr stedfast byleue/he commaun-  
ded that wythout delaye they shold be cas-  
te in to the myddes of the see/anone Fa-  
byen for to accomplishe the commaunde-  
mente of the Emperour/made to be han-  
ged at the necke of ech one of them a gre-  
te stone/and throwen they were vnto the  
bottom of the see . There were consumed  
or ended theyr martyrdoms florysshynge  
as lyllys before god In sempiterna secu-  
la where we all may haue parte Amen .

¶ Here foloweth the lyf of saynt  
Arnolde byshop .



¶ Saynt Arnolde was fader  
of Pepyn/and graunt fa-  
der of charles the grete/as  
a doctour reconteth named  
Pyeter dampen and helde  
a duchye in lorayne/whych  
he dyd put fro hym all wordly affectyōs  
as rychesses wyf and chyldeyn and haū-

ted the desertis for to lede best solytary lyf

¶ On a day soo as he passed ouer the  
ryuer of meuse / and that he was abou-  
te the myddes of the byrdege where the wa-  
ter was more depper than in ony other  
place/he took a ryng that he had and ca-  
ste hit wythin the water saynge / whan  
someuer I shal receyue and haue ageyne  
thys ryng / thenne shall I byleue that I  
shall be asswyled of al my synnes/and af-  
ter from thens he departed and wente in  
to a desert/where he was longe tyme as  
deed to the world/and luyng wyth god  
In that tyme deyed the bysshop of metes  
and happed that saynt Arnolde was cho-  
sen for to be bysshop there . Soo thenne on  
a tyme as he absteyned hym fro etyng of  
ony flesshe/as he euer dyd whyle that he  
was in the desert or wode / was presen-  
ted vnto hym a fyssh/and as hys cook  
dressed and slytted it / he founde wythin  
hys bely the sayd ryng/and yede & the-  
wid it to the holy bysshop/wherof he was  
ryght ioyefull and glad/and ye ought to  
wyte that fro the place where y holy man  
had casie the sayd ryng in to the water/  
vnto the place where the sayd fyssh was  
presented to hym was xxiiij myle by wa-  
ter . And whan the holy man aduysed  
hym / & that wel he knewe for certeyn the  
sayd ryng / he thanked god of it that he  
gaue to hym knowlege of the remysyon  
of hys synnes . From thens forthon euer  
fro better vnto better deuoutly and by ho-  
ly perseueraunce he entended to serue our  
lord/& yet as now is y sayd ryng wyth-  
in the paleys of metes/men may be mer-  
uaylled & meruayllynge to magnifye &  
praise god . Now in thys present lyf they  
may not lyue wythout peryles/but he is  
borne in a good houre that acquired gra-  
ces of god / and that maketh iustyce on  
hys owne flesshe as long as he is luyng  
in hit . I say thys by cause of thys



## The lyf of saynt Arnolde

holp man that was at soo good an houre  
borne / that soo moche of graces he gate &  
acquyred toward our lord. That he was  
certefyed and ensured of the remysseyn &  
pardon of all his synnes as tofore as ye  
herde sage. Sone whan he was posses-  
syng hys bysshoppesche/he dyd dyscrepue  
and departed to the poure so moche & soo  
largely of hys owne goodes/that þ pou-  
re folke came thider fro ferre countrees &  
cytees/for to be counceilled and helpe by  
almesse. He was also besely tending  
to all good werkys/and in specyall to re-  
ceyue relygious folkes/monkes & pour  
pylgrymes. He hym selfe blessed  
theyr feet/he clothed them of newe / and to  
them gaue syluer ynoughe to passe on  
theyr weye/assone as other of newe can  
he was as redy for to helpe them/as he to-  
fore was/for the honour and reuerence of  
god. In watchyng/in fastyng/in deu-  
oute prayers and in orysones/he emplo-  
yed euer the tyme/none myght not wel re-  
herce ne telle the grete abstynences that he  
made. For whan he had fasted the space  
of thre dayes he was contente to haue a  
lytell brede made of barley & a lytell wa-  
ter/and euer moost secretly that he coude  
he ware vnder hys clothes the hayre/in so  
moche/that by force of abstynence he ryght  
gretefully had maad lene hys fleshe.  
On a tyme duryng the thre dayes why-  
che he fasted he dyd do make a processyon  
wherat many creatures were/whyche mo-  
che deuoutely prayed/& so as the processy-  
on was in doyng/there was a woman  
tourmented and sore vexed by the deuyl  
that began to crye lowde & hie/whan the  
holp man sawe thys woman he made the  
sygne of the crosse ouer hyr/and sone af-  
ter she was delpyerd fro the enemye that  
so tourmented hyr. In the tyme of da-  
goberthe kynge of fraunce/soo as he was  
wthyn his paleys/a leper came there that

began to crye after the holp man/and de-  
maunded mete & clothynge. Sone commaū-  
ded the holp man that he shold be ledde ho-  
me/and so as he minystred & took to him  
that was nedefull & necessarye to hym /  
he dyd demaunde of hym yf he were bap-  
tysed/for he was of barbury. Thenne an-  
swerd the leper to the holp man attas syr  
nay. For I that am a poure creature ha-  
ue not founde none that hath gyuen to  
me the precyous gyfte of baptisme/and  
anone the holp man baptysed hym/& in  
contynente after that hys sekeneſſe lefte  
hym & departed fro hys body/ & so he that  
before had be a synner & sore seke / by the  
mercy of the holp man/was lefte & ma-  
de hole both of body and of soule. On  
another tyme a man named noddo why-  
che was dronke & full of wyne beganne  
to mocque & dyspreſed the holp man sa-  
yng that he was not the man of god/but  
that he was full lusty and redy/to al deli-  
ces / wherfore it happed that soo as he &  
hys sone wente to bedde/sodeynly by the  
wyll of god theyr clothynge were al abou-  
te on a fyre & beganne to brenne. Thenne  
they cryed & called for water/but the wa-  
ter dyd nought to hyt/so that the fyre to-  
ke on theyr shertes toward the genytor-  
es / and from them they myght not haue  
of theyr clothes / & whan they sawe as  
no remedye they myzt put to it they yede  
out of theyr chambre and began to laye  
them self as swynes down in to the ordur-  
re or fylthe & in to foule & styntyng wa-  
ters/but all thys auaylled them nought.  
For fro more in to more theyr genytor-  
es dyd brenne. And so as I byleue at that  
same houre was veresped that / that our  
lord sayde by the molthe of Dauid the  
prophete sayeng. Detrahentem secreto  
proximo suo/hunc persequabar. That  
is to say in englysshe / thoo that secretly  
blamen and dyspreſen theyr neighbours



them I shalle persecute / that same noddodeyed in thys estate and knowleched hys synne / & so dyd hys sone by the sayd sentence. So as the holy man was persecuyng in vertues for to kepe & eschewe the baynglorpe of thys world / he departed fro the cyte & wente to a place not ferre fro hit / where he dyd make a lytel howse and made him self to be closed and shytted therin / and there he was contynuelly in prayers & orysons lyfytng hys handes toward heuen. It happed by aduenture that the fyre took the howse of the kynge / and so moche it grewe that the howses there aboute beganne to brenne fast. So depnly the peple were moeuyd whan they sawe that all the cyte was espyred on a fyre & flamme / and they yede forth wyth to the celle of the sayd holy man / where he was deuoutely in his orysons & prayers thus as he was acustomed to be. And none one that was called Romanycus toke hym by the hande & sayd / yse thou fro hens man of god to the ende that thys fyre consume ne dommage the not wyth the cyte. Thenne the holy man answered I wyll not departe / but lede me nygh the fyre / and yf god wyll that I shal be brente I am in hys handes here as I am. Thenne they of the cyte came wyth hym hande in hande vnto the fyre / & after commaunded that eche one of them shold fall in prayers / and whan the holy man had made hys prayers they rose vp all / and thenne he lyfte vp hys handes & made the sygne of the crosse / & thenne anone the fyre quenched & made after no manere of dommage / and after that houre one of hys brethren salde in a dysyon toward heuen the sygne of the very crosse in a manere as flamme / and at other syde he herde a voyce that sayd / seest thou thys crosse / by that hath the bysshop Arnolde delpyered the cyte fro fyre thys nyght. After thys saynt

Arnolde relynquysshed & lefte the world all entperly & wente in to a deserte amonge the wyld beestes / where he made a lytel howse wyth somme monkes that were dwellyng there / where he held hym euer in holy medytacion & deupne prayfinges & whan ony poure people came there / he frendely receyued & seruyd them / theyr hoosen he dyd pulle of / theyr feet he wesyshed / and made clene theyr shone / & also moche benygne he made theyr beddes / & made theyr mete redy / and so he was to the cook & bysshop to gyder / hongre and thyrste suffred he many tymes / soo that he myght of hys owne mete fede hys felawes / he set a parte all precyous raymentes and moche dere he helde the hayre that was rough and harde. In thys two good dedes doyng the good man rendered his soule to god / and after his obsequy doon / the bysshop hys successour that had to name goerycus assemblyd to gyder grete compaigne of people / two bysshops & many clerkys also / and all toggyder they came in to the deserte / and whan they came vnto the place there as the corps was / sayng bygyles moche solempnely and after they took the corps and bare it alwaye wyth grete honour and reuerence vnto the cyte. And as they came to a rugel or chanel and wolde haue passyd it / hys happed that they whych bare the corps besynde fell down / but as I suppose the aungels susteyned the corps in the ayre / for they that bare hys before yede ouer and letted not / and they that were fallen had noo harme / but stood vp anone and bare the corps ageyn as they dyd before. In the tyme that thys holy man was on lyue / there was a man that lyued moche lecherously / the holy man reprayd hym many tymes therof / and prayed hym that he wold leue that lyf / and do penytence or that he shold deye in that state



## The lyf of saynt Arnolde

te. It happed so that as the holy corps was borne to the cyte / and as they pas- syd thorough the sayd mannes ground / the same holy corps at the centre of the sayd mannes ground / stood styll / in soo moche that they that bare it coude not moue it from thens / wherefore the bysshoppes / the prestys / the clerkes / and alle the people that were there / were moche meruaylled and sore troubled / also by cause that the nyght was nyght & they wist not where they myght be lodgyd. Thenne a duc that was in the compaign named noddo sayd thus to them / ye see how he refused to entre wythin the ground of thys synnar / my towne is here nye. I counceyl that we retorne thider / for to abyde and reste. Be there all nyght. For also we ne haue here what to fede thys people wythall / for of all prouysions or store / I ne haue but a lytell byer wythin a lytell vessel / and a lytell brede / yf it pleased to god and to the holy corps that we myght be there or the nyght come / & how be it that ferre aweiye it was thens. Neuerthelesse by the wyll of god they were there ryght soone / and them semyd that the holy corps bare hym self / and namely that they were borne thider / where they came by day lyght. And thenne sayd Noddo to them I praye to saynt Arnolde that by hys grace he wyll fede vs all thys nyght. For well I wote that at hys prayer we shal haue alle that to vs nedeth / and soone wyth that lytell drynke and brede that they had bi the grace of god and of the saynt they were alle fedde and rassaffed that nyght / and yet moche remayned of hys bothe of drynke and of brede. On the morne next wyth grete ioye the walkyd and bare the holy corps in to the cyte. They of the cyte al soo came to mete the corps in processyon wyth grete reuerence / as he that had ben theyr pastour or gyde of theyr soules /

whyche of longe tyme they had not seen / and moche reuerently they buryed the holy corps in the chyrche of the appostles.

**A** woman þat Iule had to name whyche of longe tyme had lost hys syght / came to the sepulture of saynt Arnolde / and feruently hys prayer there made by hym recouerd hys syght.

**A**nother woman on a sonday brougght / god punysshed hys / for hys two handes were styffe and contrefayte / she cam in to the chyrche where the holy corps laye besought the saynt wyth feythfull herte sore wepyng and anone recouerd helthe. The solempnyte of thys glourious saynt is celebred the xviij day of the kalendres of Auguste in the honour of god that lyueth / and wythoute ende regneth in seculorum secula Amen.

## Here foloweth the lyf of saynt Turpen.

**S**aynt Turpen was arch- bysshop of dol in lytel bre- tagne / and was borne in a towne nygh to the sayd cyte / where was a chyrche of / Hys fader and hys moder were yssued of noble bygnage. In that tyme a man of holy lyf / confes- four and frende of god was archbysshop of the sayd cyte and was named Sampson So thenne as the vessel of holynesse that is to wete turpen / that yet was but a chyld of age / but he was by vertu of the holy ghoost fylled wyth grace / welyn- quysshed and left for loue of our lord all his parentes whyche were of grete estate and the fayre lyuelode also that he sholde haue / & came in to the cyte of doll toward saynt Sampson / whan saynt Sampson sawe hym / he ordeyned and sette hym to



kepe hys eyen and other bestys. Thys presygured he to him gladly/ sygnefyng that he sholde be in tyme to come pastour or gyde of the sheep of our lord whan he shold receyue the dygnyte of archbysshop. And in thys estate kepyng the bestys espyesed of the loue of god and not of no thyng humayn/ he dyd calle euery clerke that passed before hym/ and prayed hym that he wolde wyte somme letters wyth in a lytell payre of tables that he had for to lerne & knowe them/ whan he began to knowe well ynough his letters it pleased our lord that he shold lerne & knowe thar of gramayr/ and so moche of grace gaf god to him that he had a melodyous and sayn Boys at chyrche more thenne ony of hys other felawes/ and soo as by many a tyme his Boys pleased moche to the archbysshop/ he receyued & took hym styll wyth hym. And of hym he made as of hys owne adopted sone/ and moche ende uoyced hym to make hym to lerne de dyuynne scripture/ & swetly gouerned hym. So moche grewe and fructified the chylde in resplendour or lyght of al good vertues/ by good doctrynes & exaumples/ that the sayd archbysshop ordeyned hym mayster of the clerkes of his chapel. The wele of thys chylde Turpyn multiplyed euer fro better to better in the loue & grace of our lord. The archbysshop saynt samson that as thenne was olde/ consyderynge the holy lyf that turpyn ledde/ the good vertues of which he was fylled/ and that he was in age parfyte/ ordeyned hym archbysshop in hys place. And namely he yet luyng/ wold see him to be possessor of the dygnyte of the archbysshop/ and so whan by the consecration diuynne he was chosen to the sayd dygnyte/ alle the people made ioye therof. For wel they perceyued that he was full of the grace of god. On a tyme as he lyfte up hys eyen toward

heuen/ he sawe a wyndow wyde open/ & the aungels in paradyse that bare the arch of the testamente of god/ and thenne he sayd to all the people/ I see heuen open/ & the aungellys beryng the arch of god/ and yet I see our lord Ihesu cryst sittyng on hys trybunall/ and whan the peple had herd hym/ they all togyder bothe more and lesse/ beganne of one Boys of one herte and of one mowthe to prayse/ to glorifye/ and to magnifye the name of our lord/ and fro that tyme forthon/ they honoured more the holy man thenne they had doon before. The holy man thenne commaunded that a crosse sholde be maad of wode/ dressed and sette in the same place where he sawe the forsayd vysyon.

**¶** On another tyme as he prechyd nygh to a chyrche called carnyfrut/ before a crosse made of stone/ where as moche people was assemblyd to here hys predycacyon the whyche crosse had be somtyme made in the honoure and reuerence of our lord Ihesu cryst/ and of the glorious archaun gel Saynt Mychaell. On whyche crosse somtyme he descendyd fro the sholdres of the sayd Archbysshop.

**¶** It happed that a yonge mayde ded was broughte thider for to be buryed/ the whyche by hys prayer at the requeste of the people was ressed to lyf.

**¶** Of the storye of thys glorious saynt I ne may fynde more of it/ But we alle shall praye to hym that toward our lord he wyl be our good Intercessour and frende Amen.

**¶** Here foloweth the lyf of saynt Ispacre :

*Innom*

ee in



## The lyf of saynt Spacre

**S**aynt Spacre the glorious hermyte made many vertuous dedes in the terrytoye or countree of meaulx in the protectyon of saynt Pharon that tyme bysshop of the cyte of meaulx many myracles nedeful and necessary as then ne. He made in thys worlde as the legende of the lessons of his sayntes shewen clerly ynough/and to the ende that this presente narracyon that maketh of hys meneyon be not to moche prolonged/and that the lyf of saynt Spacre and of saynt pharon assemblyd to gyder / may appere to thim that shall rede hys It is good as to me semeth/that at thys begynnynge I make mencyon of the excellence of saynt spacre / how for the loue of our lord he lefte hys countree/withe fader and moder/and alle hys goodes/and came in to the parties of Fraunce. On that tyme that the glorious saynt Pharon lefte and relynquyssthe worldly knyghthode / & that he was ordeyned and made bysshop of meaulx/the same monke named Spacre/of the nacyon of scottes/being in his contrey and meued by deuocyon to serue our lord more streytly/departed wyth suche felawshyp as fortune gaue to hym & came to meaulx in fraunce/where he prayed the holy bysshop there that he myght dwelle vnder hys protectyon. Whan Pharon had herde hys demaunde ryghte gladly he accorded to it / & as a pyteous pastour graunted that spacre shold dwelle wyth hym / after hys owne pleasure / as longe as he wolde. Whan the hermyte Spacre had impetred hys petcyon or demaunde/he yede and caste his syght lowe toward the erthe/and onely wyth all hys herte and thought/and wythout spekyng made hys prayer to god/that of hys grace he wolde haue pyte on hym/and so fer-

uently he besought and prayed that hys face rendryd grete droppes of water / & was ouer rede and sore chauffed. And whan the blessyd saynt Pharon sawe hym in suche estate/he beganne to be meruaylled and wende that he was agreuyd of somme thyng/and anone he calld to hym one of hys seruantes and sayd to him/goo to ponder man and make hym come secretly to speke wyth me. The messenger dyd as to hym was commaunded. And ledde saynt Spacre to the bysshop / whan he was before hys presence/the holy man Pharon full of vertuous thoughtes to thende that better he myghte declare hys entencion/sayd to Spacre in this manere/my brother I requyre þ/that thou wyllt put fro the thys sorowe and heynesse whych is in thy herte/to thende that thou mayst better receyue my wordes

Thenne sayd saynt Spacre to hym / Sayr fader reuerende/yt thou wyllt haue pyte and compassyon on me/thou shalt molue make me to cesse thys heynesse at thy commaundement. But to the ende that thou mayst the better vnderstonde myn answer/procede forth on thy demaunde. Thenne the ryght reuerende bysshop Pharon beholdyng on spacre sayd to him / First my ryght dere brother I requyre of the to telle me in what londe þ were born/and the cause why thou departest fro thy contrey/Also where thou arte bounde for to go and what thy name is/ferthermore yt thou haue nede of counceyl of wordes/ or of other thyng that I may do. I calle god to my recorde þ ryght gladly I shall endeuoyre me to fulfyl it. Saynt Spacre thenne knelyng rendered to hym thankes & mercyes / & after sayd to hym/my fader and my moder engendred or begate me in an yle of scotlande named Hyrelande/& for as moche that I desyre to lede my lyf solytaryly/I haue relynqued and



leste my londe & my parentes / and I do  
 seke a place for to lede my lyf hermytyke  
 and solytaryly/and by my ryght name  
 I am called Spacre/and therefore mekely  
 beseeche thyng hygh & Ineffable paternyte  
 that yf ther be in somme parte of thy bys  
 shopryche a lytell place wythin a wood  
 where I myght vser & employe my lyf in  
 prayers & in orysones/that thou wylt not  
 dyfferre to me the graunte of it. Whan  
 saynt Pharon herde thys / he was therof  
 ioyefull & glad/and sayd to saynt Spa  
 cre/I haue a wode ferre ynough fro hens  
 whych is wythin our owne heritage / &  
 is called by the folke of the contree brody  
 ly/the whych wode as I suppose is coue  
 nable for to lede lyf solytarye/& yf it be so  
 that thy desyre is to see it/lete vs two go  
 thyder to gyder for to behold & see the pla  
 ce. Thenne answerd saynt Spacre/so  
 as thy paternyte commaundeth/I desyre  
 that it be doon anone. Thenne the pyte  
 ous & holy bysshop as sone as he myght  
 ledde Spacre vnto the ryght desired pla  
 ce / & whan they were come thyder/saynt  
 Pharon sayd to saynt Spacre. My bro  
 ther thys place is belongynge to me by  
 myn owne heritage comyng fro myn au  
 cestrye/and yf it seme to the good & plea  
 saunte for to dwelle & abyde in/as moche  
 of hit as behoueth to the/deuoutly & with  
 good herte I presente it to the/& ful glad  
 ly I gyue it to the for to doo wyth alle thy  
 good plesure/& whan thus he had graun  
 ted and sayd Spacre fyl to his feet & for  
 grete ioye/wepynge rendred to hym gra  
 ces & thankynge sayng. O ryght bles  
 syd fader the same place onely of sygh  
 pleseth me & deliuereth ryght greatly/for it  
 is an holy place & ferre fro abydynge of  
 ony folke / after these wordes they took  
 they resecepon or food of nourytur dyu  
 ne/and sone after returned to gyder vnto  
 the cyte of meaulx/and on the morne nex

te saynt Spacre took hys leue of saynt  
 Pharon whych gaf hym hys blessing/  
 and whan saynt Spacre had receyued it  
 he departed and wente to the place before  
 sayd/where he founded a chyrche in thou  
 re and reuerence of our blessyd lady/and  
 beyonde it a lytell waye thens he bylde  
 a lytell hows wherin he dwelled/and the  
 re herberowbed he the poure that passed for  
 by/whan thenne he had doon and accom  
 plyshed al that to hym semed necessarye  
 for the tyme / thys veray frende of god  
 Spacre contynuelly wythout cesse labou  
 red and watched in to the seruyce of our  
 lord Ihesu cryst/and euer in good vertu  
 es fro better to better multiplyed/and mo  
 che vctoryously agaynst hys aduersary  
 thenemye resysted/and agaynst hys fles  
 she / and that that he had ryght hertely to  
 the pour gafe and dystribued/yf somme  
 were that tyme that had lost theyr stren  
 ghte/or that were dymbe/deef countersey  
 ted / blynde or depyd wyth the enemye /  
 or of what someuer sekeneffe that it had  
 be/they all came or made them to be borne  
 vnto thys holy man / and anone after  
 that he had leyd hys hande on them / by  
 the grace of our lord and by his prayers  
 they returned homeward as hole as euer  
 they were/and in suche wyse flouryd thou  
 dour of the renome of the myracles that  
 our lord shewyd by hym thorough alle the  
 bysshopryche/of meaulx/that they began  
 ne alle to haue grete hope in hys suffra  
 ges and prayers. Emonge all other  
 thynges it happed that an holy man na  
 med chyllenus borne in scotlande / that  
 was come fro Rome as a pylgryme / &  
 was arryued wythin the terrytoye or  
 countreye of meaulx/whan he herde spe  
 ke of the good renomee of the holy man  
 Spacre/he anone wente toward hym / &  
 saynt Spacre moche benygneley receyued  
 hym / and whan he vnderstood that they



## The lyf of saynt Spacre

were bothe of one londe/and by affynyte  
of blood nyghe parentes / Instauntely  
prayed him that he wold abyde wyth him  
certayn dayes/which chyllenus accorded  
to it/and as they were togpyder/and that  
they had referred the extraccyon of theyr  
parentes. And speke of the swete senten  
ces of the holy scripytures/wherwyth they  
nourysht and fedde them self by the gre  
te ioye that they took whan they spake  
of hys. They recommaunded eche other to  
our lord and took leue to departe one fro  
other. And for certayn p renome of him  
gretwe soo moche and flewe soo ferre/that  
from ferre countrees moche people came  
dayly to hym for to recouer theyr helthe /  
in soo moche that the holy man salwe that  
of nedes he muste make hys habytacyon  
or holyspyng more spacyous and gretter  
than hys was/and thought to hym good  
and necessary to make a grete gardyne/  
wherin he sholde haue alle manere of her  
bes good for to make potage wyth/for to  
fede the poure whan they shold retorne to  
ward hym/and soo he dyd/and how be it  
that saynt Pharon before that tyme gaf  
to hym leue to take as moche of hys wo  
de as to hym neded/neuerthelesse he dur  
ste not take on hym the hardynesse for to  
make hys holwe gretter ne more than it  
was tofore/tyl he had spoke ageyn wyth  
saynt Pharon for to demaunde leue of  
hym to throlwe down the trees and other  
thynges growyng aboute hys holwe / to  
whome the venerable & curteis bysshop  
gafe of hys woode as moche as he myght  
pyke and delue and throlwe down wyth  
hys owne handes to do wyth alle as of  
hys owne lyuelode/saynt Spacre thenne  
enclyned hys hede and rendered thankes  
to saynt Pharon & took hys leue of him  
and retorne in to hys hermytage / and  
whan he had made his prayers he drelwe  
hys staffe ouer therthe/nolw may ye vn

derstonde thyng moche meruayllous & of  
gret myracle/for by the wyll of our lord  
where someuer the holy heremyte Spacre  
drelwe hys staffe the trees fyl down bothe  
on one syde & on other/& woude aboute whe  
re he drelwe hys staf was a dyke sodeyn  
ly made/& in the mene whyle that he drel  
we so hys staff there cam a woman wh  
che meruaylled moche how therthe claued  
& dyched by hit self onely by the touchyng  
of the holy mannes staff/& wyth grete ha  
ste she ranne toward meauly & denouced  
thys thyng to p bysshop Pharon/tessef  
eng & ensurpyng that p holy man Spacre  
was ful of wycked & euyl arte/& not ser  
uaute of p fouerayn god/& whan she thus  
had sayd retorne forthwith toward p ho  
ly man/& wyth an euyl presumpcyon ye  
de & sayd many Iniuries & bylonyes to  
Spacre contumeleyng & blasphemynge  
him/& commaunded him by p bysshop p he  
shold cesse of hys werke/& p he were not  
so hardy to be ony more aboute it / & that  
for p same cause the bysshop sholde come  
there/whan p holy man salwe that he was  
thus accused to p bysshop by a woma he  
cessyd his werke that he had begon & ma  
de nomore of it / & satte on a stone moche  
thoughtful & wroth/wherfore yf our lord  
had before shewyd grete miracles bi him  
yet gretter & more meruayllous myracle  
was made for him/for the stone wheron he  
sat/by the wyll of god wepyd & became  
soft as a pylowe to the ende that hit shol  
de be more able and ease for hym to sytte  
on/and it was caued somwhat as a pyt  
there as he sat on/and for testyfycaion &  
prief of thys myracle / the sayd stone is  
as yet kepte wythin his chyrche/and ma  
ny seek folke haue ben and are dayly he  
lyd there of dyuers sekenysse onely to  
touch and to haue touched the sayd stone  
The bysshop thenne by the prouocacyon  
of the sayd thomas wordes cam toward



the holy man fpace/ And whan he sawe  
the merueyles that god shewed by hym  
as well of the trees that by theym selfe  
were throlwen doon to the erthe of eyther  
parte: Also how the erthe oonly by  
frayeng of his staffe, was dyched aboute  
As of the stone that was thus caued &  
made softe lyke a pylowe he knewe wel  
that he was a man of greaue meryte to  
ward our lorde: And so than forthon he  
louyd the heremyte saynt fpace more the  
ne before and honoured hym moche: The  
dyches before sayde been yet as now she  
wed to theym that go to dyspyte his chyr-  
che. Whan thenne fpace as is aboue say-  
de satte on the stone full fory and wrotte  
that the woman hadde soo accused and  
blasphemyd hym to the Bysshop. Also  
for thyniurys & bylonys that she had  
sayd to hym/ He made his prayer to our  
lord/ that noo woman sholde neuer en-  
tre in to his chyrche: wythout she be puni-  
shed bi somme manere of sekenesse/ wher  
of it happed on a tyme: that a woman  
of moche noble and ryche estate, despyred  
to knowe what therof sholde befall e if a  
woman had entryd in to his chyrche./  
The whiche woman toke her mayden or  
seruaunte and shoued her sodaynly with  
in the chapell: And anone sepyng alle  
they that were there / the sayde woman  
losse one of her eyen: And the mayde In-  
nocent as to the dede / came out agayn  
wyth her playne helthe/

¶ On another tyme: another wmoan of  
Latynynak put one of her feet wythin  
the sayd chapell or chyrche / But her foot  
swellyd by suche manere that all the leg-  
ge knee: & thye of it was greuyd with  
sekenesse and many other miracles hath  
ben therof shewed: wherfore the wymmē  
shall ne ought not entre in to it /  
The good and holy saynt fpace in hys  
lyf tyme resplendysshed by myracles &

vertues/ and after rendryd ryght glory-  
ously his soule vnto our lord/ and sythe  
after his temporall dethe atte his owne  
graue by his merytes and prayers:

Our lord shewyd & as yet now shewyth  
many myracles/ As to restore in good  
helthe the pour seek folke languysshyng  
of theyr membrys of what someuer seke-  
nesse or langoure that it be / who wyth  
good and contricted herte cometh to the  
chyrche wher the sayd graue or tombe is  
And deuoutli beseecheth and prayeth god  
and the good holy saint fpace/ The whi-  
che by his glorpyous merytes may be vn-  
to vs good frende toward our sayd lord  
and god Amen:

Here foloweth the lyf of saynt  
Justin/



¶ Saint Justyn was born  
in the cyte of Naples / &  
his fader was callyd cry-  
spobachye and was a ri-  
ght greaue Philosopher  
whiche laboured strongly  
for the crysten relygyon. in so moche that  
he composed many sayre bookes moche  
prouffitabie: as recounteth saint Iherom-  
me and hugo / He betoke to the emperour  
anthony a boke whiche he composed of  
the crysten relygyon / And soo moche he  
laboured toward the sayd emperour that  
he hadde pyte and compassion of the cry-  
sten peple: And not oonly the emperour  
hym self: but also all his chyldren: & alle  
the senatours of rome / And the sayd  
emperour made sythe a commaundemēte  
that noo paynym sholde not be so hardy  
to haue in despite the sygne of the vray  
crosse/

¶ Item pompey the tro-  
yen whiche was of the spaynyssh nacyō  
composed in to xliij bookes: all the story-  
es that were thorough alle the worlde /  
From the tyme & regne of mynym: that  
was kynge of assyrye vnto the tyme &



## The lyf of saint Demetrien

regne of the emperor cesar / & wrote theim  
in latyn / the whiche hystorie saint Jus-  
tyen abreyed or shorted: & also composed  
many other booke: whiche were so longe  
to reherce / to hym was deuynely reueled  
or tolde. that moche he sholde suffre: before  
his deth for to mayntene trouth: as it ap-  
peryth by a wrytten or letter whiche he sen-  
te to the emperor anthony: where he saith  
thus / I shall haue ynough of persecucy-  
ons of staues of pryn by them / agaynst  
whom I bataylle or fyght for to mayn-  
tene the estate of trouth: but whan that  
shall be I thenne shall haue knowlege þ  
they be not phylosophres / that is to we-  
te: louyng arte & science / but that they be  
louers of all vanities / for he is not wor-  
thy to be callyd a phylosophre / whiche pu-  
blyklye affermeth & testefyeth that whi-  
che he knoweth not. & that sayth that þ  
the crysten are wythout a god / & putten  
in gretter errour: tho that alle redy are in  
errour: all the whiche thyng was thus  
accomplished / so as saint Iherome recoū-  
teth & eusebius also for whan the sayde  
emperor was passed to god from this  
world: after hym reigned in other Empe-  
roure / the whiche were named Antony  
& aurelyen that were grette persecutours  
of crysten peple / & so as Justyn perseuerd  
in holy luyng & in holy doctryne he co-  
posed the second boke for to deffende with  
the relygyon crysten / It happed soo that  
many philosophres were that grette en-  
uye had at Justyn as moche for his holi-  
lyf & honeste condycions wherof he was  
fylled / as for his grette science / accused hi  
to the emperor sayeng he was crysten &  
that he wolde destroye theyr lawe: thenne  
was Justyn taken: and made hym to suf-  
fer many tourmentis / & dyuers paynes  
in whiche by cause that he constauntlye  
reclamed euer þ name of god / they sprin-  
cled: and shadde his blode by such ma-

ner that he rendryd & gaue his soule to  
our lord Ihesu crist with whom he restyth  
in pees & shall reste wythout ende In secu-  
la seculorum Amen /

## Here foloweth the lyf of saynt Demetrien




While that the emperor may-  
myen had the lordshipp  
of thessalonycese / he ma-  
de all the audyours off  
the crysten faith to be put  
to deth: Amonge whiche  
was demetrien that made hym self to be  
manifestyd & knowen wyth al without  
ony fere or drede for syth the tyme of his  
yonghte he hadde euer ben stedfast & cons-  
taunt in good operations or werkis: &  
euer doctryned & taught thother: how the  
diuine sapience was descended in thethe  
who by his owne blode had quykened  
or wyped fro deth the may / whiche by his  
synne was put to deth: & as he preched so  
me of the mynistres & sergeauntes of þ  
emperor that were comytred & ordeined  
for to take the crysten men: toke saint de-  
metrien & wolde haue presentid him vnto  
the emperor maymyen but it hadped so  
that the emperor was goon to see a batayl  
þ shold be done for moche he deliyted hym  
to see shedyng of blode humain: in the sa-  
me batayll was a man named lyneus /  
whiche by cause of þ victories that he in  
his dayes had had: was moche loued of  
the emperor / but as fortune chaungeth ofte  
it happed þ this lyneus was there woun-  
ded to deth: & whā the emperor was retour-  
ned in to his paleys sorrowful & angry  
of the deth of the said lyneus mencion of  
demetrien was made vnto hym / thenne  
was the emperor sore moeuid agaynst him  
in so moche þ in the same prysyn where he  
was sore fettherid & hard holden / he made  
him to be stycked thorough: & thorough his  
body with sharpe speris: þ whiche saint de-



metrien: wher euer wytnessyng the name of ihesu consumed there his martyrdom Many myracles were made by his myracles and by his vertues: on al the that wyth good sayth deuoutly reclamed him a man that was callid lemycius / who heretly loued & serued god / gaf moche of his goodes to the hous where the holy corps of saint demetrien was buryed / & made the place more greetter tha it was tofore & bylded there an oratorie or chapel in thonour of the sayd martyr saint demetrien / One of the prefectes or Iuges of thessalonyence that named was manam was moche agreable to god & to the world. on whiche thennemye had grete enuye for his good werkys and began to tempte hym sore & stronge / & first he tempted hym of the seuen dedely synnes / but god wold that he neuer shold overcome hym / whan the deuyll sawe that he myght not deceyue hym he toke from hi all his tēporell goodes & finally smote hym wyth such a sekenesse / that he had no membre wherwith he might helpe him sauf only his tūge: wyth the whiche he prayed & thanked euer our lorde / after this the enemye apperyd to one of hys seruauntes in lykenesse of a man & she wyd to hym a cedula / sayng thus to him yf thy mayster dyd put ones this cedula or scrolle on hym / he shold be anone alle hooll of his sekenesse: For it conteyneth wythin wyrtē the names bothe of the goddes & of thangels: anon yede fourth the seruaunte and tolde it to his mayster whiche answered to hym: god that made me may saue me yf it plesse hym: & wyth out his plesure no thyng may be done: all is his: & all thinge lyeth in his honde he may well take that is his / Therefore let his wyll be done / Soone after these wordes he fell in a slepe / and as he wold slepe he herde the voyce of saint demetrien

en that commaunded hym that he shold make hym self to be born wythin his chirche / and that he shold there recouer his helthe / & whā he was born thyder he fell yet agayn on slepe & herde saynt demetrien that sayd: god that created the and that restoreth to the folke theyr helthe / whan he wyll sende to the comforte and helpe / whan he was awaked fro slepe / he reherced how Saynt demetrien tolde hym in his slepe god that heletth seek folke sende to the comforte and helpe / And how at tho wordes our lorde sente to hym helthe and rendryd to him the force & strengthe of all his mēbrys & stode vpon hys feet And forthwyth knelyd & thanked our lord & the gloruous martyr also The solemnyte of this glorious martyr saint demetrien that many vertues hath made is celebred the ydus of the moneth of octobre & his lyf was translated out of greke in to latyn by saint anastasye & sent it to charles the emperour to the prisyng & reuerence of god whom bi the myracles of the sayd gloruous martyr saint demetrien heletth vs of al our synes amē

**H**ere foloweth the lyf of saynt Rygoberte

aint Rygoberte was archibysshop of raynes euer felled wyth holynesse and regned in that tyme / In which n noble kinges did regne in fraunce: that is to wete childe bert & daugoberte. & was extract or come out of the most excellent lignage that was in al þ regyon / his fader had to name constantin / & his moder was callid frācigene: whiche was of þ contrie of porcyen: saint Rygoberte fro the tyme of hys yowthe gaf & habandonned hym self to freuently & celestyal discyplne: he loued chastyte he was redy in watchynges & prayere. twelue both in worde and in dede



## The lyf of saint Rygoberte

charitable/ful of abstinence, founded in  
humyltye: aourned of sapience/ In ius-  
tyce trewe and iuste: prudent & wyse in  
counseyll, and honeste in all condicions  
all in good vertues he proceeded: thus as  
he grewe and perseuerd euer fro better to  
better in spirytuell dedes & that he was  
of age parfyte/ By election celestyall he  
he was chosen and enhaunced in to the  
dygnyte of archebysshop of Raynes/ In  
whiche dygnyte by the grace of our lord  
he mayntened and gouerned hym so: that  
he was bothe lound & dradde of all folke  
It was no meruaylle yf the good peple  
loued hym: for moche they despyred to here  
his good doctrynes & monycions spiry-  
tual/ and humbly to serue hym: Ne noo  
meruayll it was yf the euyll folke doub-  
ted hym: whiche for theyr synnes doub-  
ted moche to be reprevd of hym/ Saynt  
Remy wyrteth that by hym was/ As it  
was by saint peter: that dyd appiere to  
them that thought to do well moche debo-  
naryly: And as saint poule that to the  
synnars shewed hym Incepatyble: for  
he promysed myserycorde to them that we-  
re in synne/ to thende that they sholde ame-  
de theym self/ & to the good folke he pro-  
mysed payne wythout ende: yf they fell  
from theyr good werkys: He seryd the  
good folke to the ende that they sholde ta-  
ke no Daynglorye wythin theym self for  
theyr good dedes & the synnars he recom-  
forded/ to thende that for theyr synnes &  
malyce they shold not be dyspayred / but  
that they sholde be dyligent for to put  
fro theym theyr synnes: and to falle in  
penaunce/ therefore/ by his good and dily-  
gent predycation he Inuyted many one  
to doo good werkis: By the multiply-  
cation/ also of his good doctrynes many  
one ledde a lyf of holy conuersacion / by  
his good ensamples many one he wyth-  
drew vnto this holy compagne/ thus he

gaue hym self to all folke . trauayllynge  
allwage for theyr saluacion/ He was ar-  
chebysshop of raynes after a man that  
was ful of grete vertues that men callid  
reole, whiche was neghe cosyn to hym as  
somme folke saye/ Whan the forsayd re-  
le was deed the spege of raynes vacante  
& was voyde by many yeres for cause  
of many thynges y were destroyed whi-  
che by longe processe off tyme had be go-  
ten & wyth grete deuoucion & dyligence  
founded/ alle the whiche thynges the sa-  
me glorgous saint Rygoberte repayred  
& restored in to theyr fyrst estate for he or-  
deyned a relygyon of chanonnes & cler-  
kes after the nobre that they had be in ty-  
me before passyd: & suffysauntly ordey-  
ned for theyr lyuynge/ to thende that they  
shold tende & wayte bysply & dyligentli  
to the dyuine seruyce: They toke not the  
canonyke bred, for the chanonnes that  
were at y time, were not offsuche rule as  
the chanonnes be in tyme presente/ But  
they gouerned them self after the rule of  
saint austyn/ Neuerthelesse he gaf to the  
many thynges whiche thei kepte as their  
olone good/ to the ende y perpetuelly thei  
myght helpe them wyth at theyr nede: he  
was also the first archebysshop of raynes  
y fyrst ordeyned a comyn treasure in their  
chirche & generall to all theyr vsages ne-  
cessarye in tyme to come these werkys  
he made & many moo Innumerable ver-  
tues & myracles/ & he fylled wyth bened-  
red aunciente of dayes by holy perseue-  
ration rendered his soule vnto our lord  
cui honor et imperium:

**H**ere foloweth the lyf of saynt  
Laudry

**S**aint Laudry of whom hereafter  
we ioyefulli shal make memorie  
And solempnyte / was ryght  
glorgous Bysshop of Parys: he rede  
in the cathologe that is made & wyrtoun



of the successyon & of the nombre of bys-  
shoppes in parys/ how saint denys was  
receyued by saynt clemente /

The which saynt Denys  
wayted euer for to goo there as he wyte  
the errour of the paynymys regned moost  
god that guyded hym brought him to pa-  
rys and there he was the fyrst bysshop &  
there he ordeyned clerkes & officers for to  
serue the chyrche. After saint denys was  
the ix bysshop saint marcell; after saynt  
marcell the ix was saynt German/ and  
saint laudry was the ix Bysshop after  
German/ and thus it appereth that he  
was the xxvii bysshop after saint denys  
He sat in the chayer of the chyrche cathe-  
dral of parys in that tyme that the no-  
ble cluys regned kynge of fraunce/ whi-  
che by the grete and feruent loue that he  
had to the chyrche of saint denys gaf to þ  
same many yestes & made the sayd chir-  
che moche ryche as the pryncples of the  
relgyous there testefyen to this daye/  
xxv bysshoppes were in the chayer of the  
chyrche of parys before saint laudry as  
aboue is sayd .of whom the names been  
wryton in the pryncples of the said chir-  
che: & neuerthelesse none of them al was  
made archbysshop: all the entencion off  
saynt Laudry whyles that he lyued in  
this world was thacomplesse mysery  
corde/ and he hym self departed or dalt þ  
almoses to the poure at al tymes/ we ha-  
ue seen and knowen that a man whiche  
men called Raoulgracard was smytton  
fodenlye and had the hede moche grete &  
swollen and was so rede in the face of hi  
that all folke that sawe hym demed and  
helde hym for a leper: whiche man wyth  
grete haste came to the presence of saynt  
laudry: and there he confessyd him moche  
deuoutly receyving benygne his penaū-  
ce: and after he came to the sudayr of the

saynt and wyth grete deuoucion kyssyd  
it: and whan he had done his offryng &  
bolde wyth moche sayth & hope he retour-  
ned: and vnnethe he was comen to hys  
hous/ whan he became as hole as euer he  
was: be therfore the name of god prey-  
sed: who for his good frende saynt Lau-  
dry he helpe so promptlye the forsaide pa-  
cient: ¶ Upon a nother tyme a squyer  
full of palsy so moche that he coude not  
helpe hym self wyth foot ne wyth hondes  
His frendes seyngh hym so oppressyd off  
this sekenesse made a bargeyn wyth a  
physicien for to helpe hym It happed so  
that on a daye as this poure salwe hym  
self so oppressyd wyth the sayd sekenes-  
se/ and no remedye myght be founden to  
it/ he began for to wepe & to reclame sa-  
int laudry sayng o blessed saint laudry  
Douchesauf to beholde on my myserye/ &  
therie he prayed to his frendes that they  
wolde bere hym vnto þ sepulchre of saynt  
laudry: whiche dyd as he prayed theym:  
Therie the bysshop of paris named maur-  
rice that was there: seyngh the deuotion of  
þ sayd see k man prayed to saint laudry  
þ helthe he wold impetre vnto god for hi  
by his glorious merytes. & With one of  
the teeth of the saint touched þ places on  
his body that most gryued hym making  
the sygne of the crosse. & anon he became  
all hole/ ¶ Item it is redde of a knight  
named gyberte that had a thorne within  
his knee/ wher to he founde noo remedye  
by no manere of medecine: & was as di-  
sperate/ not only for þ doloure & payne þ  
he suffered/ but also for faute of hope/ to be  
helyd: the whiche knyght made him to be  
born in to the chyrche of saint laudry/ and  
with his sudarye dyd to be made ouer hi  
the sygne of þ crosse: & anon after þ thor-  
ne yssued out fro his knee/ & was al ho-  
le helyd bi þ merytes of the saint/ whome  
we beseeche to praye god for vs Amen/



## The lyf of saint pues

### Here foloweth the lyf of saynt Mellonyn



**I**n the time of the emperour Valerian/saint Melonyn/ which was born in grete brytany came to Rome to paye the trybute of his londe and for to serue the emperour / whan he came thider soo as of custome was he wente in to the temple of mars for to sacrifice wyth his felawes/ he than herde y pope stephen wyth a felwe crysten folke / to whome he preched the fayth of cryste & the euangylle : he tended and openyd hys eerys to vnderstonde his wordes: and anon he beleued on god and requyred to be baptysed: This mellonyn thenne was baptysed by the pope stephen and also taught in the catholyke fayth/ And anon he solde allaye all suche good as he hadde and gaue all to the poure for the loue of god/ The pope promoted hym in to alle y degrees of the ordre of presthode/ in so moche that he hym self made saint Melonyn preest: & so as in prayers/ in watching / and in fastynges he perseuered: on a ty as he sayd his masse/ both the pope and he to gyder saw at the right syde of thaulter an angel that toke to him a staffe pastoral sayeng in this maner/ Mellonyn take thys staffe/ vnder the which thou shalt reule and gouerne the cyte of Roen: For al the peple ther is of god and all wedy to thy seruyce & commaundement/ & notwithstanding that it is fere fow hene: And y the waye is to the right greuable/ by cause th at thou knowest not the contree: Nevertheless/ thou oughtest not to doubt no thyng for Ihesu cryst shall euer kepe the vnder the scadowe of his wynges And thenne after thys wordes he toke and receyued the popes blessing & went on his waye/ and whan the euen came : and helde the sayde staffe in his honde/ he

mette wyth a man y was hurte in hys foot which was slyt a sonder this hooky man made his prayer & anon he helde hym/ Iwo then he came to roen where he accomplisshed well and holyly hys offyce/ and made there many vertues & myracles the which glorious saint restyd in pces the xi daye of the kalendes of the moneth of nouebre to the honour of god that lyueth and reyneth/ in finita secula Amen/

### Here foloweth the lyf of saynt pues.



**S**aint Pues was born in Eptyl brytany in the dyocese of Tryguyer engendryd or begotten of parentes noble and catholyke and was reuelyd to hys moder in her slepe that he shold be sanctified: in his fyrst eage He was of ryght good condicions/ & ryght humbly & deuoutly frequented the chyrche/ Heryng entently the masses & the sermons. More of his tyme he employed to stude by selfe the holy lettres. & redde moche curiously the lyf of the saintes & payned himself moche withal his powber tynselwe the y which by processe of tyme was aoured of ryght grete wysedom and renowned full of grete science. both in ryght ciuyl & in canion. & also in theologie well lettered: as it apperid synthe/ as wel in contemplacions iugement. as gyuing counseyl to the soules vpon the fayte of theyr conscience: For after y he had occupied & exercised moche holyly & deuoutly the fayte of aduocacye in the Bysshoppes court of tryguyer: euer pletyng without takinge ony salarye/ the causes of the myserable & poure persones: exposyng hym self to it wyth his good grete/ and not requyred by them for to defende theyr questyons & dyfferences / He was chosen in to



the offyce of the offycpall: first in the court of the archdeaken of resnes and after ward in the sayde court of the Bishop of Trygurer. whiche lawfully: justly: and dylgently accomplysshed alle suche thynges that ben parteynyng to the sayd offyce He socoured them that were oppressyd and that hadde wronge/ And to euery chone rendryd his owne: by ryght wythout ony acceptyon or takynge of money nor none other good: þ whiche thenne called to the gouernemente and gydnyng of folles: bare euer wyth hym the byble. and hys breuery or porters And soo he made and ordeyned in the ordre of presthode: celebrated as euery daye and herde moche humbly deuoutly: and dylgently the confessyons of his parishens/ he dyscid the seek folke wythout dyfference: and recomforted them wysely and taught to them the waye of theyr saluation/ And deuoutly admynystrid vnto them/ The precyous and the blessed body of our lord Ihesu cryst. And for certayn in all thynges apperteynyng to the cure of the peple of our lord Ihesu Crist: commytted to hym/ he in all & ouer all accomplysshed duely/ and ryght woorthely hys mysterie: He prouffyd euer gooyng bysply frow vertues in to vertue. And was pleisauite both to god and to the world. in so moche that the folke were full lothe to departe frow his wordes and frow hys felawshyp & moche abasshed were they that salde hym for cause of hys frendly manere & for wonderfull holynesse/ what meruaylle/ he was of admirable or wonderfull humylyte: whiche he shewed oueral/ in habyte or clothyng in dede in wordes. gooyng comynge & beyng in dyuers compaynes/ he spake euer to the folke both more & lesse sweetly and full mikelpe lokynge on the erthe: his hode be fore his face/ that he sholde not be pray-

sed of the folke. and tescelbe al vanytees/ and by the space of yd yere before his deith he ne ware but cours clothe russet or whytte: suche as poure folke of the contreye ben accostomed to were: he helde the ewer and also the towell whyle the poure wesshed her hondes: and after with his owne hande admynystrid to them the mete that they shold ete. and settynghym self on the grounde etc wyth them of the sayd mete that is to wete brown brede/ and somtyme a lpyll potage/ and amonge them that ete wyth hym he had noo prerogatyue/ but they moost dysformed and moost myserable he satte nyght hym: he laye al nyght on the grounde and had for his beddyng for shetes: for couerlet: and for hangyng only a lpyll starwe / Euer before the celebracyon of hys masse or he reuestid him: he knelyd doune before thaulter and deuoutly made his prayer wepyng and petously syghyng And oftymes as he celebrated hys masse plente of teeris fyll frow his eyen alonge his face: the humylyte of whom pleased moche vnto our lord as ones it appierid by a columbe or douut of merueylous respendour whiche openly was seen fleynge wyth in the chyrche of Trygure aboute the aulter where this holy saint pves saide masse & certaynly ful patiently he suffered al iniuries & blasphemies/ for whā men dyd mocque him or said euyl to him he answered no thyng but hauinge thys thought on god susteyned their euyl wordes paciēty & with grete ioye And man he was of trasquilyte for he louyd peas/ & neuer he was moeyd to no strif/ inding nation or pre for no thyng p euer was done to hym/ He sayd no wordes rume: lyous/ ne other dyschordynate wordes/ he was deffensour wythout drede of thylbertees of the chyrche/ Wherof it happed that as a sergeaunte of the kinges had



## The lyf of saint pues

take and lede wyth hym the Bysshop  
 pes hors of tryguyper for thencefo of the  
 centysme of the goodes of the forsayd bis  
 shop. saynt pues thenne beyng in the of  
 fyce of offycrall: Vertuously toke the say  
 de hors fro the sayde sergeant and ledde  
 hym agayn vnto the bysshoppes place/ &  
 how be it that men demed and wende y  
 grete euyl or dommage sholde falle ther  
 fore. as well to saint pues as to the chir  
 che seyng that the sergeant was aboute  
 to haue procured it: Neuerthelesse no  
 manere of dommage came neuer therof/  
 neyther to the saint nor to the chyrche:  
 Whiche thyng was holden and reputed  
 for a myracle/ and not wythout cause at  
 trybued to the merites of the sayd saint  
 pues. For it is byleupd and testyfyed y  
 he was chaste/ both of flesche and in thou  
 ghte all the tyme of his lyf/ And also  
 chaste both in wordes and of eyen. And  
 lyued alwaye so honestly that neuer no  
 tokenes of worldly maneres apperid on  
 hym: but certeynly euer he abhorred and  
 cursed the synne of lecherie/ and he accus  
 tomed to preche agaynst the sayd synne  
 made nany a persone to flee from it:  
**¶** He was neuer founde slowefull ne  
 neglygent. But euer redy to oryson or  
 prayacion/ or ellis he was studyng in  
 holy scripatures/ or doyng werkis of cha  
 rite and pyte/ Euer he occupped hym self  
 in wele after the doctryne of the apposte  
 les: He proufferyd hym to god in alle  
 thynges pryuables and wythout confu  
 syon in his werkys / He treated to ryght  
 the worde of vertue and of trouth/ And  
 euer eschewyng all vayne wordes. spake  
 but lypyll and with payne/ sauf the wor  
 des of god and of saluacyon perdurable  
 And he prechyng the worde of god ryght  
 well and holdelge brought ofte theym y  
 herde hym to compuncyon of herte and e  
 uermore vnto teerys: And he exercey

tyng and occuppyng hym in this holy o  
 peracion or werke there as he myght be  
 herde by the leue of the Bysshoppes and  
 dyocesens euer goyng on foot/ prechyd  
 somtyme opyn a daye in foure chyrches  
 moche ferre one from another/ And to p  
 ende that he shold not leue the custome of  
 his abstinence he after this grete labou  
 re retourned fastinge vnto his hous/ and  
 wold neuer accorde wyth noo man to di  
 ne wyth hym. He hadde the spyryte of  
 prophete. For he prophetyed that a res  
 cluse shold be seen emonge men by the vi  
 ce of couetyse. The which thyng happed  
 not longe after/ For the myschaunce re  
 cluse: leuyng the waye of saluacion and  
 of penytence/ yede out fro hys celle. and  
 toke a worldlye and dampnable waye  
**¶** This holy saynt pues laboured euer  
 to pease all dyscordaunce and stryf after  
 his power/ and the folke which myghte  
 not accorde by his perswasion/ and admo  
 nestynges / callyd sone to concorde after  
 his oryson by hym made to god:  
 It may not be recouited ne neuer it was  
 seen in our tyme/ y grete charite/ pyte/ &  
 myserycorde that he had toward the pou  
 re Indygent and suffreuous: & toward  
 the wyddowes and to the poure chyldren  
 both fader and moderlesse all the tyme of  
 his lyf alle that he receyued or myght ha  
 ue. as well of the chyrche as of his patry  
 monye he gaue to theym before said with  
 out ony dyfference. Whan he was dwel  
 lyng at resnes and promoted to thoffyce  
 of offycrall there at the court of tharchede  
 aken: also or he chaungyd his manere of  
 lyuyng/ he made vpon the grete and so  
 lemne holydayes. plenty of mete to be  
 drestyd and redy for to ete / And at dy  
 ner tyme he callyd & made to be callid the  
 poure folke to dyner/ And to theym ad  
 mynystrid mete wyth hys owne honde  
 And after he ete wyth y poure chyldren:



Whych for the loue of our lord Ihesu cry  
ste he susteyned at scole / for euer he was  
ryght curteys to helpe chyldeyn/bothe fa/  
der and moderlesse / and as theyr fader  
sente them to scole / and wyth hys owne  
susteyned them/payed also the salary to  
theiyr maysters. He reuested ryght cur  
teysly the poure naked of our lord. It  
happened ones that a golwe & an hode bo/  
the of lyke clothe whych he had do make  
for hym self to were/& so he takyng greet  
ter cure of the poure naked thenne of hys  
owne body/gaue the sayd golwe and ho  
de to a poure man. He helde hospytaly  
te Indyfferently for the poure pylgrym  
mes in any hows whiche he dyd make for  
the nones/to the whych he admynystrated  
bothe mete and drynke / bedde and fyre  
for to warme them in wynter. In wher  
e someuer a place that he wente/the suffre  
rous and poure that ranne to hym fro all  
sydes folowed him / for al þe he had was  
redy to theyr behoofe as theyr owne. He  
gaue sudaryes for to burpe with the dede  
bodys/and wyth hys owne handes hel  
pe to burpe them. A poure man ones ca  
me agaynst hym/and he haupng as then  
ne no thyng redy to gyue hym/took his  
hode and gafe it to the sayd poure man &  
pede home bare hede. He chastysed hys  
fleshe moche sharply/for he was so accus  
tomed to be in orysones and in prayers /  
and to stude that the moost parte of the  
tyme he passyd wythout slepe bothe day  
and nyght / yf he ne were sore trauaylled  
by stude orysones or goynge / that he as  
constrained must slepe/and whan he must  
slepe he slept on the erthe / and in stede of a  
pillowe he layed vnder his heed somtyme  
hys book/and somtyme a stone / he ware  
euer the hayre vnder hys skerte / whyles  
that yet he was in the offyce of the offyce/  
all in the cyte of tryguper. He vsed brow  
ne bread and potage suche as comunely

vsen poure labourers/and none other me  
te he ne had/and to hys drynke vsed col/  
de water/and there lyued wyth suche me/  
te & drynke by the space of xi yere tyl he  
came to hys dethe/he fasted enleuen len  
tes/and all the aduentres of our lord/and  
fro thascencyon vnto pentycoste/ alle ym  
bre dayes/alle bygyles of our lady & of  
the appostles/and al other dayes stablys  
shed by holy chyrche for to faste/he fastyd  
wyth brede and water. And aboue al  
thys duryng the xi yere afore sayd he fas  
ted thre dayes in the weke wyth brede &  
water/that is to wete wenesday friday &  
saterday/and on the other dayes he ete al  
so but ones a day/and vsed bread & pota  
ge suche as foloweth excepte the sondayes  
Eyschestemasday Esterday & whytson/  
day & alhalowen day/on whych dayes  
he ete twyes/his bread was rustical brow  
ne made of barley or ootes / hys potage  
was of greet cooles or of other herbyes of  
beenes or of radys/the rote saueryd onely  
with salte without ony other lycour/sauf  
that somtyme he put in it a lytel flour &  
a lytel buttyr/and on esterday aboue his  
customed pytaunce he ete two egges. He  
neuer within the space of fourtene yere be  
fore hys dethe tastyd of no wyne/sauf o/  
nely at masse after that he had taken the  
body and blood of our lord/or elles som/  
tyme whan he dynd wyth the bysshop /  
for thenne wythin hys water put a lytell  
wyne/onely for to chaunge the coloure/he  
fasted ones by the space of seuen days  
wythout ony mete or drynke/euer beynge  
in good helth. The foresayd saynt Pves  
lyued fyfty yere or there aboute/& in hys  
last sekenesse he cestyd not to trette theym  
that were aboute hym/and prechyd vnto  
them of theyr salute/and he comyng bene  
wreke vnto hys laste dayes/took humbly  
the sacramentes of þe body of our lord  
and laste vnto the / lyeng on hys noble



## The lyf of saynt pves

bedde before sayd/adiousted allwape to the same wyth grete instaunce of hys fren : des a lytell stralwe/thre dayes before hys dethe/ & hys hood in stede of a couerchepf aboute hys heed/had on his golde/and refusyng of all other thyng/ he was couerde wyth a lytel & hadde couerlet sayeng that he was not worthy to haue any other pament on hym. The pure and cle : ne thenne haupng the hayr on his flesche couerd wyth hys sherte/and yssuyng out of this world/in þ yere of grace a m thre hondred & thre / the xij day of may that was on the sonday after the assencion of our lord Ihesu cryste/wente vp vnto he : uen/and lyke as he had ben a slepe wyth : out any sygne or token of what someuer dolour he took the ryghte benedrons rest of dethe. And who that coude recounte alle the myracles doon by hym/how be it that to none ne is possyble/but alloneky to hym which can nombre or telle the multitude of sterres/& imposeth to ech theyr names/but by cause that to one right grete inconuenience and dyschonour were / yf by slouth refrayned hym self fro v : ryng and kepte styll suche thynges that are and apperteynen to the praysonge & laude of our lord / and namely there as plente & haboundaunce of his praysonge is or shold be/and how be it that the sayd myracles are insynpte or wythout ende/ neuerthelesse we shal reserue some of them

Thenne as it is recorded in þ book longe sythe made and accomplisshed of hys lyf and of hys vertues/that at his Inuocacyon/by bowes and prayers/by some deuoutely made vnto god and to the saynt in dyuers places/were fourteen dede : ed reysed rekenyd allwape in þ sayd nombre two chyl dren luyng wythin theyr moders wombe and dede before theyr baptysyng/whyche sythe receyued lyf/and at the Inuocacyon of the same saynt Pves

ten demonyakes / madde folke or fylled wyth wycked spyrytes were deluyerd fro theyr foursenere or madnesse/and fro al wycked spyrytes/ xiiij contractes or fylled wyth paralysye were by the same restored in good helthe/thre blynde were by hym enlumyned. Dyuers folke in ten places wyth all theyr goodes were kepte & sau'd fro drownyng in the see. One paralyt ydropyke or fylled wyth dropsy was entylerly cured. Another that had the stone grete as an egge / and the genytopre as grete as a mannes heed / wad restytued vnto helthe. One condemned to be hanged fyl thre tymes fro the galowes/and al hool was deluyerd and lette go. A woman to whome the mylke wanted wythin hyr pappes/were fylled ful of hyt. Thynges lost dyuers persones and in dyuers places were founde & recouerd by myracles. Two dombe chyl dren and dyuers other that had loste the vse of the tongue were restytued of theyr spekynge. Thre or foure wymmen wyth alle theyr byrthe were deluyerd fro the peryl of dethe. The fore token and quenched in thre diuers places was put out / and bothe men wymmen chyl dren & good kepte fro brennyng wythout to be hurtene in noo manere of wyse dommagid. A woman sore agreynd wyth an ayre/took a lytell bred þ before had ben wete in water by the handes of the saynt/ete it & recouerd helth. The saynt hym self grynng forson almecs/the corne multiplyed in his garette/and the brede in his hade somtyme Many seek folke were helyd of dyuers sekenesse dolours onely for to haue touchyd hys hood. A man dressyng the whele of his water mylke/on whom sodenly the water came fro hygher ruysshynge/and he besought the holy saynt Pves/and anone he was sau'd fro drownyng. On a tyme as the sayd saynt sayd masse/whyle he celebrid and



felde by the body of our lord/a grete resplendour apperyd aboute it/whyle sone after the leuacyon was doon dysapperyd and vanysshed alwaye. O poste ordeyned to the werkys or makynge of a byrdge / not couenable to the sayd werke for faulte of halfe a foot of lengthe/after the prayer of the carpenters doon vnto the saynt was the sayd poste founde longe ynough & couenable to þe forsayd werke.

In tyme of a grete Inundacion or floyng/whych couerd the wayes & place the sygne of the crosse made wyth the sayd holy mannes honde on þe water cessyd and ebbyd alwaye. The hood whych he gaf to a poure man as aboue is sayd/& wente bareheed homeward/god that had hym self in forme or lykenesse of a poure man receyued the sayd hood as it may be byleuyd/sente to him ageyn þe sayd hood wherof was grete and meruayllous myracle. On a tyme whan he had gyuen all hys breed to poure folkes/lowes of brede were brought to him ynough to suffyse hym and the poure people in hys felawshyp wyth all by a woman vnknowen / the whych after hyr present delpuerd/vanysshed alweye & neuer was seen after.

On another tyme as he had receyued a poure man apperynge ryght folle & dysfourmed and ouer foule in clothynge and had made hym to ete & sette hande at hys owne dysse wyth hym/thys poure man departed & sayeng god be wyth you and at your helpe/his goldne that before was wonder folle as it is sayd / became so whych and of so grete resplendour & shynnyng/and hys face so saynt apperyd & so bryght that al þe holwe was replenysshed & fylled wyth grete lyght. The archebysshop of Narbonne was deyd wyth a strong axes/and by the febleness of his nature was reputed & holden as for dede of alle theym whych aboute hym were.

For his eyen were shytted in manere of a deed man / at thynuccacyon or callynge to saynt Pues/made for the salue of the sayd archebysshop by hys parentes & frendes/with wepynges/bowes and deuocyon was þe forsayd archebysshop thorowgh the merites of the saynt restorped vnto lyf syght & good helthe / by the grace & vertue of him of whom is wryten that he enlumyneth the eyen/gyueth lyf/helthe & blessing/lyght/sapience/the which god creatour/enlumynatur/and sauour/be thanked/preysed/and worshypped by all the specke and speckles Amen.

Here foloweth the lyf of saynt Morante

**T**he kynge theodoryk commaunded to Saynt Morant of dolwey which was in parys/sone of aldebault a noble frensshe man and of saynt Rotrud of marchpennes/the whych had thre daughters virgynes & sayntes/that is to wete Clotende/Eusebe/and Elyfente. Saynt rotrud dwellyd at marchpennes in a nonery wyth Clotende & Elyfente hyr daughters/by the ordynaunce of saynt amande/and wyth many other/& there she passed fro this world/and Eusebe hyr other daughter dwellyd in an abbay of nones in haynegolwe wyth the graunte moder of saynt aldebaulte hyr fader þe whiche was called gertrude/and the abbey nyuelle/of the yeste & foundacyon of saynt Amand and in the same contree were many abbays of monkes / wherof as to come to our purpoos / saynt Morant & Rotrud hys moder dyde bylde and make an abbay on theyr owne grounde & put monkes therin and gaf to them rentes & poss



## The lyf of saynt Morante

fessyons for to lyue on/ & called the place  
 bruell. The kyng Theoderyk that well  
 wyse of it/ commaunded to saynt Moran  
 te that he sholde make saynt Amer to be  
 ledde as prysoner fro peronne vnto the  
 sayd newe abbay / and to do hym to be  
 kepte / that he shold not scape fro thens &  
 go somwhere in other place/ saynt moran  
 te came to peronne and fro thens brough  
 te wyth hym saynt Amer thorough cam  
 bray/ and saynt Amer whyles that they  
 made the dyner redy there/ he wente to our  
 lady of cambray/ & made there hys pray  
 ers knelyng/ he took of bothe hys gloues  
 and hys habyte & caste them nyghe to a  
 glasse wyndowe/ but the rayes or beames  
 of the sonne susteyned them fro the grou  
 nde as they had hanged vpon a staffe.  
 And þ holý man which euer looked hum  
 bly downward perceyued it not. Saynt  
 Morante folowed hym sone after to the  
 chyrche / and whan he came there & sawe  
 the myracle/ he was all abasshed & pray  
 ed hym of mercy of that he had brough  
 te hym thider lyke as a prysoner/ and be  
 sought hym that fro thens forthon he wol  
 de become hys fader in god & that to hys  
 commaundementes he wold obeie. Saynt  
 Amer thenne whiche wretched not for that  
 lyfte hym selfe vp and reuestyd on hym  
 his habyte and gloues/ and thanked mo  
 che saynt Morante & sayd to hym that he  
 shold obeie the kyng / for thereto he was  
 holden/ and that as for him he shold obeie  
 to our lord and sholde be in alle pacen  
 ce hys aduersytes / and that gladly he  
 wold go wyth him there as he was ordey  
 ned for to go/ saynt Morante thenne led  
 de saynt Amer at bruell in haynegolwe/  
 where many holy mynystres or abbayes  
 were separed and gouernyd by the dysce  
 ples of saynt Amande/ whiche were all  
 sayntes. There was saynt amer lyke as  
 he were in paradys terrestre/ al the contree

there aboute resplendysshed wyth sayn  
 tes bothe men and wymmen in grete pe  
 naunces / seruauntes & frendys of god  
 euerychone forced hym selfe to passe hys  
 felawhe in wele wythout euill and wyse  
 ked enuie/ and wyth grete charite one ga  
 ue ensauple to another for to doo welles  
 Whan saynt Morante and saynt Rotud  
 hys moder knele and ynough wyse the  
 deuorpon/ humylyte/ pacence & doctrine  
 of saynt Amer/ they prayed hym that he  
 wolde emprise or vndertake the cure or  
 gouernement of the abbey of bruel why  
 che they had fouled on theyr patrymony  
 they gafe theyr owne self/ theyr abbay/ &  
 all theyr good to him/ and saynt Amer re  
 ceuyed them mekely & dwellyd there to  
 gyder pesyblely. Alle the other holy men  
 there despyred moche to here hys doctrine /  
 saynt Amer enoited and taughte so mo  
 che saynt Morante that he made hym cler  
 ke and ordeyned hym vnto deaken / and  
 maad hym abbot of his owne howse fou  
 ded in the honour of god our lord and of  
 saynt Petre / saynt Amer dyd to make  
 a chambre ioyning to the chyrche for hys  
 oratorie wherein he restyd hym wyth our  
 lord/ not slepyng/ but watchyng/ fastyng  
 and contynuelly prayeng. There made  
 the holy man hys holy penytence as lon  
 ge as he lyued. And whan our lord  
 wold calle hym vnto hys compaigne/ he re  
 ceuyed hys ryghtes & took leue of saynt  
 Morante and of the other freres and soo  
 deyed there/ and was buryed wythin the  
 chyrche of saynt Peter of dolway / & ren  
 dred & paue hys soule to our lord about  
 the yere of grace seven hundred. I ha  
 ue sayd before that whiche I now say/ the  
 lyf of the sayntes were nyghe lost and al  
 theyr legendes by the normans/ whiche  
 wasted and spylte the londe wyth iij hon  
 dred and two and fiftý thyppes of men  
 of armes/ whiche argued & came in that



same londe/and walked thorough Fraunce  
 into Romayne/goynge and comynge  
 by the space of forty yere/and beganne  
 aboute the yere viij hundred and one and  
 fifti/ys one scaped there were threyn lo  
 ste/and yet ouer all other dyuers werryes  
 were that meruaylle it is / how we kno  
 we of none. Therefore we shalle praye to  
 our lord Ihesu Cryste.

Here foloweth the lyf of saynt  
 Lothys kynge of Fraunce:



**S**aynt Lothys somtyme  
 the noble kyng of Fraun  
 ce/had to his fader a kyn  
 ge ryghte crysten named  
 Lothys/thys Lothys fa  
 der bataylled and fought  
 ageynste the heretikes & ablygys and  
 of the contree of tholouse & extyrped the  
 heresye/and as he returned in to Fraunce

he passyd into our lord. Thenne the  
 chylde of holy chyldehode faderlesse / bode  
 & dwelld vnder the keepynge of the quene  
 blaunche his moder somtyme doughter to  
 the kyng of castyle/and as she that lo  
 uyd hym tenderly / betoke hym for to be  
 lernyd & taught vnder the cure and gouer  
 naunce of a specyall mayster in condyng  
 ons & letters and he also as the yong sa  
 lamon/chylde wyse & dysposed to haue a  
 good folow prouffytte ryghte greatly in  
 al thynges more than any chylde of hys  
 age/of whych good lyf & chyldehode hys  
 debonayr moder enioysynge hys self/sayd  
 of tyme to tyme in thys maner. Rygh  
 te dere sone rather I wold see the dethe co  
 myng on the thenne to see the falle in to a  
 dedely synne ageynst thy creatour / whych  
 worde the deuoute chylde took & shet  
 it so wythin hys courage / that by the gra  
 ce of god whych defended & kepte hym/  
 it is not fowde that euer he felte any atou  
 chement/tatche or spotte of mortal cryme  
 In the ende by the pourueaunce of hys  
 moder & of the barons of the londe to then  
 de that so noble a royaume ne shold not  
 fayle of successyon ryalle / the holy man  
 took a wyf/of the whych he receyued and  
 gat on hys sayre chylde/whych by so  
 uerayn cure he made to be nourysht/en  
 doctryned and taught to the loue of god  
 and despyte of the worlde/and to knowe  
 them self by holy admonestynge and en  
 samples/and whan he myght sende se  
 cretely to them/dysptyng them and requy  
 ryng of theyr prouffyte/as the auncient  
 thobye/gaue to them admonestynge of sa  
 lute/techyng the ouer all thynges to dre  
 de god and to kepe and abstepne them af  
 syduelly from alle synne. Carlonde  
 made of roses and of other floures/he for  
 bade and defended them to were on the  
 fryday/for the coloure of thorne that was  
 on suche a day put on the heed of our lord



## The lyf of saynt Lo wys kynge of fraunce

and by cause that he myght welles and kne:  
wey chastyte in delyces/pyte in ryches/  
and humylyte in honour/ofen perpyssen  
He took and gaue his courage to sobrye  
te and good dyete/to humylyte & mysery  
corde/keppynghym self ryghte curyously  
fro the pryckyngh salutes and watche of  
the world/the fleshe & the deuyll/chasty  
sed hys body and brought it to seruytude  
by the ensaumple of the appostles/for  
ced hym selfe to serue hys spyryte by dy  
uers castygacyn or chastysynge/he vsed  
the hayre many tymes nexte his fleshe/  
& when he lefte it for cause of ouer feble  
nesse of hys body at the instaunce of his  
olone confessor/he ordeyned he sayd con  
fessor to gyue to the poure folke/as for  
recompensacion of euery day that he sayl  
led of hit/fourty thyllyngees/he fastyd al  
wayne the fryday/and namelly in tyme of  
lente & aduentures/he absteyned hym in tho  
dages from al maner of syssh & fro fruy  
tes / and contynuelly trauaylled & pay  
nyd hys body by watchyngees/orysones /  
and other secretes abstynences & dyscyply  
nes/humylyte beaute of alle vertues re  
splendysshed so stronge in hym / that the  
more better he weyyd/so as daupd the mo  
re he shewyd hym self/meke & humble / &  
more foule he reputed hym before god/for  
he was accustomed on euery saterday to  
wesshe wyth hys olone handes in a secre  
te place/the feet of somme poure folke / &  
after dryed them wyth a fayr towel and  
kysshed moche humbly & semblably theyr  
handes dyscretyon or delyng to euery  
one of them a certeyn of syluer/also to se  
uen score poure men whych dayly came to  
hys court/he admynystrated mete & dryn  
ke wyth his olone handes/and were fed  
de habūdantly on the bygyles solempne  
And on somme certeyn dages in the yere  
to two hundred poure before that he ate or  
dranke/wyth his olone handes admyny

strated & seruyd theym bothe of mete and of  
drynke. He euer had bothe at hys dyner  
& soloper thre auncyente pour whych ete  
nyghte to hym/to whome he charytable sen  
te of suche metes as where brought before  
him/and somtyme the dysses and metes  
that the poure of our Lord had touched  
wyth theyr handes/and specyalle the sop  
pes of whych he sayne etc/made theyr re  
menaunte or relpe to be broughte before  
hym/to the ende that he sholde ete it / and  
yet ageyn to honour and worthyp the na  
me of our lord on the poure folke/he was  
not ashamed to ete theyr relpe. Also  
he wolde not be scarlate ne goldnes of  
ryche clothe/ne also furrnyng of ouer grete  
pryse and coste. And namelly sythe he ca  
me fro the parties of beyonde see the fyr  
ste tyme ageyn. He coueytyd by grete de  
syre the growyngh dy of the seyth/wher  
fore he as veray loue of the seyth/and co  
uetous for to enhaunce it / as he yet that  
of late conualesshed and yssued out of a  
greuous sikenesse/lyeth at pontorse took  
the crosse wyth grete deuocyon fro the han  
de of the bysshop of parys / ledde wyth  
hym thre of hys brethern wyth the gret  
test lordes and barons in hys reyalme  
and many a knyght & other people wyth  
hym/applied on his waye & wyth rygh  
te grete hoost arpyed in to egypt/the whi  
che settyngh foot on grounde/occupped and  
took by force of men of armes that same  
cyte renommed whych is called damete  
& alle the regyon aboute. Thanne after the  
crysten hoost espyred & lye wyth a mo  
che grete and wonderfull sikenesse by the  
Iuste Jugemēt of god/manych crysten men  
deyed there/in so moche that of the nombre  
of two & thyrty thousand fyghtyngh men  
ne was there lefte on lyue but vi thousand  
de men / and god fader of myserycorde /  
wyllyngh hym self shewed wonderfull and  
meruaylable on hys saynt / gafe & beoke



the sayd kyng champpon or defensour of the saythe: in to the bondes of the euill paynymis to thende that he sholde appere more meruaylable/ and as the debonayr kyng myght haue scaped by the next shyppe nyghte thenis: alwayes he yelde hym self wyth his good gree to thende yf he myght deliuer his people thorough the enchosyn of hym: He was put to grette raunson whiche payed / wolde yet abyde prysouner for the payement or raunson of other his lordes and barons/ And thenne after he put and leste soo as Joseph/ out of the chartre or prysoun of egypte/ not as slepyng or dredefull retourned anone vnto the propre or owne parties but fyrst abode contynuelly by the space of fyue yere in syrpe where he conuerted many paynymis to the sayth/ And he byng there/ the cryste out of the paynymis bondes: dyched and fortifyed many towne & castellis wyth stronge walles: He founde thenne aboute sydoyne many dede bodys of crysten men of whiche many one was dismembryd & eten wyth bestes and stanke ouer moche/ the whiche he gaue dryd and assemblyd wyth his owne hondes wyth thynde & helpe of his whiche vnnethe myght endure ne suffre the stench of them/ humbly and deuoutly betoke them to the buryng of holy chirche/ And after this vnderstandyng the sekensse of the quene his moder. by the counseyle of hys barons assented: to retourne in to fraunce/ And as he was vpon the see on the thyrde nyght after nyght the rysenge of aurora: the shyppe where the kyng was in/ hurted and smote tyme againste the roche so strongely/ that the mariners and other there wende that the shyppe shold haue broken and he plunged in the see/ And thenne the prestys clerkys and the other folke there abasshed wyth soo grette hurtynge of the sayd shyppe: fou

de the holy kyng deuoutly prayeng before the body of our lorde wherefore they fermely beleued that god almyghty by the merytes & prayers of this holy kyng. had saued them from the forsayd peryll of deth: Thenne the sayd saint so retourned in to fraunce: was receyued of all there wyth grette ioye/ and the more ardauntlye or brennyngly prouffytynge vertue in to vertue/ became to all maner perfeccion of lyf: & how be it that mysfacion & pyte was growynge in hym from his yongthe/ Neuerthelesse he shewed the ne more euidently/ his charitable dedes on the poure folke/ socouring them prouffytably/ soo as he myght at theyr nede: He began thence to bylde & foude hospytalles or houses for poure peple to lye in: edifyed mynstres of relygyon. & gaue yely to other poure suffreours in dyuers places in the same moche money pecunies or syluer. He founde many couentes of thordre of frenche prechours: & to many other poure relygyous: bylde churches/ closters/ dorchours & other edifyces couenanted/ gaf to god largely almofes to the bynde: begynnes. doughters of god. and releuyd the mynstre of many a poure nerpe: He enricheid many a chirche founded by hym wyth grette reuenues & rentes in whiche he many tymes exerceyted thospyce of charyte and of merueylous humylyte/ humbly and deuoutlye seruyng the poure wyth his owne hondes by grette mysfeynourde whan he came in Parys or in other cyties / bysytid the hospytalles: And other smalle howses: where poure people laye in: And wythout abhomynacion of dyfformyte ne of ordure or fylthe of somme pacyente of seke / admynystrid many tymes kynglyng/ grynge mete to the poure wyth his owne hondes/ In the abbay of roialmonte whiche he founded and



## The lyf of saint Lo wys kynge of fraunce

doibed wyth grete reuenebe and vntes  
is shewyd notorylly. that suche and sem-  
blable almofes he made there many ty-  
mes/and yet gretter meruaylle a monke  
of the said abbay/a leper and abhomyn-  
able and as thenne proued bothe of nose  
and eyen by corruption of the sayd seke-  
nesse the blessyd saynt lowes admy-  
nistrer humbly puttynge knelyng: with his  
olone bondes both mete & drynke wyth/  
in the mouthe of the sayd leper/ wythout  
ony abhomynacion/ The abbotte there  
presente whiche vnnethe myght see that:  
wepte and syghed pytously and how be  
it that to all Indygentie he opened the to  
som of myserycorde/Neuerthelesse to the  
that watched in dyugne seruyces and p  
prayed for sowles/he made gretter almo-  
ses and ofter. And by the grete almofe  
that he dalt eury yere to the couentes in  
parys/both of the freeres predycatours/  
and mynours: sayd somtyme to his fa-  
mylyers/O god how this almofe is wel  
sette or bestowd on soo moche and so gre-  
te nombre of freeres affluyng and comin-  
ge to parys out fro all londes for to lerne  
the dyugne scripatures and to thende  
they myght shewe and vtter them thorou-  
gh all the world to the cure and saluacio-  
n of sowles.

Other almofes that he dyd thorough  
the yere: noo tongue sholde suffyse for to  
reherce it: He worshipped the holy re-  
liques wyth moche grete deuocion/& assy-  
duelly grete the cultypung of god and  
thouour of the sayntes/ He bylded in pa-  
rys a fayr chappell wythin the paleys  
rpalle. in whiche he purposed and put ry-  
ght dyligently the holy crowne of thori-  
ne of our lord wyth a grete parte of the  
holy crosse. also the prync or hede of the spe-  
re wher wyth the syde of our lord was or-  
penyd: with nany other reliques whiche  
he receyued of the emperour of constanty

noble/He wold speke to no body whyle  
that he was at chyrche kerynge the dyug-  
ne seruyce: wythout it were for grete nede  
or grete stylyte of the comyn wele And  
thenne wyth shorte and substauncious  
wordes vtteryd that he wolde saye to the  
de that his deuocion sholde not be letted/  
He myght not here ne forbere the repro-  
ches or blasphemys doon to the crysten  
sayth/ but he ennamoured of the loue of  
god: as phynnes: punysshed them ryght  
greuouusly: wherof it besyl p a criteyn of  
parys who lothely sweryng had blasphem-  
myd Ihu cryste agaynst the acte or statu-  
te ryal: whiche saint lowes by the coun-  
seyl of the prelates & princes. had ordey-  
ned & made for p swerars & blasphemars:  
tours/at the comaudemēt of the sayd sa-  
ynt/he was marked or tokened at p lyp-  
pes of hym wyth an hote & breking prync  
in sygne of punycion of his synne & ter-  
roure/dredfulnesse to all other/ & how  
for cause of that he keryng some say and  
cast in on hym many cursynges sayd I  
wold sayne susteyn on my lippes suche  
ladure or shame as longe as I shal lyue  
so that al the euyl vice of sweryng were  
lese & caste out from al our reame. He  
hadde the sygnacle or fygure of the holy  
crosse in so ryght grete reuerence that he  
eschewed to trede on it/ & requird of ma-  
ny relygyous/p wythin theyr chyrcherde  
& tombes thei ne shold fro thenis forthon  
pourtaye nor pytte the forme or fygure  
of the crosse: & that the cresses portrayed  
& fygured they shold make to be planed  
O how grete reuerence he had. he also we-  
te eury yere on the good frydaye to the  
chappell wythin the paleys ryal: For to  
worshyp there the holy crosse knelyng:  
bothe feet & hede bare/ O dyligently dys-  
cussyng of causes & maters: He rendered or  
yelded Juste Jugement: O very dylec-  
cyon or loue/ He doubtyng that the



stryf/accions and pletynges of the pour  
shold come only to the presence & knowl-  
lege of his counseyllours he wente and  
presyded amonge them/ at the lesse wy-  
es in a weke. for to here the playntes/  
Whiche lyghtely he made to be dyscuted:  
And soone after Justely Jugged: He sta-  
blyssed also for to haue alwaye the ben-  
nyng couetyse of the vsurers/that no Jus-  
tycer shold compelle ne constrayne them  
that were bounden to the Jekkes or to o-  
ther publyke vsurers/ by letters ne by  
ony other manere to paye or yelde to the  
theyr vsure or growyng/in the ende/ af-  
ter the cours or rennyng of many yeres  
vnderstandyng and be trewe reporte kno-  
wyng the desolacion & perplexyte & the  
peryles of þ holy londe as another: ma-  
chabeus/ wyth his sones not wylllyng þ  
the crysten folke and holy persones shold  
susteyn ne bere ony lenger euyl or pay-  
ne/ enspyred wyth the holy ghoost: pas-  
sed and saylled again ouer the hyghe see  
vnto the holy londe accompanied wyth  
the nobles & moche comynalte of his re-  
ame/ And whan the shyppes were redy  
for to saylle: saint lowys beholdyng his  
thre sones & specially dressyng his wor-  
des toward the eldest/ said sone consyder þ  
must hold as now I am ferforth in age  
And that ones I haue passyd ouer the  
see/ Also hold the quene thy moder is of  
grette age procedyng nyghe her laste da-  
yes: hold now blessyd be god we posses-  
sen yresably our reame wythout ony wer-  
re: in delices rycheesses and honoures as  
moche as plesyth to vs or apperteyneth/  
loke thenne that for the loue of ihesu cry-  
ste and his chyrche I ne spare myn olde  
age: and haue noo pyte of thy dyscomfor-  
ted & woofull moder: but I leue bothe de-  
lyces & honoures/ and expose myn owne  
self to peryle for ihesu cryste Whiche thin-  
ges I wyll thou here and knowe to then-

de that whan thou comest to thy successio  
of the reame thou doo so/  
The shyppes theñe redy saylled on the see  
so longe that the hoost arryued at the ha-  
uen of cartage in affrike/ where by force  
of armes the crysten men took the castell  
and enioyed the londe there aboute/ and  
betwyxt thunes & cartage they dressyd  
theyr tentes for to dwelle there a lytyll ti-  
me. And in this meane whyle saint lo-  
wys after so many vertuous werkys/  
after soo many paynes and laboures  
whiche he had suffred for the fayth of ihesu  
cryste: God that wold beneuolently con-  
sume his lyf. for to yelde to hym fruyte  
gloripous for his laboures and benefay-  
tes/ sente to hym an ayres contynuell. ¶  
And thenne the holy enseynementis or  
techynges whiche before he hadde wryten  
in frensshe exposed dyligently to philyp  
his eldest sone: And commaunded that  
soon they shold be accomplyssed: ¶  
And thenne he beyng of thought syght  
and heryng hole: sayeng his seuen psal-  
mes and callyng alle the sayntes deuout-  
ly toke alle the sacramentes of the chrys-  
che: And at the laste he comyng to the la-  
ste houre strachyng his armes in mane-  
re of a crosse: And proufferyng the laste  
wordes/ I commaunde my soule  
in to thyñ honours/ deyed and passyd vñ  
to our lord/ the yere a thousand two hon-  
dred lxx: The corps of the glorious saint  
Lowes was transported vnto the sepul-  
cres of his faders and predecessours at  
saint denys in fraunce there to be bury-  
ed: In whiche place also in  
dyuers others this gloripous Saynt res-  
plendysseth of many myracles:

¶ On that daye that saynt lowes was  
buryed a woman of the dyocise of Sees  
reouer her syght whiche she had losse &  
saue noo thyngge by the merytes And



## The lyf of saint Lothes kynge of Fraunce

prayers of the sayd debonayr and mede full kynge: ¶ Not longe after a yonge chylde of burgoyne/both dumble and deaf of kynde/coming with other to the sepulture or graue of the saint/besechyng hym of helpe knelyng/ as he saide that the other dyd/and after a lityll whyle that he thus knelyd were his eerys openyd and herde and his tonge redressid and spake well: ¶ In the same yere a womā blind was ledde to the sayd sepulture and by the merites of the saint recoueryd her syght: ¶ Also that same yere ij men & fyue wymmen besechyng saint Lothes of helpe: recoueryd the vse of goyng/ whyche they had losse by dyuers sekenesse & langours: ¶ In the yere that saint Lothes was put or writen in the cathologe of the holy confessours many myracles worthy to be preyed befor in dyuers parties of the worlde at thynuocation of him by his merites and by his prayers: ¶ Another tyme at Euxay a chylde fil vnder the whele of a water mylle/ grete multitude of peple came thider and supposyng to haue kepte hym fro drownyng. Inuoked god: our lady and his sayntes to helpe the sayd chylde/ but our lord wyllyng hys saint to be enhaunced amonge so grete multitude of peple/ was there herde a boye sayeng that the sayde chylde named Johan shold be holwed vnto saint lothes: He thenne taken out of the water was by his moder born to the graue of the saynt And after her prayer doon to saint lothes: her sone beganne to syght and was reysed on lyue: ¶ It befell the same tyme in the dyocise of beaunays/ that ten men were broken wythin a quarrye/ there as they dyd fel/ che out grete stones for to bylde wythall: For on theym fell a grete quantyte of erthe/ in so moche y they were couerd wyth it/ A clerke thenne that passyd there for

by/ herde theyr syghyng/ and hauyng pyte on theym that were nyghe deed: knelid down to the erthe/ And remembryng the newe canonizaciō of the blessyd saint lothes: fore wepyng made for y forsayd men his prayer to hym: & after his prayer was done he saide folke coming y waie: he called them/ and forthwyth deluyd wyth such staues as they had so moche that by the merites of the saint to whom they trusted moche. they hadde out of the quarrye the forsayd ten men: the whiche were founde vnhurted and as hole as euer they were before/ how be it that in certeyn they were deed. /

¶ It happed on another tyme y a grete walle fell on a chylde whiche was reputed as deed by al the folke: his moder bolwed hym to the sayde saint made the stones that couerd hym to be had alwaye and founde her chylde lalyghyng and hole of all his menbrys/

¶ A woman agreuyd with a sekenesse whiche men calle the fyre of saint antho: nye/ came to possy there as saint lothes was born/ And before the founte wherin the sayd saint was baptysed she knelyd and fore wepyng made her prayer there to god and to the saint / by the merites of whom her body was clene deliuerd fro the forsayd sekenesse /

¶ Item two dayes after thys a wortheypfull man whiche of longe tyme had be oppressyd and becom with sekenesse of feet/ that he coude not goo ne stonde with out he had two crutches or staues vnder his armes: came vnto the sayd founte / made there his prayer / leeste his staues there/ and home he returned as hole as euer he was:

¶ And yet sythe were there: and are as now doon many other thorough the prayers and merites of saynt lothes at the glorie & presyng of our redemptour/



Here foloweth the lyf of saynt  
Lowes byshop of marceyll

**S**aint Lowes of marceyl-  
le was born of ryall lyg-  
nage and hadde to his fa-  
der charles kyng of cecyl-  
le. And the moder marye  
quene of cecylle: & lounge humylte he  
refused and forsoke the hyghenesse or re-  
galyte and his noble lygnage/and how-  
be it that all the worthy sayntes of the ho-  
ly lyf wyth fewe wordes may not all be  
recounted/Neuerthelesse somme we shall  
reherce to the prouffyte & techyng of them  
that shall rede or here them/This glorio-  
saynt thenne as testefyed it is of many  
dygne of feythe or worthy to be byleued  
byng of yonge age /was wyth his bre-  
thern holden and kepte vnder the cure &  
religgyous dyligence of his mayster: &  
how be it that he was tendre and yonge  
of age: yet sendyd to be auncyente in ma-  
ners: condicions and courage/ & whan  
he was ledde in to cathelogyne a prouyn-  
ce of the reame of arragon/with his two  
brethern in ostage or pledge for the deli-  
uerance of the sayd kyng thei fader /  
he gaue hym self so fermely to the studie  
that in seuen yere whyle he was pledge  
he prouffyed soo moche in the seuen scien-  
ces & in holy scripture: that the same god-  
des man resplendysshyng in wytt: my-  
ght not oonly dyspute subtylly in publi-  
ke and a parte of the sayd sciences/ but  
also durste & coude propose the worde of  
god solempnely vnto the peple & before  
clerkes/ In so moche that men supposed  
and byleued better that god hadde sente  
and espyred hym wyth suche science/ tha-  
it hadde be gotten by hym humaynly He  
confessyd hym ofte and dyligently and  
herde the dyuine seruyce deuoutely/ And  
on the solempne and hygge holy dayes :

Wyth greute preparacion he receyued the  
body of our lord . And whan he was  
preste he celebred as dayly/ and herkened  
moost ententyfly the word of god/ And  
for the nouryschyng of his soule: He  
gladly and ofte studyed the holy and de-  
uoute scripatures: fro the tyme of his chil-  
dhode he lounyd chastyte: Soo that for the  
moost sure keepyng of hym self he fledde  
and eschewed the compaignie of alle wym-  
men/ In soo moche that he spake to no-  
ne sauf oonly to hys moder and wyth  
his susters and yet selde / He chastysed  
his body by abstynence of mete & dryn-  
ke: And made it lene and dysceplyned  
it: as another saint Poule: with chapnes  
of yron right ope wyth his owne hondes  
& he puttyng his fleshe vnder the scrup-  
tude of the spirite. Ware for a shyrt a sta-  
mye or streyner clothe: & for gyrdel he gir-  
ded hym on his bare fleshe wyth a corde  
This holy ma thene remembryng his bo-  
we to entre in to thordre of the freer me-  
nours/ bi him made byng the ostage as  
it is sayd: in þ prouynce of cathelogyne:  
purposed to accomplishe it. but he seyng  
þ for fere of the sayd kynges his fader: þ  
freeres durst not receyue hym: he solemp-  
nely renewed the said bove: and by noo  
maner of persuation & admonestyng ne  
for ony prouysyō þ pope boneface hadde  
made & gauen to hym he wold not assen-  
te to forsake it/ which deuocion cōsyderid  
by thassente of the sayd pope / this holy  
saint lowes toke thabyte of religyō of þ  
said freeres menours & kneeling made ex-  
presse professiō in the presence of Johan  
bisschop of portuēce which as thene was  
minister generall of the same ordre. Mer-  
ueyllo⁹ & moche wonderfull thinge it is &  
not acustomed to be seen/ for the same ho-  
ly saint fylled wyth vertues renounced  
to the ryght of the fyrst born . & despyred  
the pompe or worshepp of the syege ryall



## The lyf of saint folwes

and for the reame temporall & corrupty-  
ble chaunged & gate the reame perdura-  
ble and ful of all manere delices / He  
had merueylous compassion on the pou-  
re peple / to whome largely he dalt hys  
almes / This holy saint folwes as god  
des plesure was the pope bonysface pro-  
moted hym to the dygnyte of Bysshop /  
and not wythstandyng he neuer chaun-  
ged his habyte: but dyligently exerce-  
ced the offyce of Bysshop / he celebred de-  
uoutlye the ordres examyned dyligent-  
ly in lyf / in condycions. and in the arty-  
cles of the saynt And he louyng seruent  
ly the saynt / Wyllyng and euer redy to  
enhauce it / perswaded and admonested  
ententisly: the Jewes & paynims to bap-  
tesme. & at the last this gloriuous saint  
tendyng to god: fortrayn quyeke & lyuin-  
ge / nyghte the terme of his dayes: lyeng  
on his bedde seke wyth his laste sekenes-  
se / toke and deuoutlye receyued the precy-  
ous body of our lord And howe be it that  
he was ryght feble / he yssued from his  
bedde agaynst his creatour: and anon af-  
ter he passed right gloriously out of this  
worlde to the glorie of paradysse. wher  
fore it was well behoufull and resonable  
thyng / that he in whos lyf durynge god  
aournd wyth soo many vertues & goo-  
de condycions shold be enobled and ho-  
noured of many myracles after his deth  
The whiche myracles are approued and  
testefyed by the worthy peple of the faith  
& are declared hereafter to the honoure &  
glorie of the sayd saynt.

**A** mayden of ij yere of age: the whi-  
che was agreuyd wyth a stronge ayres  
whiche she had suffred bi the space of two  
yere / deyed and passyd fro this worlde  
his fader besought the saynt for her lyf  
And anone by the merites of the saynt  
she was ressed and restoryd on lyue:

**A** chylde of fyue yere of age by ouer  
grette force of an ayres deyed / folwe by

his fader made for hym to the saint was  
restoryd agayn Into lyf /

**A** mayden of seuen yere of age / whi-  
che had suffred an ayres contynuell deyed  
And folwe made into the same saynt  
by her parentes Recouerd the spyrte of  
lyf and lyued longe after /

**A** woman conceyving two dough-  
ters one of the whiche for cause of a falle  
that her moder receyued agaynst her bely  
deyed wythin the wombe of her moder:  
Tyme came that the moder shold be deli-  
uerd of her byrthe / this childe dede and as  
thenne all roten bi helpe and mysterpe of  
mydwyues was hadde out one ppeece af-  
ter another: and folwe made by the fader  
to the saynt: The chylde so dysmenbryd  
was restoryd to lyf and lyued after se-  
uen monethes /

**A** nother chylde whiche vnder a bedde  
was fonde deed folwe made to the same  
saint / was the chylde restoryd to lyf /

**A** woman whiche by grette sekenesse  
was passyd out of this worlde: folwe  
made for her by the parentes into the sa-  
ynt. recouerd the spyrte: of lyf. And she  
then lyued longe: **W**yth thysse myra-  
cles and many other wold god his saint  
to be magneped & rendred honourable  
to all the worlde. therefore let vs praye  
to holy saynt folwes of marcell that he wil  
praye god for vs Amen /

**H**ere foloweth the lyf of saynt  
Audegonde virgine /

**I**n the tyme of Dagoberte  
kyng of Fraunce whiche  
reigned aboute the yere vij  
hondred / was born saynt  
Audegonde of lynage ry-  
alle / This holy Audegonde was nourys-  
shed in the seruyce of god / And yet I ma-  
ye saye that our lord hym self nourished  
her in his seruyce and endoctryned her as  
well hym self presente by noble bysions



and wonderfulle as by hys aungelys /  
men & wpmmen / religious and holy / as  
well by hys owne holy suster as by other  
as it apperith in hir legend. None ought  
not thenne to be meruaylled yf she lyued  
holly / that was scoler of suche a scole .  
Whan thenne thus holy audegonde was  
of age competent / her fader & moder wol  
de haue maried hir to a noble man ryche  
and myghty / but in conclusyon she an-  
swerd that none other she wolde take to  
hys lord and spouse / but our lord Ihesu  
crist / to whom / of bounte / beaute noblesse  
pupsaunce / rycheesse & wythe may none be  
compared. Saynt Wantrud of mouns  
whyche after the decesse of hys husbonde  
saynt Wyncent of songnyes made hys  
professyon in thabbay of nones at mouns  
whyche she had founded / and wrote & pra-  
yed to hys moder / that she myght haue  
Audegonde hys suster wyth hys / for hys  
dysporte / comforte / and company in be-  
ray loue and charyte. Audegonde the ho-  
ly Virgyne was sente thider & was tau-  
ghte and endoctyned by hys suster in the  
maner holdyng of religyon. Fewe day-  
es after hys moder yet supposyng to ha-  
ue maried hys / wente there where bothe  
hys daughters were / and to Audegonde  
gaue a pcece of linnen clothe / suche as  
prynces weren / and commaunded to hys  
that therwyth she shold make shertes / she-  
tyes & kerchpers for hys paremyours. The  
good Virgyne wenyng that hys moder  
had ment hys spouse Ihesu crist / took  
the sayd clothe and therof she made crys-  
mes / whyche are put on newe borne chyl-  
drens heddes whan they be borne to the fon-  
tes there to be baptysed / to whom the pree-  
ste sayth / take thou this whyte clothynge  
whyche thou shalt weare tofore the spege  
tribunall of our lord / wherefore the seyd  
holy Virgyne / to the ende that the shertes  
of hys owne shapynge & makynge shold be

borne to hys spouse Ihesu crist / she made  
crysmes wyth hir moders clothe / & whan  
she had made them moche fayre & ryche as  
for kynges sones / she wyth a mery coun-  
tenaunce gaue them to hir moder / sayeng  
that she had doon it in the beste wyse that  
she coude / whan hys mnder sawe the crys-  
mes & hys linnen clothe thus employed  
she was moche wroth and euyl apayed /  
and sette a wodde for to be hys doughter  
wythall. But the blessyd saynt fledde  
vnto the forest of maubeuge that was the-  
re nyghe / and there she made hys penytence  
wyth the comforte & helpe of our lord .  
It is sayd that he whyche by thassente &  
graunte of hys moder shold haue had hir  
to hys wyf / came in to the sayd forest for  
to haue rauysshed hys by force / but he cou-  
de neuer fynde ne see hys all wente he ny-  
ghe hys. There she abode vnto the tyme  
that hys moder was dede / and after she  
wente to mouns where she was sacred  
vnto a nonne by the handes of saynt O-  
beper & of saynt Amande / and anone af-  
ter she bylded and founded hys abbay of  
maubeuge. There was ones broughte  
to this holy Virgyne a grete fyssh which  
she putte in to a fountayn for to be kepte  
there. It happed as suche grete fyshes  
ben acustomed to do / that he lepe so hyghe  
fro the water that he fylle on the grounde  
and coude not retourne in to the fountayn.  
On hym came a grete rauen whyche wol-  
de haue ete of hys / but there came a lambe  
that kepte the fyssh fro harme & foughte  
ageynst the rauen / so longe that the lady-  
es / nonnes of the place perceyued the bas-  
tardie. Somme of them came to the fon-  
tayn / and took the fyssh and brought it  
wyth them / the sayd lambe euer folowed  
them vnto tyme the fyssh was before the  
presence of saynt Audegonde / and neuer  
wold departe tyl that holy Virgyne sayde  
hym ye haue do ryght well / goo to your



## The lyf of saynt Aulbyne bysshop

herde ageyn. On a nyght as saynt audegonde wyth hyr suster togyder spekyng secretly of theyr spouse our Lord Ihesu cryst/theyr candyl syl fro the candell stycke/ he & was put out/saynt Audegonde took it/ and as god wolde it lyghted by it selfe ageyn. Item as on a tyme they two wente to gyder toward the chyrche of saynt Peter/aboute the houre of septe/the gates that as thenne were shytted/so deynly openyd before them/at the instaunce of theyr orysones & prayers. Item ones as she had thyrste/was water brought to hyr/whych was turned in to wyne/by the grace of him that in galylee dyd tourne the water in to wyne. Saynt Wandrud saue in a byspon fyue dayes before þe deeth of þe holy audegonde hyr suster/the blessed virgyne Marpe/botthe saynt Peter & saynt Polle prynces of the apostles/accompayned wyth many sayntes & a grete legyon of aungellys/whych ledde hyr suster Audegonde in to paradys. She therefore came to the place where hyr suster laye seek & was present whan she rendered hir soule to hyr spouse our lord Ihesu cryst/to whom we shall praye that thorough the merytes of the blessed virgyn Audegonde/of which the myrakles bothe in hyr lyf and after hyr deethen wythout nombre/we may come there as she is in glorie wythout ende Amen.

### Here foloweth the lyf of saynt Aulbyne bysshop

**S**aynt Aulbyne was borne of noble bygnage/in the parties of ytalie In hyr chyldeshode he loued & seruyd god ententlyly/& wyth soo grete wyll that he lefte botthe hyr fader & hyr moder/hys parentes and frendes/lande & all worlde ly rycheffe/and became a monke in an

abbay/callyd in latyn Tincillacense monasterium. Where he ne dyd shewe of hys noblesse/but onely the good condycyons He was humble & seruyfable vnto alle/and was euer in contynuell prayes/and replenysshed wyth all vertues/redy & apparylled to flee and eschewe alle vyces/whan saynt Aulbyne came to the age of thyrty yere he was made abbotte of the sayd abbay/whych he gouerned botthe temporal & spryтуel by the space of fyue and twenty yere/so that our lord was at al tymes wel & deuoutely seruyd/and al goodes temporal dayly greuen there The bysshop of angers deyd that tyme/and thenne thys holy saynt Aulbyne by the grace and wyll of our lord/and by the comune and concordable assente of all the chappytres was promoted to the dygnyte of bysshop there/where as he was afterward knowen so partyt and so charytable that doubtlesse his promossion was cause of the saluacyon of many soules.

A woman there was in the cyte of angers whych had hyr handes as lame/and couterfayted for cause of a sekennesse that men calle the golwte/wherwyth she was sore vexyd/and she made hir prayer & demaunded helpe of the saynt. And sone she was holpen & releuyd from that sekennesse onely by that he handelyd thre tymes hir handes/& on a tyme as saynt Aulbyne wente thorough a towne wyth in hys dyocese/he saue the fader and moder wepyng ouer theyr chyldes deeth/and toke on them pyte/made hys prayer vnto our lord/& sodeynly theyr chyld was reysed to lyf. Item a blynde man demaunded helpe of saynt Aulbyne/and the holy bysshop made the sygne of the crosse ouer hym/and anon he was enlumyned ageyn. Item as saynt aulbyne dyd passe on a tyme before the prysoun holles at angers/the prysonniers cryed



and besought hym for helpe/the holy bys-  
shop haupng on them grete compassyon  
yede vnto the bayllye / prayed hym for  
them/but nought auayled there his pra-  
yer/ wherefore he wente to hys chyrche / &  
sone after hys prayer made to god kne-  
lyng before the hygh altier/a grete parte  
of the pryson walle felle down/and so sca-  
pyd euery prysonner there. A woman  
beyond with a wycked spyryte/was bro-  
ughte before thys holy bysshop/and asso-  
ne as the enemye perceyued the holy man  
he put hym self in to the womans eye in  
fourme of a lytell whelk rede as ony blo-  
de / to whome saynt Aulbyne makynge  
the sygne of the crosse sayd/thou wycked  
spyryte thou shalt not destroye the eye /  
whych thou madest not nor can not make  
And anone the same lytel whelke began  
to blede as one had slymed hys/the ene-  
mye thenne wente from hys / whych in  
good helthe was lefte and of hys wytte  
restored. After our englysshe tongue  
Albinus is as moche for to say as Pri-  
mo/as he whyte/quia albin9 dicitur qua-  
si albus. And thus this holy saynt was  
all whyte by purete of clene luyng. Se-  
cundo / as he that in hym self hath boun-  
te or goodnes. Sic albinus dicitur quasi bo-  
nus / and ereky thys holy bysshop was  
good. Tercio/as he that by vyrgour or for-  
ce slyeth to the spyrytualyte. Sic albin9  
dicitur/alas binas habens/that is to we-  
te/hope & feyth/therwyth thys holy saynt  
was replenysshed. It is redde that  
saynt Aulbyne had two wyues/that is  
to wete two nourysshes/whiche dyd nou-  
ryssh hym/wherof the proces or taale is  
suche/saynt Aulbyn lyeng in his cradel  
was lefte allone doubtyng none Incon-  
uenyence in a gardyn / a she wolfe came  
and rauysshed the chylde and bare it in to  
the felde / two maydens thenne passed  
that waye/perceyued the chylde and cam

thyder as he laye on thetise/and haupng  
pyte on hym/one of them two sayd/Wol-  
de to god I had mylke to foustre the wyth  
all/and these wordes thus sayd/the saw  
hys pappes that growe / roos vp & were  
fylled wyth mylke. She thenne took the  
chylde and gaf him sowke / semblably  
sayd and prayed the other mayde/and a-  
none she had mylke as hys selawe had /  
and so they two nourysshed the holy chyl-  
de Aulbyne. It happed on a tyme as  
the Normans in grete nombre of men of  
armes came in to the contree where the ho-  
ly corps of saynt Aulbyne restyd / & the  
people there so fore they trauaylled/p they  
ne wiste where to become & flee/& a man  
armed all in whyte came emonge the say-  
de people & sayd/Why doubt ye to salu-  
te and besyghte your enemye/soo that ye  
haue saynt Aulbyne to your helpe & def-  
fence/and that sayd he vanysshed awaye  
wherefore the peple toke courage & armed  
them & wente agens the enemyes and  
dyscomfyted them. Saynt Aulbyne  
was buryed at angers/and when hys  
successour wold haue translated hym in  
to a gretter chappel in a presence of sayn-  
te Germain & many other moost cam-  
thyder/foure men counterfeted & lame in alle  
theyr membris / also two blynde men /  
whych all syy were there by the merytes  
of saynt Aulbyne releuyd in to theyr  
good helthe/that is to wete the countrefe-  
ted redressyd of theyr membris/and the  
blynde enlumyned. Thys holy saynt  
Aulbyne was bysshop of angers by the  
space of xx yere and vii monethes/whos  
solwe took hys syege in paradysse/the ye-  
re of hys natyvyte four score/where as by  
the merytes of him/may lede vs the fader  
the sone & the holy ghoost Amen.

Here foloweth the lyf of the holy  
bysshop & marter saynt Erasmus



The lyf of saynt Erasmus the holy byllshop and martyr

**H**e holy man saynt Erasmus was come of noble & of grete kintred / & he was not onely gentyll by his byrthe / but also in dedys & condycyons. In the tyme that Dyoctespanus the emperour reigned which was a grete persecutour of crysten peple. Tho cam this holy man saynt erasmus in þe lande of cāpanyen / which was vnder þe ioursdyccion of þe sayd dyoclesia nus / & there this holy man preched to þe peple þe worde of god / & taught vnto them þe crysten feyth. And he baptysed them in þe name of the fader þe sone & the holy ghoost. Than was this holy man chosen & made bysshop of al þe londe of cāpanyen / & preched & taught the peple how they shold serue god & loue him & auoyde synne. Than it came to the knowlege of the emperour þe saynt Erasmus had couuerted al þe londe of campanyen in to hys byleue & to hys god þe called Ihu cryst that was borne of a pure virgyne þe hyght marya. Than was this emperour sore troubled / & sente forth his knyghtis for this holy man saynt Erasmus & commaunded them þe they shold constreynne hym to forsake hys god that he called Ihu cryst / & yf he wold not that do / than they shold torment him with the greetest payne þe they coude ymagen / so it happened þe they founde this holy man & they bounde hym as thow he had ben a theef or a man queller & brought him before the iuge / & wyth a fell & spytfull mode the iuge to hym sayd. Thou rude & vnbyleuyng man / wherefore dooste thou wyth thy deuellysshe werke for to conuerte alle the people from theyr byleue to thy byleue and to thy god / wherefore byleuest thou not vpon the same god that Dyoctespanus and we alle byleue vpon I tell the for trouthe yf thou wylt not forsake and denye thi god that thou namest

Ihesu Cryste and praye to the wyse god we wylle hange the soo horryble that alle thy beynes of thy body shalle breke. Tho answered the good saynt Erasmus mekely and softly & sayd / almyghty god that all thyng hath wroughte / heuen and helle and alle that therein is / hym wylle I not forsake for noo thyng that can or may be doon to me / for hys godly grace hath gyuen vnto me such grace and to other hys chosen frendes / that he was made man and hath tasted and suffred the bytter dethe for me and for alle synners.

As the iuge that herde of this holy man / he swelled vpon hym for angre and made hym for to be beten vpon hys heed / and spyttyng vpon his blessed face and besprenked on hym wyth foulenesse þe he semyd as leprous man / whan this tyrannus iuge sawe that this good saynt Erasmus thus pacientely suffred / and that allwaye he thanked Ihesu Cryste of alle. Thenne wente he in grete cruelnesse and dyd that holy man do beten soo cruelly wyth ledyng malles that alle hys beynes muste breke and brast / of whych he sayd no thyng / for he suffred hyt hartely thankynge for Crystis sake / thenne commaunded the cruelle iuge that this holy man sholde be putte in to a depe pytte / that was fulle of snakes adders paddokes and other wormes. And after that he dyd take byrmstone and oyle and dyd sette it and dyde doo caste this holy man thereyn and he laye thereyn as he had laye in colde water thankynge and louyng almyghty god / whan this vnmeyrciful iuge sawe that thus noo thyng hym perysshed / thenne waye he more angry and toke sodyn pytte and oyle / and dyde putte it in to hys holy molithe spyttyngge alwaye in the pyt or fornesse thankynge & louyng god / thenne roos ther so grete tēpest of thonderyng & lychtynyng þe brended the



forresse that saint Erasmus satte on: & he nothyng greued nor hurte/ but all the other cruell people that were there by/ were brennyd by wyth the same fell weder. Whan thempour thys herde he was soo angry þ for wrathe: he dyde make grete chaynes and boltes of yron and smote it aboute his necke and dyde hym soo to be caste in to the forsayd pytte that was ful of wormes for that they sholde ete thys holy man Erasmus / Thenne camether an angell fro god & dyd light al that pitte and dyde slee alle the wormes. And thenne was this holy erasmus thorough hole and fullpylled grete wyth the grace of god/ And agaynst the wyll of that euill peple he came agayne out of that pytte and went agayne and prechyd þ worde of god soo longe: tyll the cruell emperour Dyoctespanus dyed. And then ne another Emperour that heght Maymianus and he was moche wors than was Dyoctesianus: whom this Maymianus herd of the lye of this holi Erasmus/ thenne he dyde hym to be taken and wolde haue maade hym to forsake hys god and his byleue/ And whan he sawe that he wold not chaunge his byleue / Thenne he dyde doo this good man to be putte in a pan sethyng wyth rosen pytte the brymstone lede and oyle / And dyde pour it in to his mouth/ For whiche he neuer shryked/ And whan this cruell Emperour sawe that this payne hurtte hym nothyng thenne made he a clooke of metal as brasse or copur and made it gloryng hote. and put it vpon his holy body/ And assone as that Cloke had towd chyd his holy body. the Cloke burned & consumed. And also burned all the euil and wycked peple that were ther by / By whiche myracle many folkes were touned vnto the crysten fayth / Thenne

apperyd to hym the angell of god. And comforted hym in hys trybulacion and made hym hole and stronge: And carped hym thenis and sayd to hym/ O saint Erasme/ the moost chosen frende of god/ be stronge in thy trybulacyon: For thorough thy grete martyrdom shall many man to the Eternall lye/ Therefore byleue stedfastly in god and forsake hym not.

¶ Whan Saynt Erasmus herde thys he wente agayne gladly.

And preched & conuertyd moche people vnto the crysten byleue more than euer he dyde before/ And whan thempour vnderstode this he pursued this holy man styll and ordeyned for hym a cote of yron: And he commaunded that it sholde be made gloryng hoot / And soo putte it vpon the naked body of the holy man

¶ And whan they hadde founde Saynt Erasmus prechng they toke hym and sayd yf thou wilt not forsake thy god and thy false byleue / And praye and worshippe our god. we wylle putte on thy naked body this burnyng cote Thenne answered the good Saint Erasmus and sayd. My lorde my god hathe for me soo moche done and suffred more than I haue deserued: wherfore I wylle suffre all that I maye suffre for hym.

For he hath deserued it soo hyghly againste me and agaynst all synners / Therefore I telle you for certeyn that I wylle neuer forsake hym to suffre all that I maye suffre for his holy name /

¶ And I comytte me hole to hys holy grace. Thenne they wyth grete wrath put this burnyng cote vpon his blessed naked body. And thenne he knelyd doune and called mekely vpon god / And sayd/ O almyghty god haue mercy vpon me/



## The lyf of saint Erasme

And forth wyth best the burnyng har-  
neys from hys blessed body and bur-  
ned alle theym that soo wrathfully wol-  
de haue punysshed hym: by that whyche  
miracle many man was conuerted was  
conuerted and was crystened and was  
crystened of the good saynt Erasmus:

Tho apperyd to hym agayne the angell  
of god and sayde/ O Erasme goddys  
champpon. thou shalt goo agayne in to  
Campanen: And there shalt thou suf-  
fer passyng grete payne: And god com-  
maunded the to conuerse there moche peo-  
ple. And what thyng thou despryst of  
hym to thy soule helthe/ it shall be graun-  
ted/ Thenne knelyd saynt Erasmus me-  
kely doune and sayd. O almyghty god  
fader of heuen: thy wyll be fulfilled in  
me than wente he agayne gladly in to  
the londe of Campanen/ and there pre-  
ched he agayn the worde of god/ and con-  
uerted many folke to the crysten fayth:  
Thenne this Emperour Mappynanus  
dyde take this holy man And lete  
hym be brought before hym/ and he com-  
maunded hym to be ledde to þe false god-  
des and he shold worshyppe theym:  
And whan this holy man came before  
the false goddes thenne myght they noo  
lenger stode: but fyll doune and brake al  
in pecrys: and consumed in to ashes or  
dust/

And whan this came to the knowleche  
of the Emperour/ thenne was he sore a-  
grieved/ and thenne he ordeyned a tonne  
fmytyn full of yron nayles: And dyde  
this holy man to be put therein naked &  
closed it faste too/ And lete it falle doune  
from an hyghe hyller: And thenne came  
the angell of god and comforted this ho-  
ly man and holpe hym out of the tonne  
and made hym hole and sayd to hym.  
O Erasme the very chosen seruaunt of god

Sesse not but goo and praye agayne. &  
take hede of noo payne: whiche commaū-  
dement he mekely obeyed/ Thenne them-  
perour dyd take hym agayne. and com-  
maunded his teth to be plucked out of  
his hede wyth yron pyncers/ And after  
that they bounde hym to a pyller and ear-  
ded his skyn wyth yron cardys & thenne  
they rosted hym vpon a greddyren: and  
as he laye he spake to the tourmentours  
mekely/ I lye here better than I am wor-  
thy/ For I lye vpon a bedde well strewed  
wyth swete roses: And I see the lyghte  
euerlastyng the sone of god sytting on  
the ryght honde of his fader:

Tho spake the cruell Emperour/ a this  
is a very taryer of tyme. and he mocketh  
vs and our goddes: And he deseruyd to  
be brought to the most cruell deth that we  
can for hym ymagen/ Thenne toke they  
this holy man and dyd put hym in a de-  
pe pytte that was full of stench. And  
thenne this felle and cruell Emperour  
toke counseyl/ waht payne that they my-  
ght doo to this holy man to brynge hym  
to deth: thenne founde they in theyr myn-  
des that they wold brynge this holy mā  
to deth though they shold martyr & pay-  
ne hym a yere longe/ and soo they dyd be-  
fore and after euery sondaye wyth new  
payne the heupest and sharpest that they  
coude for hym ymagen/

Whan the Emperour hadde take his shew-  
de counseyl/ thenne they toke this holy  
Erasmus out of that synkynge pytte: &  
dyde smyte sharpe nayles of yron in his  
syngres and after they bored out his e-  
yen of his hede wyth her syngres/ And  
after that they leyd this holy Bysshop  
vpon the grounde naked and stretchyd  
hym wyth stronge wyththis bouen to for-  
ses aboute his blessed necke armes and  
legges: soo that all his beynes and syne  
wes that he hadde in his body brast/



Thenne lete they hym lye in the felde : þ the bestys shold ete hym thenne came a boye from heuen. and called O Erasme lyfte vp thyen eyen! the Crowne of euer lastyng lye is redy for the / And wyth that he lyft vp his holy eyen in to heuen / And he sawe the euerlastyng ioye open and sayd. O lord where hast thou be blessyd be thy name: than was the holy ma hole and sounde/and an angell brought hym a purple dothe from heuen and commaunded hym that he shold goo agayne & preche the worde of god. whiche he dyde more strongly than he dyd before : And whan the emperour wyth his false counseyl vnderstode this/he wayed out of his wytt for anger: and callyd wyth a lord of boys lyke as he had ben mad & sayd This is the deuyll. shold we not brynge this kaptif to deth/than founde he a counseyl for to make a wyndace & that was vpon the laste sondaye/of the yere/And they leyde this holy martir vnder þ wyndace all naked vpon a table: and kut hi vpon his bely. and wounde out his guttes or bowels of his blessyd body/But whan the cruell emperour saw that they coude not brynge this holy man to deth wyth all thyse paynes and tourmentis they cheyned and bolted hym bonde and feet wyth grete yrenes & wodenesse caste hym in a folde styngyng pyt/And lete it be shytt wyth grete yron boltes. soo þ he wolde neuer more see hym/thenne apperyd to hym the angell of god with grete clerenesse and sayd/O Erasme stonde vp. and forthwyth fell from hym all his prons and bondes/And he was brought in to a towne called frempana and there he ryssed a chyldre from deth to lyf/whiche was a gentylmans childe þ fader hyght Anastasius : By the whiche myracle: many thousaundis of peple were conuerted to the crysten fayth/In whiche towne

this holy man abode vii dayes preching the worde of god & strengthyng the peple in the crysten byleue: and whan the hour was come that this byshop and martyre of god shold departe out of this worlde / thenne was preerd a lorde boyce perfightly/coming from heuen sayng/ O Erasme my trewe seruaunt thou hast don me trewe seruyse / Therefore come wyth me & goo & entre in to the blyssse & ioyes of thy lorde. and I promyse the & all peple þ theynke vpon thy grete payne/ and vpon thy holy name callen/ & sue : and worshyp euer sonday. What that they aske of me in thy name for the wele of theyr soules I shal graunte it / Nowe come my trewe & chosen frende & be glad & comforted wyth my ascencion/I wyll that thou aryse wyth me & come spt vpo the ryght bonde of my fader. Thenne was this holy man ryght glad ioyefull & he cast hys eyen vpward to heuen with lyfeyng vp his bondes & there he sawe a clere shynnyng crowne come from heuen vpon his blessyd heed/ Tho gaue he louyng/and thankyng to almyghty god wyth holdyng his heed & knelyng: And both his bondes vpward to heuen & mekely sayde / O lord god in thy bondes yelde I my spyrite/And this sonday receyue my soule in to thy peas & rest. and wyth seyng the wordes he yeldyd vp his ghoft: whiche was seen with mani mans eyen/shynnyng clerer than the son. And how that he was receyued of the holy angels/ & was led thorugh the heygthe of heuen in to the vppurmost place of heuen / there he stondeth wyth god/ Wyth all the holy compagne / And is there a trewe helper to all theym that calle trewli to saint Erasmus for gostely helth. whiche ioye & gostely helthe: Late vs praye that he for vs alle of our lord god maye opteyne Amen/

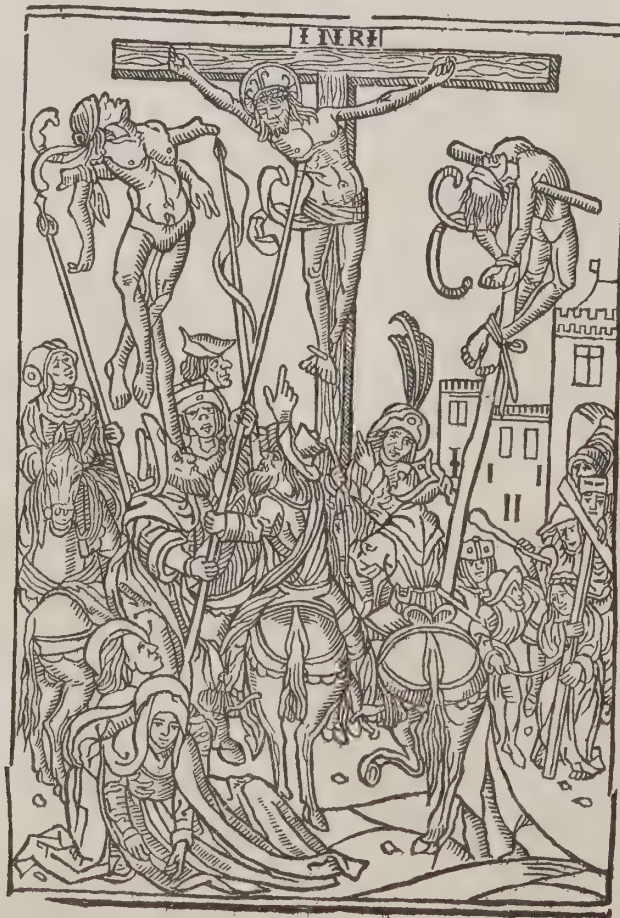




thus endeth the legēde named  
in latyn legenda aurea/ that  
is to say in englishe the gol  
de legēde for lyke as passeth  
golde in valewe al othe me  
tallis / soo thys legende exce  
deth all othe bokes/ wherin  
ben conteyned alle the hyghe  
and grete festys of our lorde  
The festys of our blessyd la  
dy / The lyues passios & my  
racles of mani other saintes  
hystories & actes/as all alon  
ge here afore is made mency  
on/ Whiche werke I dyde ac

complished at the commaundemēte and requeste of the noble and pyp  
saunte erle & my specyal good lord Wyllyam erle of Arondel/ And now  
hane renewed & fynished it at westmestre the xx day of May/ The yere  
of our lord M CCCC lxxxiii/ And in the viii yere of the reygne off  
kynge Henry the vii/

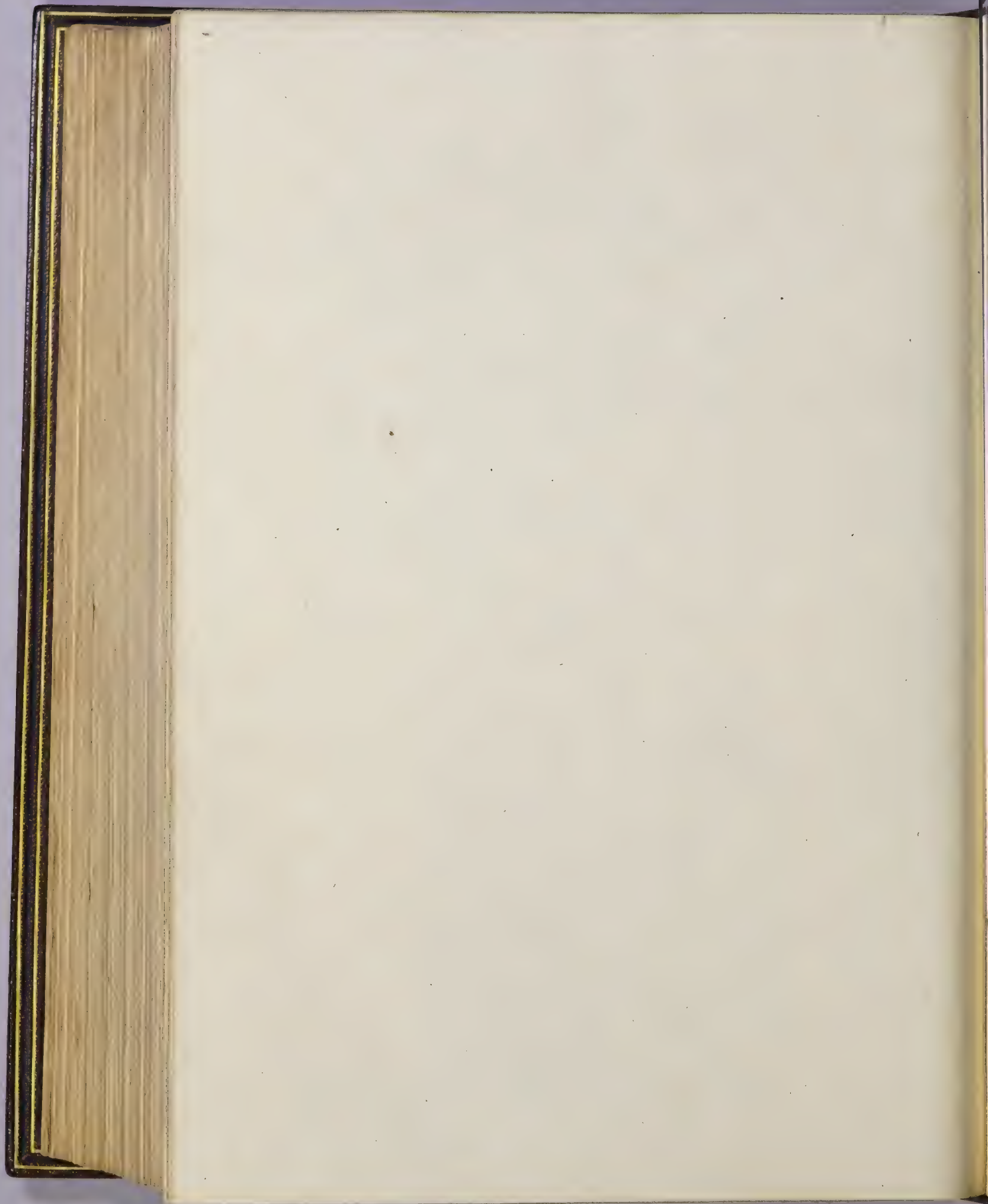
¶ By me Wyllyam Caxton/

















07452

Ellis

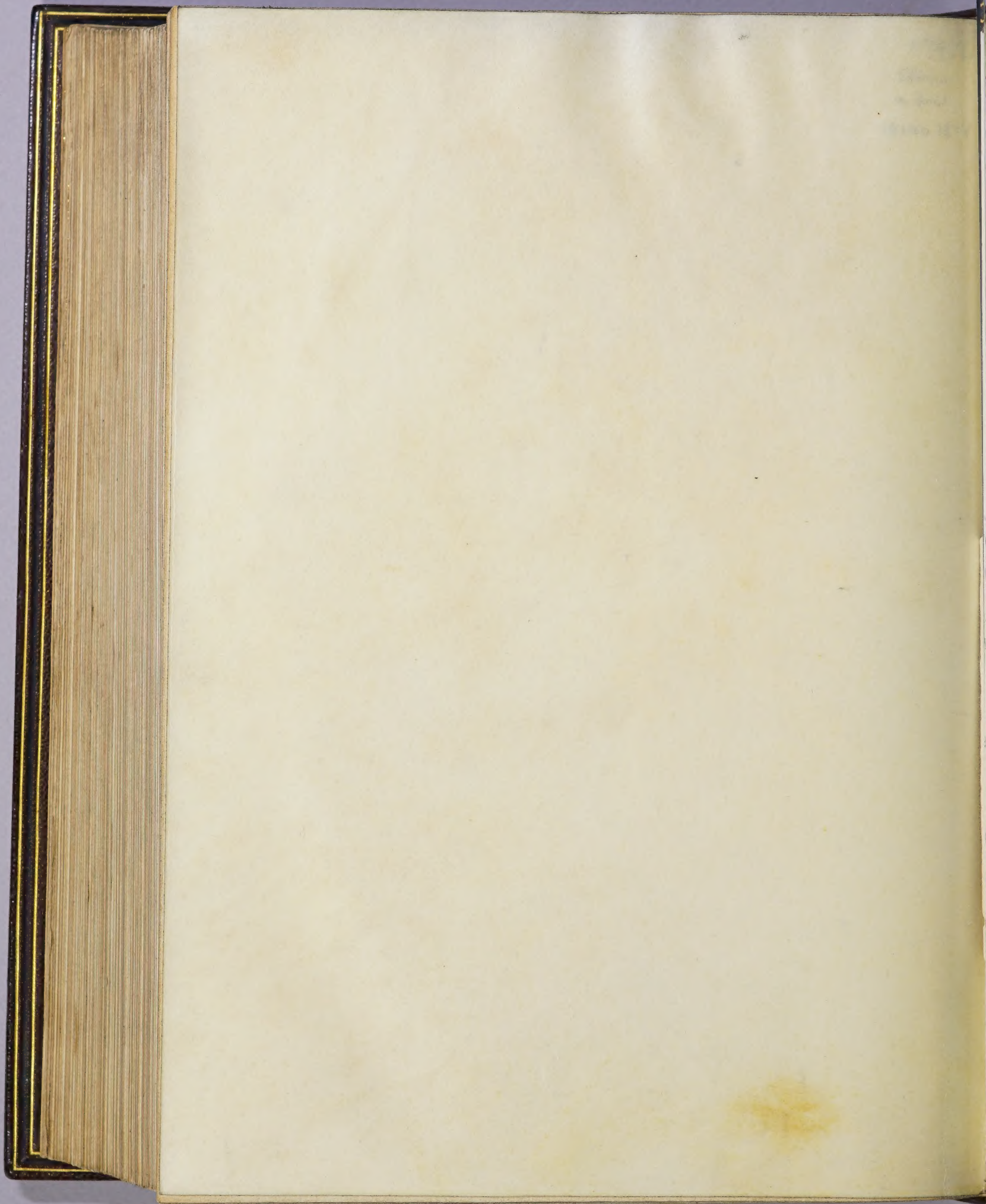
W Bull

19 NOV 1874











E493  
-J79

From Mr. Markland's library.

99 CAMOENS (Luis de), Memoirs of his Life and Writings by J. Adamson. 1820. 2 vols. 8vo, *fine portrait, boards, uncut*, 12s.

100 CARLETON (Geo. Bp. of Chichester), Historical Collection of great and mercifull deliverances of the Church and State of England during the reign of Queene Elizabeth. 1625. 4to, *fine engraved frontispiece by C. Pass, containing portrait of Queen Elizabeth and James Ist, calf neat*, 9s.

101 CAROLINA. — First Charter granted by King Charles II. to the Proprietors of Carolina. — The Fundamental Constitutions of Carolina. — Present State of Affairs in Carolina, by J. Ash. — Case of Mr. Marston, Minister of the Ch. in Charlestown, and other documents relating to the Province of Carolina. [1690.] 4to, *sewed*, 1l. 10s.

Marked in Stevens' Nuggets at 3l. 3s.

102 CATALOGUE. — Bohn (Henry G.) 'Guinea' Catalogue of Books. 1841. Very thick 8vo. (upwards of 2000 pp.), *half morocco*, 1l. 1s.

A most useful book of reference from the extraordinary number of titles it contains, and from the fact that the number of the plates is given for the galleries and other books, of plates, which are not to be found elsewhere.

103 CATALOGUS Testium Veritatis, qui, ante nostram aetatem, Pontificum Romanorum Primatui variisque Papismi superstitionibus, erroribus, ac impiis fraudibus reclamarunt (cum prefatione Flacii Illyrici). [Genevæ], 1608. Folio, *vellum*, 1l. 15s.

This was the earliest systematic account of the writers who had opposed the corruptions of the Roman Church before the time of Luther.

104 CATHOLIC and Protestant Wars in France and the



